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PREFACE,

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ADDRESS TO THE PUBLIC.

THE utility of GEOGRAPHY has been ſo ably proved already by its moſt eminent Profeſſors, that it would be a needleſs, as well as unprofitable taſk to expatiate upon it here: it is a Science which unites ſo much *Entertainment* and *Inſtruction*, that it well demands the attention of every claſs, and cannot be too earneſtly recommended. Hereby we attain a KNOWLEDGE of the WORLD; without which, it is impoſſible we can KNOW OURSELVES. What ſignifies a *little Learning?* we muſt "drink *deep*, or taſte not the Piërian ſpring."

All the purſuits of mankind center in two points, viz. The *Beneficial*, and the *Delightful*; and theſe grand objects of our Wants and Wiſhes are eminently included in the Study of GEOGRAPHY. By this captivating ſcience, we are *pleaſantly* taught what is *profitable*, and admirably *entertained*, while we acquire a complete Knowledge of the World.

At length, every habitable, and even uninhabitable region of our Globe is explored and aſcertained, by the perſevering, indefatigable, judicious and ſkilful labours of our Countrymen, under the auſpices of Royal Patronage: as therefore the ſcience of *Geography* is now brought to a degree of perfection which few other ſciences have reached, nothing can be more ſeaſonable at this time than to form a New SYSTEM upon that ſubject, which ſhall treat fully and ſatisfactorily of *every modern Diſcovery*; and ſuch a Work ought undoubtedly to be produced in the Kingdom which has ſo honourably taken the lead in ſuch purſuits.

The ſcience of *Geography* is now become the moſt faſhionable, as well as the moſt rational amuſement of the preſent polite and enlightened Age. Several years have elapſed ſince any *real* New Syſtem of *Geography* has been publiſhed in FOLIO; and ſince which the moſt important Diſcoveries have been made by various Navigators of different nations, particularly by our countryman Capt. *Cook*, and his Succeſſors: the utility, therefore, of a *New* Syſtem of Geography, is undeniably evident. The moſt intereſting and entertaining particulars are totally omitted in all former Publications of this nature, becauſe the accounts not only of Capt. *Cook*'s laſt Voyages, but thoſe of ſeveral other diſtinguiſhed Navigators and Travellers, particularly, Captains *Phillips*, *King*, *Dixon*, *Portlock*, *Bruce*, *Hodges*, *Hunter*, &c. in *New Holland*, *New South Wales*, *Botany Bay*, *Port Jackſon*, *Norfolk Iſland*, the *Pelew Iſlands*, and other parts of the World, have appeared ſince the *old Works* on the ſubject were printed, and conſequently they muſt of courſe be exceedingly imperfect.

Geography is uſeful to all ranks of People; it furniſhes entertainment for the *Young* and *Gay*, and is a pleaſing companion to the *Old* and *Studious*. It is intereſting to *Men of Letters*, becauſe no Hiſtory can be properly underſtood without it—to *Politicians*, as being neceſſary to underſtand the true intereſts of States and Kingdoms—to *Military* and *Naval Officers*, by informing them of the ſtates of different Countries—to *Naturaliſts*, from the animal, vegetable, and other Productions of various Climates, which greatly improve their ſyſtem—to the *Antiquarians*, by reflecting on the ruins, though yet remaining ſplendour, of former Ages—to *Merchants* and *Traders*, to aſſiſt them in taking prudent meaſures for the advancement and circulation of Commerce throughout the World; and to the curious *Enquirer*, to give an ample gratification in his thirſt after Knowledge. In ſhort, as the celebrated Dr. WATTS juſtly obſerves, *there is not a Son or Daughter of Adam but has ſome concern in Geography.* Though this Work will be completed in One Volume only, yet it will contain the Eſſence of all the *Books* of *Geography*, *Voyages* and *Travels*, that have been publiſhed in the *Engliſh*, or any *other language*. As a farther *addition* to the ſuperiority of this Work above all others of the like kind, the Authors are poſſeſſed of a great variety of *original Materials*, which never could be obtained by former Writers on the ſubject, and ſuch as muſt be equally entertaining and inſtructive to every perſon who is deſirous of becoming a perfect maſter of the elegant and polite ſcience of Geography.

A Work of this kind is not only of the utmoſt *utility*, but it alſo excites the *admiration*, intereſts the *paſſions*, entertains the *fancy*, eradicates prejudices, and enlarges all the faculties of the ſoul.

Hence the Reader becomes intimately acquainted with Countries that totally differ from his own, and with cuſtoms and manners that are diametrically oppoſite to ſuch as he has been accuſtomed to. He is led with eaſe and pleaſure through regions once thought impenetrable, and places deemed inacceſſible.

Man, as a ſocial being, is inclined to an interchange of Manufactures, Arts and Sciences, with thoſe of his own ſpecies, in the moſt remote parts of the World. Hence he relieves the neceſſities, informs the minds of his fellow-creatures, and receives aſſiſtance and information in return.

GEOGRAPHY is not only one of the moſt *uſeful*, but one of the moſt *polite Studies*; and is as much admired for affording the greateſt fund of rational entertainment, as for its real utility.

In this *New* Performance, we have attempted to render inſtruction amuſing, and to convey the moſt extenſive and uſeful knowledge in the moſt engaging manner: we have not only traced, from the earlieſt periods, the progreſs of the various *Navigators* and *Travellers*, whoſe labours and diſcoveries have benefited mankind, but have included all the *late Diſcoveries* made by perſons of any nation, or publiſhed in any language; particularly (beſides the Voyages to the South Seas, and towards the North Pole), many curious and intereſting circumſtances concerning various places, communicated by ſeveral Gentlemen to the Authors of this Work.

Curioſity in Knowledge has been always deemed laudable, and is highly recommended by our moſt diſtinguiſhed Writers: there is a ſecret pleaſure in diving into every myſtery—a pleaſure, which only the curious Enquirer can conceive. Indeed, there is ſo much to know, and ſo little time to learn, that we cannot be too early in our purſuit. Nor is the GENTLEMAN leſs concerned in this ſtudy than the Merchant or Navigator: there is nothing that aſſiſts polite converſation ſo much as a thorough knowledge of the World; nor can the education of any perſon be deemed perfect or competent, who is unacquainted with the rudiments of Geography.

As Variety is the chief recommendation of every undertaking, there is nothing has a greater claim to this inviting quality, than our preſent Work. We are herein furniſhed with Deſcriptions, various and entertaining; and hiſtorical and political Repreſentations of all the ſeveral Provinces, Diſtricts, and Subdiviſions of every Country: we have alſo a clear, natural detail of the Cuſtoms, Manners, Dreſſes, Ceremonies, and preſent State of the Inhabitants; added to which, a faithful record of every memorable Event, which has tranſpired from the *earlieſt period* to the *preſent time*, with all the happy or fatal conſequences reſulting from the ſame; and likewiſe, the

different Laws, Government, Maxims of Policy, Forces, Revenues, Trade and Commerce: with every other Information, particular and important, collected in due order, and *briefly*, though *fully* laid open to our view.

Since pleasure and profit are united, little need be said to enhance the value of Geographical Information. It is now become such a branch of Polite Literature, that it is the chief of those fashionable pursuits, which are so eagerly courted by the Youth of both sexes; yet it has been long a matter of astonishment, how, amidst the great variety of Publications on this subject, not one production was to be found on a cheap and improved plan, calculated for general instruction and amusement, including every recent Discovery, and adapted to the taste of all those who are anxious to be acquainted with Men and Things, in every part of EUROPE, ASIA, AFRICA and AMERICA. This evident deficiency induced the Authors of the present Undertaking to offer to the Public, on easy terms,

AN ENTIRE NEW SYSTEM OF GEOGRAPHY, PRINTED IN FOLIO,

Which, though compriſed in a ſmall compaſs, contains notwithſtanding EVERY THING that ſhould be known, and a GREAT DEAL MORE than can be found in any other voluminous Work of the ſame nature.

It muſt alſo be obvious to every rational perſon, that a Syſtem of Geography, in this moderate compaſs, is ſooner comprehended, and much eaſier retained. Thus, the Authors flatter themſelves, they have at length accompliſhed a taſk which has been long wiſhed for; and that the preſent Work will be found ſuch a Complete Modern Hiſtory and Deſcription of the whole World, as to anſwer every Reader's expectation, by its happy effects of profit and entertainment.

As the forming a complete Syſtem of Geography is a taſk which requires the moſt laborious reſearches, and the moſt unremitted application, and is conſequently too great for any one Perſon to execute, either with credit to himſelf or advantage to the public, to render this New Syſtem of Univerſal Geography completely perfect, ſeveral Gentlemen of literary genius and parts are engaged to contribute their abilities to this Work, which we hope will not fail meeting with general approbation, as we flatter ourſelves ſuch an advantage of claſſical union will make it the moſt complete Work of the kind ever publiſhed in this or any other kingdom.

The Purchaſers of this real New Syſtem of Geography will become poſſeſſed not only of every thing valuable in the whole of Captains *Cook*, *Phillips*, *King*, *Dixon*, *White*, *Ball*, and *Hunter*'s Voyages, as well as thoſe of all other Navigators and Travellers, both ancient and modern, who have publiſhed their Diſcoveries in the various languages throughout the world (the purchaſe of which, in the numerous Volumes wherein they are printed, would amount to the enormous ſum of more than THREE HUNDRED POUNDS), but alſo a more complete Syſtem of Geography, and Univerſal Hiſtory of All Nations, than was ever publiſhed in the Engliſh or any other language.

It could not be expected that a Work, ſo copious and general as this, could poſſibly be completed in leſs than *Eighty Numbers*; but as brevity of ſtyle is throughout obſerved, the Authors are determined, for the eaſe of the Purchaſers, that it ſhall not exceed theſe moderate limits. The tedious and prolix obſervations of other Writers are conſequently here omitted, and the extravagant quotations which have been abruptly introduced with the mean views of *filling up*, are with juſt reaſon expunged; of courſe, the numerous Readers of this Publication will never be led aſtray, nor impoſed upon; for every line that this Work contains is well worthy of their conſideration and retention.

The recent Diſcoveries which have been made by our late bold and enterpriſing Navigators, are certainly ADDITIONS which muſt give ſecret ſatisfaction to every well-wiſher to his Country. The Geographical Productions of old times undoubtedly exhibited *the World* to our view; but we ſhall find NEW WORLDS in this. What can unite ſo much pleaſing entertainment with uſeful information, as the different relations of our heroic Engliſh Adventurers? It muſt alſo be acknowledged, that the New Diſcoveries are far more numerous and inſtructive than thoſe of later times.

In all our Geographical and Hiſtorical Accounts the Reader, it is hoped, will ſee at once both our impartiality and juſtice: nothing is inſerted that is not well authenticated, and every thing omitted that is fabulous and romantic.

The Work now offered to the Public is, it is preſumed, capable of recommending itſelf; and there is little doubt, ſince information is ſo ardently purſued in this enlightened age, but that this New and Complete Syſtem of Univerſal Geography will be placed, as a neceſſary and valuable Publication, in every library both in Town and Country.

As, in many caſes, Copper-plates give more adequate and ſtriking ideas than verbal deſcriptions, we ſhall embelliſh this Work with a great variety of excellent Maps and Charts, taken from actual ſurveys, and many other admirable Plates, repreſenting Perſpective Views, Landſcapes, Animals, Vegetables, Habits, Ceremonies, Antiquities, &c. drawn on the ſpots, or from the different objects themſelves, which will be elegantly engraved by ſome of the firſt Artiſts in Europe. In fine, as it is our aim, we hope we ſhall ſucceed in rendering this Work not only the moſt complete and authentic, but the moſt beautiful and ſuperb of the kind, that ever appeared in the Engliſh language.

Public curioſity being much engaged reſpecting the Diſcoveries of the lateſt Voyages to the South-Sea Iſlands, the Authors of this Work were therefore induced to commence with a complete Hiſtory and Deſcription of New Holland, New South Wales, &c. comprehending Botany Bay, Port Jackſon, Norfolk Iſland, and various other places which have attracted public attention on account of new Settlements for Convicts, &c. being formed by the Engliſh Government at ſuch remote parts of the Globe.

G. A. BALDWYN.

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☞ NOTWITHSTANDING Printed Notices given for the Purpoſe ſeveral Weeks ago, and other neceſſary Steps taken to collect the Whole, we have not been able to procure the Names of Half of our numerous Subſcribers. Thoſe whoſe Names are not in the Liſt, will, therefore, of courſe, excuſe the Omiſſion, but they ſhall be inſerted in an *Additional Liſt*, which will be publiſhed in a few Months' Time; and ſuch as find any Error in Spelling, will pleaſe to obſerve, that the Fault is not chargeable on the Publiſher, as he has ordered the Names, Places of Abode, &c. to be carefully and literally tranſcribed from the Notes, as delivered in by the reſpective Bookſellers, Stationers, Newſmen, &c. &c.

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A NEW and Accurate MAP of the WORLD,

Comprehending all the **New Discoveries,** *in* BOTH HEMISPHERES, *carefully brought down to the Present Time.*

GEOGRAPHICAL CIRCLES

SOLAR SYSTEM

North Pole

South Pole

PACIFIC OCEAN

NORTH AMERICA

SOUTH AMERICA

GREAT SOUTH SEA

SOUTHERN OCEAN

ATLANTIC OCEAN

NORTHERN OCEAN

EUROPE

ASIA

WESTERN TARTARY

EASTERN TARTARY

CHINA

INDIA

AFRICA

INDIAN OCEAN

NEW HOLLAND

Celestial Globe

ASTRONOMY

TERRESTIAL GLOBE

GEOGRAPHY

Artificial Sphere

Engraved for BALDWYN's NEW and Universal SYSTEM of GEOGRAPHY.

A perfect Table of the knowledge of GEOGRAPHY

A NEW, COMPLETE, AND EASY INTRODUCTION TO GEOGRAPHY AND ASTRONOMY.

THE term GEOGRAPHY, being derived from the Greek, ſignifies a deſcription of the world. By the world we mean the terraqueous globe which we inhabit, and which is uſually termed the terreſtrial globe.

The term Geography is uſed to denote the deſcription of the whole world; Hydrography implies a deſcription of water; Chorography ſignifies the deſcription of a country, or province; and Topography means the deſcription of a particular diſtrict, city, town, village, or place.

GEOGRAPHICAL TERMS.—The principal terms uſed in Geography, reſpecting the deſcription of land and water, are as follow: 1. A Continent; a large portion of earth, comprizing ſeveral countries, which are not ſeparated by the ſea. 2. An Iſland; a portion of earth entirely ſurrounded by water. 3. A Peninſula; a quantity of land, joined to the continent by a ſmall neck, and every where elſe ſurrounded by water. 4. An Iſthmus; that neck which connects the peninſula to the main land. 5. A Promontory or Cape; a high point of land, which ſtretches into the ſea. 6. An Ocean; an immenſe collection of water, ſurrounding a great part of the continent. 7. A Sea; a ſmaller collection of water, or an inferior ocean. 8. A Gulf; a part of the ſea almoſt ſurrounded by land, except at one ſmall part, where it joins the main ſea. 9. A Bay; in general leſs than a gulf, and has a wider entrance. 10. A Creek is leſs than a bay, and may be deemed a ſmall inlet of water, running a little way into the land. 11. A Road is a place on the coaſt where there is a good anchorage. 12. A Streight, or Strait, is a narrow paſſage of water, which joins two ſeas, two gulfs, a ſea and a gulf, &c. 13. A Lake is a collection of waters, ſurrounded by land. 14. A River is a ſtream of water, which derives its ſource from ſome inland ſpring, meanders through the country, and empties itſelf either into the ocean, the ſea, or ſome other river or lake.

Concerning the ARTIFICIAL SPHERE, *or* GLOBE.] The Sphere is an artificial machine, conſiſting of many circles, invented by the ſagacity of mathematicians, to explain the doctrine of the globe, or orrery, and to illuſtrate the motions of the earth, planets, &c. A circle is divided into three hundred and ſixty equal parts, which we call degrees; each degree into ſixty more equal parts, called minutes. The plane of a circle means that ſurface on which it is drawn; and if the ſurface be ſuppoſed of an infinite extent from the centre, it is ſtill called the plane of that circle. But circles are ſaid to be in different planes, when the ſurfaces on which they are made incline to, or interſect each other. The axis is that line which we conceive to paſs through the middle of the earth, and on which the whole maſs turns round, repreſented in the artificial globe by a wire. The two extremities of the axis are called the poles of the equator; and if the axis be imagined to reach the ſtars, one point is called the arctic, and the other the antarctic, or the north and ſouth poles of the world.

The principal great circles are the following, viz. 1. The Equator, which is a great circle, going from eaſt to weſt, parting the globe into the north and ſouth hemiſpheres. It is named the Equator or Equinoctial Line, becauſe when the ſun arrives there the nights and days are equal. It is alſo divided into three hundred and ſixty degrees, reckoned eaſtward from the firſt meridian. 2. The Horizon is that great circle which parts the upper hemiſphere from the lower, or the viſible from the inviſible hemiſphere. So much of the earth as we comprehend in our view, in a circular manner when we ſtand on a plain, is called the Senſible Horizon. The Rational Horizon is to ſuppoſe the eye at the centre of the earth, viewing the whole celeſtial hemiſphere upwards, which is repreſented by a broad wooden circle encompaſſing the globe, on which are deſcribed ſeveral other circles. The Meridian is a great circle, dividing the globe into the eaſt and weſt hemiſpheres: it lies directly north and ſouth, paſſing through the poles of the equator. The Meridian is changeable, being properly that part of the heavens where the ſun is at noon; ſo that every place on the earth has a different Meridian, if we move eaſt or weſt; but paſſing north or ſouth, it remains the ſame.

The globe hangs in a braſs circle, on which is placed another ſmall braſs one, called the horary circle; this is divided into twenty-four equal parts, and deſcribes the hours of day and night: which, in turning of the globe, are pointed out by an index fitted to the pole. This is to ſhew the riſing and ſetting of the ſun, moon and ſtars, or the time of the day in all parts of the earth. The degrees of latitude are marked on any Meridian line, but always on the two outermoſt in maps. There are two Meridians, called Colures, the Solſtice Colure, and the Equinox Colure, which being alſo great circles, cut the ſphere into four equal parts. By theſe the ſeaſons are diſtinguiſhed. The Ecliptic is a great oblique circle, cutting the equator at angles of twenty-three degrees twenty-nine minutes. It deſcribes the annual courſe of the earth north and ſouth.

The characters and names of the ſigns are, Aries ♈, Taurus ♉, Gemini ♊, Cancer ♋, Leo ♌, Virgo ♍, Libra ♎, Scorpio ♏, Sagittarius ♐, Capricorn ♑, Aquarius ♒, and Piſces ♓. There are two more great circles, called Verticle, or Azimuth circles. Theſe are perpendicular to the horizon, and paſs through the zenith and nadir.

There are four leſſer circles. The two Tropics are thoſe of Cancer and Capricorn. The two remaining circles are ſtill ſmaller, called the Arctic, or Polar Circles. Theſe circles, like the two Tropics, have double lines.

The Cardinal Points are the four quarters of the world, eaſt, weſt, north and ſouth. The collateral points are the principal diviſions and ſubdiviſions of the four chief; in all thirty-two.

The earth being divided into five parts, by the two Tropics and the two Pole circles, thoſe five parts are named Zones: two Temperate, two Frigid, and the Torrid Zone. The North Temperate Zone includes all the land between the Tropic of Cancer and the North Pole Circle; and the South Temperate Zone includes all between the Tropic of Capricorn and the South Pole Circle. The two Frigid Zones contain all the land from the two Polar Circles to the very Poles. The Torrid Zone includes all the land between the two Tropics, the Equator being in the middle. The whole is thoroughly inhabited. The Temperate Zones contain in latitude each forty-three degrees two minutes, being the ſpace between each Tropic and the Pole Circle. The Frigid Zones contain each forty-three degrees fifty-eight minutes, and the Torrid Zone, in like manner, contains forty-ſix degrees fifty-eight minutes latitude.

SHADOWS.] The antients alſo named the inhabitants of the earth, according to which way the ſhadows of their bodies were caſt by the noontide ſun. Periſcii are thoſe beyond the Polar Circles, whoſe bodily ſhadows turn round every twenty-four hours. Heteroſcii are thoſe people in the Temperate Zones, whoſe noon ſhadows ever fall one way; the North Temperate Zone throwing it north, and the South Temperate Zone throwing it ſouth. Amphiſcii are thoſe who live in the Torrid or Middle Zone. Their noon ſhadows fall different ways at different ſeaſons.

SITUATIONS.] 1. The Perieci are thoſe who live in the ſame parallel, have the ſame latitude and ſeaſons, and the ſame pole elevated, but have oppoſite meridians, and conſequently oppoſite days and nights. 2. The Antieci are thoſe people who have the ſame meridian, but oppoſite parallels, equidiſtant from the Equator, though on contrary ſides. 3. Antipodes are ſuch, whoſe parallel and meridian are both oppoſite.

LATITUDE *and* LONGITUDE.] The exact ſituation of cities and places, where the inhabitants of the earth reſide, is more particularly called their Latitude and Longitude. Latitude is the diſtance of any place from each ſide the Equator to either of the Poles; which diſtance being but ninety degrees each, no latitude can exceed that number. Longitude is the diſtance of a place from the firſt, or ſome other meridian. To prevent confuſion, our modern geographers, and delineators of maps, make the metropolis of their own nation the firſt real meridian; and in this caſe longitude is two-fold; being from London either weſt or eaſt, as at ſea it is computed from ſome known port or head-land. The longitude of any place from London being known, the difference in the hour of the day is alſo known. For as the ſun performs his diurnal circuit in twenty-four hours, he gains in each hour fifteen degrees, being a twenty-fourth part of three hundred and ſixty, or one degree in four minutes. So that at any place fifteen degrees eaſt of us, noon is an hour ſooner with them, as it is an hour later with thoſe who live fifteen degrees weſt of us.

Though all degrees of latitude are equal in length, yet degrees of longitude vary in every new parallel of latitude: for all the meridian lines meeting and interſecting each other at the Poles, the degrees of longitude do naturally diminiſh as they proceed either way from the Equator.

Of the SOLAR SYSTEM.] In order to explain the diſpoſition of the ſeveral parts of the univerſe, and to demonſtrate the nature of the heavenly motions with reſpect to each other, and to the earth, it is neceſſary to underſtand the ſyſtem of the world. The only true ſyſtem is called the Solar Syſtem, invented by Copernicus, a Pruſſian.

The Solar Syſtem conſiſts of the ſun in the centre, and the planets and comets moving about it. The planets are vaſt bodies, which to us appear like ſtars; not that they have any light in themſelves, but ſhine merely by reflecting the light of the ſun. The planets are either primary or ſecondary. The primary planets are ſix in number, viz. Mercury, Venus, Earth, Mars, Jupiter and Saturn. Theſe are called Primary Planets, becauſe they move round the ſun; and the other planets are called Secondary, becauſe they move round the Primary Planets. The Secondary Planets are ten in number, and go under the general name of Moons: of theſe one moves round the Earth, four round Jupiter, and five round Saturn.

COMETS.] It is univerſally agreed, that Comets are immenſe ſpherical bodies, revolving about the ſun in elliptical orbits. Their periodical times are equally conſtant, certain and regular, as thoſe of the planets; but the bodies themſelves are abundantly more denſe, as they paſs through greater extremes of heat and cold without any ſenſible diminution.

The SUN.] This immenſe body, ſituated in the centre of the univerſe, is the fountain of light, the ſource of the ſeaſons, the cauſe of the viciſſitudes of day and night, the parent of vegetation, and the friend of man. It is a prodigious maſs of intenſe heat, and amazing illumination; in fine, when we view the ſun, we behold a globe of liquid fire, whoſe diameter is equal to one hundred diameters of the earth, the thickneſs being ſeven hundred ninety-three thouſand miles. Its ſurface is ten thouſand times larger than the earth, and its ſolidity one million greater; that is, the ſurface is the ſquare of the thickneſs, and the ſolidity its cube. The ſun moves round his own axis.

MERCURY.] This planet is about two thirds of the earth's magnitude, being two thouſand ſeven hundred miles in diameter. His diſtance from the earth is eighty-eight millions of miles, and from the ſun thirty-two millions of miles. His revolution round the ſun is made in a little more than eighty-eight days, with the velocity of one hundred thouſand miles in an hour, which is almoſt as ſwift again as the earth travels; for

we only go fifty-ſix thouſand miles in the ſame ſpace. The heat of the ſun in this planet is ſomething more than ſeven times greater than the heat of the hotteſt part of the earth in the moſt ſultry ſummer, which is ſufficient to make water boil.

VENUS.] This planet appears to the eye to be the brighteſt of all the planets, and from its ſuperior luſtre it cannot be miſtaken for any of them. The diſtance of Venus from the ſun is ſixty millions of miles; her revolution round the ſun is performed in a little more than two hundred and twenty-four days, and her motion in an hour is ſeventy thouſand miles.

Of the EARTH.] The Earth, which is of a round or ſpherical form, makes its revolution round the ſun in three hundred ſixty-five days, five hours and forty-nine minutes, which revolution makes what we term a year. The Earth is near eighty thouſand miles in diameter, and diſtant from the ſun about eighty-one millions of miles. The line which this planet deſcribes in its annual motion is called the Ecliptic, through which it proceeds from weſt to eaſt, according to the ſigns of the Zodiac; and it is this motion which cauſes the different ſeaſons of ſpring, ſummer, autumn and winter, and of the various lengths of days and nights in thoſe ſeaſons. In paſſing through the Ecliptic, the earth always keeps its axis in a ſituation parallel to itſelf, and equally inclined to the plane of the Ecliptic, which is twenty-three degrees and an half. The rotation of the Earth round its axis makes it day in thoſe parts which are turned towards the ſun, and night in thoſe parts which are turned from the ſun.

MARS.] This is the leaſt of all the planets, Mercury excepted, has leſs luſtre than any other ſtar, and appears of a duſky red hue. Mars is conſiderably leſs than the Earth, its diameter being four thouſand four hundred miles. His diſtance from the ſun is one hundred twenty-three millions of miles, and he revolves about that central luminary in ſix hundred eighty-ſeven days, proceeding at the rate of forty-five thouſand miles in an hour.

JUPITER.] This is the largeſt of all the planets, but being very remote from the ſun, would ſcarce enjoy any light, had not the great Author of nature provided it with four moons, or ſatellites, which revolve round it in different orbits. The diameter of Jupiter is upwards of eighty thouſand miles, and the maſs of matter it contains two hundred twenty times greater than our Earth. The diſtance from the ſun is four hundred twenty-four millions of miles; he revolves round his own axis in nine hours and fifty-ſix minutes, round the ſun in eleven years and ten months, and proceeds at the rate of twenty-four thouſand miles an hour.

SATURN.] This is the moſt diſtant planet in the whole ſyſtem, being ſeven hundred ſeventy-nine millions of miles from the ſun. He is thirty years in performing his revolution, and yet moves at the rate of eighteen thouſand miles an hour. He is ſixty-one thouſand miles in diameter, contains ninety-four times as much matter as the Earth, but his denſity is not more than a ſeventh part of the matter which compoſes our planet. Saturn has five moons, which revolve round him in different orbs. But the moſt ſingular circumſtance relative to this planet is his ring. This is a vaſt body of earth, of the thickneſs of near eight hundred miles, which ſurrounds Saturn in the form of a circle, at the diſtance of twenty-one thouſand miles from its ſurface.

SECONDARY PLANETS.] Theſe, as we have already obſerved, are ten in number, viz. five belonging to Saturn, four to Jupiter, and one to our Earth. The Moon which lights our earth, contains about the fortieth part of the quantity, or maſs of matter, which compoſes the planet we reſide upon. It is near two thouſand two hundred miles in diameter, two hundred and forty thouſand miles diſtant from us, and its ſurface is about fourteen millions of ſquare miles. The Moon is the quickeſt in its motion of all the planets, making its revolution in twenty-ſeven days, ſeven hours and three quarters. The light which this planet affords us at night is not the only benefit we receive from it, for it governs the waters, and occaſions the tides, which are extremely beneficial to mankind in general.

FIXED STARS.] The difference, with regard to viſion, between the fixed ſtars and planets is, that the latter have a more placid luſtre than the former. The fixed ſtars have the ſource of light within themſelves, being ſuns; but the planets are compoſed of opake matter, and have no light but what they receive from the ſun, or their own ſatellites. Hence, though the fixed ſtars are at an immenſe diſtance, their brightneſs exceeds that of the planets, and they are to be diſtinguiſhed by their twinkling, though Venus and Mercury both twinkle, but not in ſo great a degree as the fixed ſtars. Beyond the atmoſphere of our ſyſtem the heavens are filled with a fluid much more rariſied than our air; and here the fixed ſtars are placed at different, but immenſe diſtances from us, and very great diſtances from each other.

The CLIMATES.] There are twenty-four Climates on each ſide the equator; and under the equator the longeſt day is no more than twelve hours; and in proportion as we advance towards the Polar Circles, the days increaſe in every climate half an hour; and at the Polar Circles, the longeſt day is twenty-four hours. To know what climate any city, town, or village is in, obſerve the longeſt day, from which deduct twelve, and multiply the remainder by two, when the product will be the number of the climate.—Example: The longeſt day in London is ſixteen hours; from this deduct twelve, there will then remain four; multiply the remainder by two; the product is the climate of London, eight.

The COMPASS.] There are four Cardinal points in the Compaſs, viz. eaſt, weſt, north, and ſouth. Between theſe four grand points many intermediate points are formed; but theſe, for the purpoſes of Geography and Navigation, are confined to thirty-two. As all theſe reſpect the poſition of places, we find by them how empires, kingdoms, ſtates, provinces, diſtricts, &c. are ſituated with regard to each other; that is, whether they lie northerly, ſoutherly, eaſterly, or weſterly, or agreeable to any of the inferior or intermediate points. The invention of the mariner's compaſs has been, perhaps, of as great and general utility as any diſcovery that ever benefited mankind, as by its means the wants of one country are accommodated with the ſuperfluities of another; the welfare of individuals, ſituated at a great diſtance, becomes intereſting to each other; and the inhabitants of the whole univerſe are linked together in one great ſociety, by a mutual intercourſe.

To find the number of miles to a degree of latitude in other nations, in proportion to ours of ſixty-nine.] Statute Britiſh miles, ſixty-nine; Italian miles, each four hundred and ſeventy-five Rhinland perch, [according to Varenius] ſixty; common Turkiſh miles ditto, ſixty; Spaniſh miles, ſeventeen; marine leagues of France, (ours the ſame) twenty; German leagues, fifteen; Low Dutch travelling hours, twenty; great leagues of Poland and Denmark, fifteen; Swediſh miles, twelve; Hungarian miles, ten; verſts of Muſcovy, eighty; Perſian, Arabian, and Egyptian parſanga, twenty; Chineſe leis, two hundred and fifty. The French meaſure is to ours as fifteen to ſixteen. Therefore four thouſand nine hundred and fifty Paris feet are equal to five thouſand two hundred and eighty Britiſh, being our ſtatute mile.

Concerning MAPS.] In all Maps the north is at the top, the ſouth at bottom; the eaſt on the right, and the weſt on the left: or, if it be otherwiſe, it is always expreſſed either by words on each ſide, or by a mariner's compaſs, wherein the mark of a fleur-de-lys always denotes the north. Maps are laid down and proportioned to a certain ſcale, which is always taken from the degrees of latitude, which is always marked on the eaſt and weſt ſide of the map. The degrees of longitude are always marked on the north and ſouth ſide of the map. A degree of latitude is always of the ſame breadth: wherefore the diſtance of two places ſeated directly north and ſouth, is immediately known by knowing the different latitudes. But a degree of longitude is of different extent. The latitude and longitude of a place being known, you may find it immediately in the map, by drawing a line, or thread, croſs the map both ways; and the place ſtands where the two lines cut one another.

As the earth is a globe, a map of the whole earth muſt neceſſarily conſiſt of two parts, both ſides of the globe not being viſible at once. Accordingly, in a univerſal map, the right hand circle ſhews the Old World, or Europe, Aſia, and Africa; and the left hand circle ſhews the New World, or America. Upon the general map are marked the circles correſpondent to thoſe in the ſphere, namely, the equinoctial line, the two tropics, and the two polar circles, all which croſs the map from eaſt to weſt; and the firſt meridians ſurrounding the two hemiſpheres from north to ſouth, the parallels lying from north to ſouth at ten degrees diſtance; and the meridians at the ſame diſtance from weſt to eaſt, are alſo marked upon general maps. Particular maps, being parts of this, retain the meridians and parallels belonging to that particular mark; which are made ſmaller or larger, as the paper on which it is drawn will admit; and the diſtance of places mentioned in it are always exactly proportioned to the breadth of the parallels. So that let a map be ever ſo ſmall, the diſtance of places is exactly ſhewn, if meaſured according to the degrees of latitude in that particular map. In both general and particular maps, the thick ſhadowing denotes the ſea-coaſt. Rivers are marked by large ſhadowed ſerpentine lines; roads by double lines; diviſions of countries by dotted lines; larger for provinces, and ſmaller for ſubdiviſions; and diviſions of nations are often ſhewn by chain lines. Foreſts are repreſented by trees; mountains by riſing ſhadows; ſands by dotted beds; marſhes by ſhadowed beds; lakes by ſhallowed coaſts.

The names of provinces are written in larger capitals; and ſmaller diviſions, in ſmaller capitals; great cities in round Roman characters; ſmaller towns in Italic. The exact ſituation of a town is ſhewn by a little round o, but larger places have the addition of a church for a market-town, if the ſize of a map will admit. A city is noted by a church with houſes about it, as much as the ſcale will allow. Particular qualifications of cities are diſtinguiſhed by marks, as a biſhopric has a croſs, or ſometimes a mitre over it.—An archbiſhopric has a double croſs over it.—A univerſity has a ſtar, or ſometimes a Caduceus.—An abbey is ſhewn by a crook, or paſtoral ſtaff.—A fortreſs by angles like baſtions.—A caſtle, by a little flag.—A gentleman's ſeat, by a houſe only.—Other marks are affected by particular engravers, which they explain in the margin of the map.

A diſtinct view of the EARTH.] The Earth, properly ſo called, is a heap of various bodies; for therein are diſcovered ſand, clay, mould of various colours, ſeveral ſorts of ſtones, many ſalts, ſulphur, bitumen, minerals, and metals, without number.

Independent of the perpetual variety of the ſeaſons, heat and cold, rain and wind, we may obſerve, that earthquakes and running waters are always making a wonderful change in that part of the earth which is next the ſurface: and if we take in the daily mutations of innumerable animals and plants, which are fed by the fruits and moiſture of the earth, and after a ſhort time putrify, and return to earth again, we ſhall have reaſon to believe, that this ſurface on which we tread, eſpecially in countries that have been long inhabited, is, for the moſt part, compoſed of the bodies of men and beaſts, or rather of a matter which is every day putting on new forms. And by ſuch perpetual variations of matter, there muſt needs happen an increaſe of dry earth, and a decay of moiſture; for it does not appear, that the parts of fluid bodies, which have been once blended with ſolids, and have been ſo impregnated with ſalts as to loſe their fluidity, do ever retrieve it again. This is evident in plants and animals, which grow bigger ſo long as they receive ſpirit and nouriſhment from liquors, but afterwards turn to corruption. Moreover, there muſt needs be a vaſt change made in the earth by means of the many fires which prey upon it within, and ſometimes burſt forth, and deſolate the circumjacent countries.

GEOGRAPHICAL PROBLEMS.

PROB. 1. *The latitude of any place being given, to rectify the Globe for that place.*] Let it be required to rectify the globe for the latitude of London, fifty-one degrees thirty-two minutes north: and Madrid forty degrees ten minutes north, proceed thus: Turn the pole on which the dial plate is fixed towards the verge of the horizon, ſlipping or moving the globe backwards or forwards in the notches of the horizon, till the horizon cuts the brazen meridian in fifty-two degrees thirty-two minutes, (viz. a little more than fifty-one and a half); ſo is the globe rectified for the latitude of London; that is, the north pole will then be elevated fifty-one degrees thirty-two minutes above the horizon; and London

being brought to the meridian itſelf, will then be the zenith, or right up; and at equal diſtance from all parts of the horizon. Depreſs the pole till the horizon cuts the brazen meridian at forty degrees ten minutes, and you have then the poſition of the inhabitants at Madrid; and turning the globe till Madrid comes to the meridian, you will find it in the zenith, or top of the globe, under forty degrees ten minutes. Note. If it were required to rectify the globe for ſouth latitude, then you muſt elevate the ſouth pole to the given latitude, inſtead of the north pole; but the next problem will better explain this.

PROB. 2. *The latitude and longitude of any place given, to find the ſame.*] You are firſt to obſerve whether the longitude be reckoned from London, or from the firſt meridian; for on ſome globes the firſt meridian begins twenty-three degrees, on others twenty degrees, and on Senex's globes eighteen degrees weſt of London; but if once you know where the firſt Meridian is on the globe, it is very eaſy to know the difference from the meridian of London.

PROB. 3. *The latitude of any place given, to tell all thoſe places that have the ſame latitude.*] DEFINITION: All thoſe places that have the ſame latitude have the days and nights of the ſame length, at the ſame length, at the ſame time of the year. *Rule.* Bring the given place, or places, to the meridian (ſuppoſe London fifty-one degrees thirty-two minutes, and Madrid forty degrees ten minutes north); then turn the globe, and all thoſe places that paſs under forty degrees ten minutes have the ſame latitude as Madrid, which you will find to be Pekin nearly for one, and many other places.

PROB. 4. *To tell the difference of the latitude of places.*] Here are two variations, or rules:—Firſt, If the latitudes be both north or both ſouth, then ſubſtract the leſs from the greater latitude, and the remainder is the difference or anſwer. Thus between London and Madrid is twelve degrees thirty-two minutes, the firſt being fifty degrees thirty-two minutes, and the other forty degrees. And between Candy and Stockholm is fifty-two degrees thirty minutes, for Stockholm is about fifty-nine degrees thirty minutes north, and Candy ſeven degrees thirty minutes north. Secondly, If one lies on the north, and the other on the ſouth-ſide of the equator, (that is to ſay, if one be north and the other ſouth latitude) then add them all together, and their ſum is the difference of the latitude required.—Thus, Copenhagen is fifty-five degrees forty minutes north, and the iſland of Madagaſcar is nineteen degrees thirty minutes ſouth: theſe added together make ſeventy-five degrees ten minutes, the difference of longitude required in the problem.

PROB. 5. *The longitude of any place given from any meridian, to tell thoſe places, having the ſame longitude.*] This is done after the ſame manner as the other; only here the anſwer will be on the equator, as others were on the meridian. I would know what places have the ſame longitude as London, and the ſame longitude as Moſcow? The rule is, bring London to the meridian, then all thoſe places on the globe (from the north pole to the ſouth part of the horizon) that lie under the edge of the meridian, have the ſame longitude as London: thus Fort Naſſau, and Fort Mina, in Guiney, have the ſame, or very nearly the ſame longitude as London. And Muſcow, in Moſcavia, has very nearly the ſame longitude as Aleppo, in Syria: alſo Scandaroon, Antioch, and Tripoli, in Syria, have the ſame longitude, viz. thirty-ſeven degrees thirty minutes from London.

PROB. 6. *To tell the difference of longitude of places.*] Rule. Here are two variations. Firſt, if the places lie both eaſt, or both weſt, of the firſt meridian, or where you reckon the longitude from, viz. if they both be eaſt, or both be weſt longitude, then ſubſtract one from the other, you have the difference. Thus I find Jeruſalem has thirty-ſix degrees fifteen minutes eaſt longitude from London, and Pekin one hundred and ten degrees fifty-two minutes eaſt longitude; therefore ſubſtract thirty-ſix degrees fifteen minutes from one hundred and ten degrees fifty-two minutes, and there remains ſeventy-four degrees thirty-ſeven minutes difference of longitude eaſt or weſt; that is, Pekin is ſeventy-four degrees, thirty-ſeven minutes eaſt longitude of Jeruſalem, or Jeruſalem is ſeventy-four degrees thirty-ſeven minutes weſt longitude of Pekin. Secondly, If one place be eaſt, and the other weſt longitude of the firſt meridian, (ſuppoſe London, or any other meridian) then add their longitudes together, and the ſum is the difference of longitude required.

PROB. 7. *The day of the month given to find the ſun's place in the ecliptic.*] Rule. The day of the month being given, look on the inner calendar on the new globes, and you have the ſign, and the degree of that ſign that the ſun is in for that day, according to the new ſtyle. If it be upon old globes, look on the outer calendar, you have the ſign, and degree of the ſign. N. B. You may further obſerve, that the calendar uſed throughout Europe is the calendar for new ſtyle, viz. new ſtyle is always known from the other, becauſe it has the ſaints days, and ſeveral other things inſcribed on the horizon.

PROB. 8. *The ſun's place given to find the day of the month.*] This is only the reverſe of the former problem; for having the ſun's place given, ſeek it in the circle among the ſigns, then againſt that degree in the calendar, new ſtyle; you have the day of the month required. Example. I would know what time of the year the ſun is in one degree of Gemini; as alſo when he enters Aries, Cancer, Libra, and Capricorn. Proceed according to the rule, and you will find the day to be May 21, June 21, September 22, and December 21, as in the laſt.

PROB. 9. *The latitude and day of the month given, to find the ſun's place in the ecliptic, and rectify the globes for uſe.*] Rule. Find the ſun's place on the horizon by problem the ſeventh; and having noted what degree he is in, look upon the ecliptic on the globe, and find the ſame ſign and degree as you did on the horizon; then bring this degree of the ecliptic very carefully to the graduate edge of the brazen meridian, and holding the globe ſteady, turn the index exactly to the upper twelve (which repreſents twelve at noon) and thus is the globe rectified for that day, and the degree of the ecliptic that lies under the equator repreſents the ſun's place at noon, or twelve o'clock that day. Note, The aſtronomer's day is reckoned from, or begins at, twelve o'clock; and if you fix the quadrant of altitude to the latitude in the zenith, the globe will be completely rectified.

PROB. 10. *To tell the declination of the ſun on any day of the year.*] Rule. Having found the ſun's place in the ecliptic for the given day, bring it to the brazen meridian, and obſerve what degree of the meridian it lies under, and whether it be on the north or on the ſouth ſide of the equator, for that is the declination accordingly. Thus, on April 21, the ſun has eleven degrees thirty minutes north declination, and on May 21, he has twenty degrees thirty minutes declination, but on October 27, he has twelve degrees thirty minutes ſouth declination.

PROB. 11. *The latitude and day of the month given, to tell the ſun's meridian altitude, viz. his height at noon.*] Rule. Bring the ſun's place to the meridian, and obſerve what degree of the meridian the ſun's place is under: for thoſe degrees on the meridian that are intercepted, or lie between the ſouth verge of the horizon and the degree, which is over the ſun's place on the meridian, (counted on the meridian) is the ſun's meridian altitude required. Thus I find his meridian altitude at London, May the 21ſt, to be fifty-nine degrees, but on November the fifth, he has but twenty-three degrees thirty minutes altitude.

PROB. 12. *The latitude and day of the month given, to tell the ſun's altitude at any time.*] Example. On May the 21ſt, at nine in the morning, and at five in the afternoon, at London, I would know the ſun's altitude, or height? Rule. Rectify the globe for the latitude, and bring the ſun's place (one degree gemini) to the meridian, and the index to the upper twelve on the dial-plate; then ſcrew the quadrant of altitude on the zenith, viz. the left edge of the nut muſt be fixed on the meridian, at fifty-one degrees thirty minutes, then turn the globe till the index points to the hour, viz. nine in the morning: this done, fix the globe by thruſting a quill between it and the horizon: laſtly, turn the quadrant about till the graduated or figured edge touch the ſun's place, (viz. one degree gemini) and the degrees on the quadrant, counted from the horizon upwards on the quadrant, is his height at that time, viz. forty-three degrees thirty minutes. Then turn the globe till the index points at five in the afternoon; and alſo turn the quadrant on the weſt ſide (without unſcrewing it) till it touches the ſun's place, and you have about twenty-four degrees on the quadrant, his altitude at that time. N. B. At North cape, (north latitude, ſeventy-two degrees at nine in the morning) May the 21ſt, he will not be but about thirty-two degrees high.

PROB. 13. *The latitude given, to tell the riſing and ſetting of the ſun, and length of the day and night, at any time of the year in any place.*] Rule. Rectify the globe, (viz. elevate it for the latitude; bring the ſun's place to the meridian, and index to the upper twelve): then turn it till the ſun's place comes even with, or lies right againſt the inner verge, on the eaſt ſide of the horizon, then the index will ſhew you the time of the ſun's riſing; turn it to the weſt-ſide, or verge of the horizon, and the index will ſhew you the ſetting. Or thus: having got the hour the ſun riſes, count how many it wants of twelve, for ſo many hours will it ſet after. Thus, if the index points to four in the morning at riſing, it will of courſe be at eight at night, &c. Proceed thus, and you will find the ſun, on May the 26th, at London, to riſe about four in the morning, and ſets at eight at night. Now double what he wants of twelve at riſing, viz. eight hours, and it gives the length of that day at London, viz. 16 hours.

PROB. 14. *To tell the ſun's right aſcenſion.*] Bring the ſun's place to the brazen meridian, and note what degree of the equator is cut by the meridian, for that is his right aſcenſion required. I would know the ſun's right aſcenſion on March the 21ſt, June the 21ſt, September the 22d, and December the 21ſt? I find the ſun's place for theſe different days, and bring it to the meridian; I find the meridian cuts the equator in (0), in (90), in (180), and in (270 degrees) his right aſcenſion requires. Note. When the ſun enters Aries, March the 21ſt, he has no right aſcenſion, becauſe it is counted from, or begins at Aries; therefore, on March the 20th, he muſt have his greateſt right aſcenſion, viz. three hundred and fifty-nine degrees.

PROB. 15. *To find the ſun's oblique aſcenſion and deſcenſion at the time, and in any latitude.*] Rule. Rectify the globe for the latitude, and bring the ſun's place down to the eaſtern verge of the horizon; then obſerve what degree the horizon cuts the equator in, for that is the oblique aſcenſion required. Thus on March the 21ſt, June the 21ſt, September the 22d, and December the 21ſt, viz. when the ſun enters Aries, Cancer, Libra, and Capricorn, you will find his oblique aſcenſion at London to be (0), (50), (180), and (304). And on the ſame days his oblique deſcenſion will be (0), (123,) (180), and (237) and a half.

PROB. 16. *The latitude and day of the month given, to tell the ſun's aſcenſional difference, viz. how much he riſes, or ſets, before and after ſix; and conſequently to tell the length of the days, ſuppoſe there were no index to the globe.*] Rule. By the laſt problem find the ſun's right, and oblique aſcenſion; then ſubſtract the oblique from the right aſcenſion, or the contrary, and the remainder is the aſcenſional difference required; which divide by fifteen, the degrees of the equator that paſs through the meridian of one hour, (or ſeven and a half for half an hour) gives the anſwer in time, that the ſun riſes and ſets before and after ſix. Thus, on May 26, I find the ſun ſix degrees of Gemini, and his right aſcenſion is ſixty-four degrees, and on the ſame day his oblique aſcenſion is thirty-four degrees; now thirty-four degrees from ſixty-four degrees there remains thirty degrees, his aſcentional difference; which divide by fifteen gives two hours, the time that he riſes before, or ſets after ſix.

PROB. 17. *The latitude and day of the month given, to tell the ſun's Amplitude, viz. his diſtance from the eaſt and weſt points of the compaſs he riſes and ſets upon.*] Rule. The globe being rectified, bring the ſun's place to the eaſtern verge of the horizon, (which ſhews his riſing) then the degree upon the innermoſt circle of the horizon, counted from the true eaſt point to the place where the ſun's place lies againſt on the horizon, ſhews you the ſun's amplitude. Proceed according to the rule, you will find the ſun's amplitude at London, (May 21,) at riſing, to be about thirty-four degrees from the eaſt to the north, and at ſetting thirty-four degrees from the weſt to the north; and the point he riſes upon is north-eaſt

by

by east, and he sets north-west by west; but on November the 5th he has about twenty-five degrees and a half amplitude from the east to the south; and at setting twenty-five degrees and a half from the west to the south. The point he rises upon is east-south-east, and the point he sets upon is west-south-west.

PROB. 18. *The latitude and day given, to tell the sun's azimuth, viz. his distance from the east and west, or from the north and south points, at any time.*] Rule. Rectify the globe in general, then turn the globe till the index points to the given hour: this being done, turn the quadrant till it touches the sun's place for the given day; and then the quadrant will cut the horizon in the Azimuth required, from the east or west points, or from the north or south points; for you may reckon from either; only then name it properly, and accordingly. Thus, on August the 17th, at nine in the morning, the sun will have about thirty degrees azimuth from the east to the south, or which is the same, sixty degrees from south to the east; for sixty degrees and thirty degrees make ninety degrees, the whole quarter from east to south.

PROB. 19. *The latitude, day, and hour given, to tell the sun's almicanter.*] Definition; Almicanters are circles of altitude, that run parallel to the horizon, whose poles are the zenith and nadir; so that you may imagine as many circles of altitude, viz. almicanters, as you please. Rule. The almicanter is found the same as the altitude of the sun at any time, therefore I refer you back to Prob. 13.

PROB. 20. *The latitude and length of the day given to tell what other day of the year will be of the same length.*] Rule. Having found the sun's place for the given day, bring it to the meridian, and observe well its declination, then turn the globe till some other degree of the ecliptic comes under the same degree of declination under the meridian; this being done, see what day of the month answers to the sun's place then under the meridian, for that is the day required, which you may easily prove. Thus you will find July 13 and August 20 of the same length as May 20 and April 27.

PROB. 21. *The latitude and day given to tell the beginning, ending, and consequently the length, or continuance of twilight.*] Definition. Twilight is that faint light which begins immediately after the sun sets in the evening, till he is eighteen degrees below the horizon, and it begins in the morning, when the sun comes within eighteen degrees of the horizon on the east side, and ends when he rises: therefore it is plain that twilight is not only longer when days increase in length, but it is also much stronger.

PROB. 22. *The hour given where you are to tell what hour it is in any other part of the world.*] Rule. Bring the given place to the meridian, and set the index at the given hour, then turn the globe till the other place, or places, come under the meridian, and the index will point to the real time required. Example. When it is two o'clock in the afternoon at London, I would know the time at Jerusalem, and at Port Royal in Jamaica. Proceed according to the rule, and you will find that when it is two in the afternoon at London, it is twenty-five minutes past four at Jerusalem, and but fifty-two minutes past eight in the morning at Port Royal.

PROB. 23. *The day of the month given to tell those inhabitants that will have the sun in their zenith, or over their heads, on that day.*] This cannot happen to any other inhabitants but those in the torrid Zone; that is, to all such as have not twenty-three degrees and an half of latitude either north or south. Rule. Bring the sun's place to the meridian, and observe exactly his declination for that day, then turn the globe any way, and observe what places pass under that degree of declination on the meridian; for all such will have the sun right over their heads some time or other on that day.

PROB. 24. *The day and hour given in any place to tell those inhabitants, or that place, to which the sun is then vertical, viz. in the zenith.*] Rule. Bring the given place to the brazen meridian, and turn the index to the given hour; this done, turn the globe till the index points to the upper twelve, or noon; then look under the degree of declination on the globe of that day, for that is the very spot, or place to which the sun is then vertical. Example. On May 13, at eight minutes past five in the afternoon at London, I would know what place has the sun in their zenith. Answer, Port Royal in Jamaica. Thus also you will find, when it is thirty-three minutes past six in the morning at London, on April 12 and August 28, the inhabitants of Candy, in the island of Ceylon, will have the sun nearly in their zenith.

Concerning the MAGNET *or* LOADSTONE.] The Loadstone is found in iron mines, and is much of a colour and weight with iron. However, it is not to be melted and hammered out like iron, but flies to pieces under the hammer, and turns to a calx in the fire, which shews, that its parts exceed those of iron for hardness, rigidness, and an intricate combination one with another. Its known properties are these: first, when it moves freely and without any obstacle, it points north and south, so as that part of it that stands to one pole never turns to the other. The way to give it a free motion, is to swim it in the water upon a piece of wood. Philosophers have observed, that the loadstone does not always point full north and south, but sometimes inclines to the east or west without any rule. Though a loadstone has generally two poles pointing north and south, as we said before, yet there are some irregular ones, which seem to have more poles. As one loadstone holds up another, so it does iron of greater or less weight than itself. If iron dust be strewed upon a loadstone, the particles will dispose themselves directly between the poles, and then by degrees incline to an orbicular figure, so as to lie parallel with the axis of the loadstone, unless it be one of the irregular sorts before taken notice of. The loadstone imparts its virtue to iron so effectually, that iron, touched with a loadstone, appears to have all the properties aforesaid, though not in an equal degree. The great use of this communication is experienced in the mariner's needle, by the help whereof they readily find the north and south, and all other parts of the world.

Concerning the SEA.] The Sea is that vast quantity of salt water extending from north to south, and from west to east, surrounding the dry land on every side, into which all streams discharge themselves, and out of which mighty gulfs and bays are formed, the greatest of which is the Mediterranean. The whole is called the ocean, but variously distinguished and named from the several countries by whose coasts it runs. The saltness of the sea water seems to proceed from the same cause as that of several fountains, by the boiling of which water salt is produced; for since the bottom of the sea is of such vast extent, it is reasonable to suppose that there are large mines of salt in many parts of it, which being diluted, spread throughout the sea. In order to find out the reason why the water of the sea is not augmented, let us see whether there be not a way for its daily diminution as well as increase.

Concerning WINDS.] The winds may be divided into constant and variable: the former are always, at certain times of the year, and in certain parts of the world; but the latter vary so much, that they cannot be reduced to any rule. Now since it is easier to find out the cause of one regular effect, than of many irregular, let us, in the first place, treat of constant winds. And here we must take notice, that the winds are constant and periodical only in the open seas. Now the universal ocean may most properly be divided into three parts. 1. The Atlantic and Ethiopic ocean. 2. The Indian ocean. 3. The great South Sea, or pacific ocean; and though these seas do all communicate by the south, yet as to our present purpose of the periodical winds, they are sufficiently separated by the interposition of great tracts of land; the first lying between Africa and America, the second between Africa and India, and the last between China, Japan, and the coast of America. There is in the Atlantic and Ethiopic seas between the Tropics a general easterly wind all the year, excepting that it is subject to vary and deflect some few points towards the north or south, according to the position of the place. The winds in the Indian ocean are partly general, and in the Ethiopic ocean partly periodical; that is, half the year they blow one way, and the other half near upon the opposite points; and these points, and times of shifting, are different in different parts of this ocean; the limits of each tract of sea, subject to the same change, or monsoon, as the natives call it, are certainly very hard to determine.

The variable winds are felt most by land, and in such parts of the sea as are without the limits of the constant winds to the north and south; that is, in the colder parts of the ocean, and all over its outmost bays, the principal of which are the Mediterranean and Baltic: some are common to all countries, others are more peculiar to some particular parts. Of this latter sort the most famous are the hurricanes, which chiefly infest the Caribbees, but are not anniversary, nor equally frequent. Their fury is so great, that they throw down all before them, tear up trees, overturn houses, toss ships prodigiously, and blow about things of vast weight. They are not even, but blow in gusts, which suddenly come and go; neither do they extend very wide, but are sometimes confined to a narrow compass, and at other times take a larger scope. As for their duration, it is but for a few days, and sometimes only a few hours. They are more common in America than any where, though Europe and Asia are not altogether without them.

Wind is most properly defined to be the stream, or current of the air; and where such a current is perpetual, and fixed in its course, it is necessary that it proceeds from a permanent, unintermitting cause, which we conceive to be the action of the sun beams upon the air and water, as he passes every day over the oceans, considered together with the nature of the soil, and situation of the adjoining continents: therefore, first, according to the laws of statics, the air, which is less rarefied or expanded by heat, and consequently more ponderous, must have a motion towards those parts thereof, which are more rarefied and less ponderous, to bring it to an equilibrium; and, secondly, the presence of the sun continually shifting to the westward, that part towards which the air tends, by reason of the rarefaction made by his great meridian heat, is with him carried westward, and consequently the tendency of the whole body of the lower air is that way. Thus a general easterly wind is formed, which being impressed upon all the air of a vast ocean, the parts impel one another, and so keep moving till the next return of the sun, whereby so much of the motion as was lost is again restored, and thus the westerly wind is made perpetual.

With respect to the common phænomena of winds, the dry ones are such as carry few vapours along with them, and therefore draw off the moist particles from bodies over which they pass. Thus in Holland the north and east winds, with the intermediate points, are drying, because the cold northern sea yields but few vapours, in comparison of those which come from warmer parts of the ocean; and from thence towards the east are vast tracts of land, where the heat at Midsummer is but very small. But the other winds, especially the westerly, are moist, because they issue from warm and vaporous parts. The Western Ocean seldom fails to send us rainy winds; however, this property varies according to the various situation of countries. Such winds gather clouds as blow from the quarters where the vapours arise, which, in conjunction with the vapours of our own region, fill the air. On the other side, those winds make fair weather, which bring little vapour along with them, and bear away that which hangs over us.

When the air gets loose from those broken bubbles in which it was before imprisoned, that which happens to be pent in betwixt the clouds is necessarily very much dilated by the inflammable substances, and therefore being hemmed in on every side by thick clouds, which contrary winds heap together round it, or by the falling in of one cloud upon another, does, by its expansive force, burst its passage through them with a violent explosion, and causes that crack or rumbling which we call thunder. The clap seems continued or reiterated by reason of the sound being reflected from the surface of different clouds, which causes so many repetitions or echoes.—When a flash is projected through a large extent of air, or sets fire to a train of other inflammable matter within the sphere of its action, it is what we call lightning.—If the quantity of fiery particles issuing from the bubbles of water, upon the collision of two clouds be very small, forming only a little globe of fire, which shoots out into a little train of light in the air, and strait-way disappears, this is what the common people call a falling star.

A NEW & ACCURATE CHART of the DISCOVERIES of CAPT^N COOK & other Later Circumnavigators: Exhibiting THE WHOLE COAST of NEW SOUTHWALES, Shewing the situations of Port Jackson, & Norfolk Island, where the New Settlements are formed; also the NEW DISCOVERIES on the COAST of NORTH AMERICA, including NOOTKA SOUND, QUEEN CHARLOTTE'S ISLANDS, THE FOX ISLANDS, RISHITAC, &c. comprizing likewise The PELEW ISLES with those discoverd by CAPT^N BLIGH &c in the PACIFIC OCEAN.

ARCTIC SEA
SIBERIA
JAKUTI
TSHUKUTSKI
ARCTIC CIRCLE
COPPER INDIANS
DOG RIBB'D INDIANS
ARATHAPESCOW INDIANS
GULF OF ANADIR
BERING'S STRAIGHT
SEA OF KAMTSCHATKA
SEA OF OKOTSK
TUNGUSI
TUNGUSIAN TARTARS
EASTERN TARTARY
KOBI or Sandy Desert called, by the Chinese SHA-MO
MAYSHUS
MONGOLS
CHINA
QUEY-CHEW
QUAVE-SI
CHINA SEA
BORNEO
CELEBES
GILOLO ISLES
PAPUA OR NEW GUINEA
NEW HOLLAND
NEW SOUTH WALES Discd 1770
Land of Peter Nuys discd 1627
Endeavour Streat
Gulf of Carpentaria
Diemans Land discd 1642
C.E. de Witts Land discd 1628
Edels Land discd 1619
Hoeg Land discd 1622
Sharks Bay
Ridge of Dinna
Providential Channel
Weymouth
Pt of Wales I.
Three Brothers
Islands of JESSO
Sea of JAPAN
KURILE ISLES
Staten Land
Company's Land
Amsterdam I.
Tasmans Islands
Admiralty Is.
NEW IRELAND
NEW BRITAIN
Gower I.
Carteret I.
Q. CHARLOTTE'S I.
Solomons Is.
NEW HEBRIDES
Tierra del Espiritu Santo
Aurora I
Whitsuntide I
Ambrym
Apee
Sandwich I
Malicolo
NEW CALEDONIA
Norfolk I.
Byrons I.
Dog I.
Solitary I.
Isle of Danger
Bligh's Islands
Pylstaart I.
Turtle I.
Harper
Savage I.
Palmerston I.
FRIENDLY ISLES
Tongataboo
Eoon
Anamooka
Hapaee
SOCIETY ISLES
Otaheite
Eimeo
Huaheine
Ulietea
Otaha
Bolabola
Maitea
Bird I.
Scilly I.
Oheitea
Gloucester I.
Cumberland I.
Duke of York's I.
Hoods I.
La Dominica
St Christina
St Pedro
St Magdalena
MARQUES
Mangea I.
Oheitea
Feebous I.
TROPIC OF CAPRICORN
Ducies I.
Elizas I.
Los Majos
Pascaos
St Maria la Gorda
Los Monges
Christmas I.
EQUINOCTIAL LINE
Rica de Plata
Rica de Oro
I. Sebastien de Lobos
the Gardens
Sulphur I.
Los Martires
Prior I.
Disappointment I.
Thrum Cap I.
Cloudy Bay
Banks Peninsula
Otago
Foveaux Strait
Stewart I.
Solander I.
Cape Saunders
Table C.
Hawkes B.
Cape Turnagain
Cape Palliser
Cape Egmont
Cape Farewell
Admiralty Bay
Behrings Bay
Fairweather
Cross Sound
Port Banks
Port Althorp
Port Fitzroy
Port Stewart
Port Protection
Port Chatham
Port Conclusion
Port Remarkable
Port Discovery
Port Townshend
Port Gardner
Port Orchard
Port Discovery
Port Nelson
Port Quadra
Port Susan
Port Gamble
Port Madison
Port Orchard
Port Discovery
Port Townshend
Port Gardner
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Port Townshend
Port Gardner

THE NEW ROYAL, AUTHENTIC, AND COMPLETE

SYSTEM OF UNIVERSAL GEOGRAPHY;

OR, A MODERN

HISTORY AND DESCRIPTION OF THE WHOLE WORLD.

THE NEW DISCOVERIES.

BOOK I.

INTRODUCTION.

As ſeveral modern, ingenious, and enterpriſing Navigators have, by giving us a Review of Regions lately explored in the vaſt PACIFIC OCEAN, *preſented to the curious and inquiſitive Mind a Diſplay of Human Nature in its rude and uncultivated State, and at the ſame time pictured Scenes tending to excite Terror and Admiration; we have thought it expedient, not doubting but it will be moſt ſatisfactory to our numerous Readers in general, to begin this Part of our* NEW AND COMPLETE SYSTEM OF GEOGRAPHY, *with a full Account of the* NEW DISCOVERIES *in the* SOUTHERN HEMISPHERE; *eſpecially as the* BRITISH GOVERNMENT *have thought proper to plant a Colony, for the Tranſportation of Convicts, in Part of that immenſe Tract called* NEW HOLLAND. *This Circumſtance has greatly excited the Curioſity of the Public: and as, in this Part of our Syſtem of Univerſal Geography, particular Deſcriptions will be given of* NEW HOLLAND *in general, including* BOTANY-BAY, PORT JACKSON, NORFOLK ISLAND, *&c. with a general View of their Productions, Inhabitants, and other material Articles diſplayed in the Narratives of Captains* COOK, KING, BALL, PHILLIPS, HUNTER, *and other late Navigators; we have judged it adviſeable to begin this Work with a circumſtantial Detail of theſe recent Diſcoveries (including the preſent State of the Colony and its Reſources, as lately communicated to Government), previous to the Aſiatic Department of our Work.*

HISTORY AND DESCRIPTION OF NEW HOLLAND.

CHAPTER I.

BOTANY BAY.

Containing a General Deſcription of it, and its Diſcovery by Captain COOK. *Particular Account of* BOTANY-BAY, PORT-JACKSON, NORFOLK-ISLAND, *&c. including the lateſt Diſcoveries, by Captains* KING, *and* BALL, *and Governors* PHILLIPS, HUNTER, &c. &c. &c.

THOUGH the firſt diſcovery of the immenſe tract, called New Holland, in the ſouthern ocean, has been principally aſcribed to Dutch navigators, yet the ſame was not certainly diſtinguiſhed as an iſland or continent, till Captain Cook, with an ardor and perſeverance peculiar to himſelf, and which diſtinguiſhed him from his predeceſſors of every country, explored it on the eaſternmoſt coaſt in 1770, and diſcovered it to be an iſland of vaſt extent, reaching from 10 to 44 degrees ſouth, and between 110 and 154 degrees eaſt of London. The reſpective parts on this coaſt being diſcovered by different navigators at different periods of time, they had names given them by thoſe who diſcovered them. Thus the firſt land diſcovered in theſe parts was called Eendraght (or Concord) Land, from the name of the veſſel in which the diſcovery was made in 1616, in 24 deg. 25 min. ſouth. The next, ſituated in 15 deg. ſouth, was called Arnheim and Diemen, by Zeachen, who diſcovered it in 1618, though not the ſame part with that afterwards called Diemen's Land, by Taſman, which is the ſouthern extremity of the iſland, in latitude 43 degrees, and was diſcovered in 1642. Jan Van Edels gave his name to a ſouthern part diſcovered by him in 1619. A coaſt that communicates to Leawen's land towards the weſtward, and a part of the weſtern coaſt, near the tropic of Capricorn, was called De Witts, from Peter Van Nuitz, who diſcovered them in 162; as was the great gulph of Carpentaria, between 10 and 20 degrees ſouth, from Peter Carpenter, a Dutchman, who diſcovered it in 1628.

Dampier, an Engliſhman, ſailed from Timor in 1687, and coaſted the weſtern parts of New Holland. In 1699, as the Dutch ſuppreſſed their diſcoveries, he left England in order to explore this country, and ſailing along the weſtern coaſt, from 28 to 15 degrees, ſaw the land of Eendraght and of De Witt. Returning to Timor, he ſet out from thence to proſecute his deſign, explored the iſles of Papua, ſailed round New Guinea, diſcovered the paſſage that bears his name, afterwards gave the appellation of New Britain to a conſiderable iſland that forms this paſſage, and then returned to Timor by the way of New Guinea.

Captain Cook, in conſequence of his diſcovery, gave it the appellation of

NEW SOUTH-WALES.

For the moſt part, this country is low and level, and, upon the whole, rather barren than fruitful, yet the riſing ground is chequered with woods and lawns, and the vallies and plains are, in many places, covered with herbage. The face of the country is by far moſt pleaſing to the ſouthward, the trees in that quarter being taller, and the herbage more verdant, than towards the northward; the graſs in general is high but thin, and the trees, where largeſt, are ſeldom leſs than forty feet aſunder. The whole eaſtern coaſt is well watered by ſmall brooks and ſprings. Though there are no great rivers, theſe brooks might probably be increaſed in rainy weather; it being the height of the dry ſeaſon when Captain Cook viſited the country.

There are but two ſorts of timber trees; the largeſt is the gum-tree, which grows all over the iſland; it produces a gum of a deep red; the wood is heavy, hard, and dark coloured, reſembling the lignum vitæ, with narrow leaves, like thoſe of the willow. The other is a ſort of pine, ſomething like the live oak of America. There are three ſorts of palm-trees; and alſo a kind of cherry-tree, and trees with a red apple, as alſo trees with a ſoft bark, which is eaſily peeled off, and is the ſame with that uſed for caulking ſhips in the Eaſt-Indies. Though the eſculent plants in theſe parts afford a variety of ſuch as are

adapted to gratify the curioſity of the naturaliſt, yet they are not very numerous.

Among the many animals ſeen here, the dogs only reſemble thoſe of Europe. Of the wild ſpecies of quadrupeds, is a kind of opoſſum, about the ſize of a large rat, a creature with a membranous bag near the ſtomach, in which it conceals and carries its young when apprehenſive of danger. There is a remarkable and very valuable animal in this country, called by the natives kanguroo, which, when full grown, is as large as a ſheep, ſome weighing upwards of eighty pounds. A male of 130 pounds weight has been killed, whoſe dimenſions were as follow: extreme length ſeven feet three inches; length of the tail three feet four inches and a half; length of the hinder legs, three feet two inches; length of the fore paws, one foot ſeven inches and a half; circumference of the tail at the root, one foot five inches. The ſkin of this creature is covered with a ſhort fur of a dark mouſe or grey colour, except the head and ears, which are ſomewhat like thoſe of a hare, which it alſo reſembles in taſte, but, when young, is deemed better flavoured. In going, this animal confines himſelf intirely to his hinder legs, which are endued with an extraordinary muſcular power. Their ſpeed is very great, though not in general quite equal to that of a greyhound; but when the greyhounds are ſo fortunate as to ſeize them, they are often incapable of retaining their hold, from the amazing ſtruggles of this animal. The leap of the kanguroo, when hard preſſed, has been found to exceed twenty feet. At what time of the year they copulate, and in what manner, is not known. The teſticles of the male are placed contrary to the uſual order of nature. They have likewiſe an animal reſembling a pole-cat, which the natives call *quoll*; the back is brown ſpotted with white, and the belly is unmixed white. It has alſo been affirmed by ſome of Captain Cook's people, that they had ſeen ſome animals of the wolf and weazel kind; but as they were not caught, we cannot deſcribe them. Here are ſerpents, of which ſome are venomous, others harmleſs, ſcorpions, centipedes, and lizards.

Of the inſects found here, the moſt remarkable is the ant, of which there are ſeveral ſorts; one is green, and builds its neſt upon trees, by bending down ſeveral leaves, each of which is as broad as a man's hand, and gluing the points of them together, ſo as to form a purſe. Thouſands of theſe buſy inſects are ſeen uniting all their ſtrength to hold the leaves in due poſition, while other active multitudes are employed within, in applying the gluten, which is an animal juice, to prevent their returning back. Another kind burrows in the root of a plant which grows on the bark of trees, in the manner of miſſetoe, and is about the ſize of a large turnip. When cut, it appears interſected by innumerable winding paſſages, all filled with theſe inſects; yet the vegetation of the plant does not appear to ſuffer any injury. Another ſort are black; their habitations are the inſide of the branches of trees, which they render hollow by working out the pith, almoſt to the extremity of the twigs, yet the tree flouriſhes at the ſame time, as if it had no ſuch inmates. Theſe three ſpecies of ants are all furniſhed with ſtings, which cauſe a kind of pungent titillation; but it ſoon ceaſes. There is ſtill another ſort poſſeſſing no power of tormenting; they reſemble the white ants of the Eaſt-Indies, and the conſtruction of their habitations is ſtill more curious than that of the former. They have two ſorts, one ſuſpended on the branches of trees, and the other built on the ground. The materials of the firſt ſeem to be formed of ſmall parts of vegetables kneaded together with a glutinous matter, with which nature has probably ſupplied them. Upon breaking the outſide of this dwelling, innumerable cells, ſwarming with inhabitants, appear in a great variety of winding directions, all communicating with each other, and with ſeveral apertures that lead to other neſts upon the ſame tree. Their habitations upon the ground are generally at the root of a tree. They are of different ſizes, formed like an irregular ſided cone, and ſometimes more than ſix feet high. The outſide is of well-tempered clay, about two inches thick; and within are the cells, which have no opening outward. Theſe ſtructures are proof againſt any wet that can fall, which property, from the nature and thinneſs of their cruſt or wall, thoſe on the trees are deſtitute of.

Fiſh of various kinds, but unknown in Europe, except the muller and ſome of the ſhell-fiſh, are in great plenty here. Upon the ſhoals and reefs are great quantities of the fineſt green turtle in the world, and oyſters of various kinds, particularly the rock and pearl oyſter. Alligators infeſt the rivers and ſalt creeks.

There do not appear to be many inhabitants in this extenſive country; as the natives along the coaſt ſeldom appear in larger companies together than thirty. The inland parts are, moſt probably, quite uninhabited, as no part of the coaſt that was viſited had any appearance of cultivation; and the wretched natives drew their whole ſubſiſtence from the ſea. The whole tribe, with which any intercourſe was eſtabliſhed, conſiſted of twenty-one perſons, twelve men, ſeven women, a boy, and a girl. The men are of middle ſtature; their complexion is nearly of a chocolate colour, their features tolerable, their eyes pretty good, and their teeth rather even and regular. Their hair, which naturally grows long and black, they crop ſhort; their beards grow buſhy and thick, but they keep them ſhort by ſingeing them. In general, they are clean limbed, and remarkably vigorous, active, and nimble. Their countenances are not without expreſſion; but their voices are remarkably ſoft, and have an effeminate accent.

Captain Cook obſerves, that though both ſexes go ſtark naked, yet they are not without their ornaments, the principal of which is a bone, which they thruſt through the cartilage that divides the noſtrils from each other, and reaching quite acroſs the face, cauſes the wearer to ſnuffle, ſo as ſcarcely to be underſtood, and obliges him to keep his mouth conſtantly open in order to breathe freely. Beſides this noſe-ornament, they wear necklaces made of ſhells, bracelets of ſmall cords wound two or three times about the upper part of the arm, and a ſtring of human hair plaited, about as thick as a thread of yarn, tied round the waiſt. Some had large gorgets of ſhells hanging on the breaſt, and a few women had feathers on their heads ſtuck on with gum. The natives paint their bodies both white and red, and draw a circle of white round each eye; they have holes in their ears; but were not ſeen to wear any thing in them. On their bodies were ſeveral large ſcars in irregular lines, apparently made by ſome blunt inſtruments, probably as memorials of grief for deceaſed friends. In the whole country, neither town nor village appeared, nor did either art or induſtry appear in the conſtruction of their houſes, if they can be ſo called. They are built with pliable rods, not thicker than a finger, in the form of an oven, by bending them and ſticking the two ends in the ground. The covering is of palm leaves and pieces of bark, and the entrance is by a large hole at one end, oppoſite to which the fire is made. Some of them are juſt high enough to ſit upright in, but not large enough for a man to extend himſelf in any direction, ſo that the tenants of theſe hovels are under the neceſſity of coiling themſelves up with their heels to their heads, in order to make room for three or four of them to ſleep together. The warmer the weather, the ſlighter the ſheds are conſtructed; one ſide is intirely open, and none of them are more than four feet deep. They are put up occaſionally as exigence may require, and left behind them when they remove to another ſpot. When they take up their reſidence only for a night in a place, they put up no ſhed, but repoſe on the buſhes and graſs, which grows to a great height in theſe parts.

With reſpect to their utenſils, theſe are a veſſel made of bark to hold the water they fetch from the ſprings, and a bag about the ſize of a moderate cabbage net, which the men carry upon their backs with a ſtring which paſſes over their heads. It contains paint, fiſh-hooks, darts, and bracelets, which compoſe the whole property of the richeſt men among them. Their fiſh-hooks, of which many are extremely ſmall, are made with great nicety, and their mode of ſtriking turtle is curious. For this purpoſe they have a wooden peg, about a foot in length, and well bearded. This fits into a ſocket at the end of a

ſtaff

Engraved for **BALDWYN's** *New* **SYSTEM** *of* **UNIVERSAL GEOGRAPHY.**



A FAMILY of NEW SOUTH WALES.



A MAN of The DUKE of YORK'S ISLAND.

A MAN of LORD HOWE'S ISLAND.

Published by Alex.r Hogg Marrow L. 1794

ſtaff of light wood, in length about ſeven or eight feet, and about the thickneſs of a man's wriſt. One end of a looſe line, about three or four fathoms long, is tied to the ſtaff, and the other end faſtened to the peg. In order to ſtrike the turtle, the peg is fixed into the ſocket, ſo that when it has entered the body, and is there retained by the barb, the ſtaff flies off, and ſerves for a float to trace their object in the water.

Though fiſh is their chief food, yet they ſometimes contrive to kill the kanguroo, and birds of various kinds. They either broil or bake their proviſions by the help of hot ſtones, like the inhabitants of the South-ſea iſlands, for there is no appearance of their eating any animal-food raw. The only vegetable that can be conſidered as an article of food is the yam, though they may probably eat of thoſe very few fruits the country affords. Their method to produce fire is, they take two pieces of ſoft dry wood, one a round ſtick about eight or nine inches long, the other piece is flat. One end of the round piece they ſhape into a bluntiſh point, and make a hole in the flat piece. In this hole they twirl the end of the ſtick, as in the manner that we do a chocolate-mill, preſſing it down in the hole as much as poſſible. By this method they get fire in leſs than two minutes, and from the ſmalleſt ſpark increaſe it with aſtoniſhing ſpeed and dexterity. They will wrap up a ſpark in a little dry graſs, which by moving will be fanned into a blaze. Thus a man will run on for miles, and without any fire viſible in his hands, will, at a hundred yards or leſs, ſtoop down and leave fire behind him. The principal means of annoying their European viſitors, was by ſetting fire to the high graſs in the neighbourhood of the place where the tents were fixed, which being very dry, burnt with great rapidity, and much damage enſued.

Their weapons are ſwords or lances of different kinds, ſome with four prongs, pointed with bone and barbed. The points are ſmeared with hard reſin, which gives them a poliſh, and makes them enter deeper into what they ſtrike. To the northward, the lance has but one point, the ſhaft is made of cane very ſtraight and light, and from eight to fourteen feet long. Theſe weapons are thrown with great force and dexterity; if intended to wound at a ſhort diſtance, as from ten to twenty yards, ſimply with the hand, but if at the diſtance of forty or fifty yards, with a throwing ſtick, and that with ſo good an aim, that the natives are as ſure of their mark as the moſt expert ſportſman with a fowling-piece. Theſe lances cannot be drawn out of a wound without tearing away the fleſh, or leaving behind them the ſharp ragged ſplinters of the bone or ſhell which forms the barb.

In this country, the canoes make as wretched an appearance as the dwellings. Thoſe on the ſouthern part of the coaſt are made of one piece of bark, tied together at the ends, and kept open in the middle by ſmall bows of wood. In ſhallow water, they puſh them on by a pole; in deeper, by paddles about eighteen inches long, two of which they uſe at a time. To the northward, they are made of the trunk of a tree hollowed out by fire. They are about fourteen feet in length, very narrow, and fitted with an out-rigger to prevent their overſetting; and none of theſe boats will carry more than four people in them.

An adze clumſily made of ſtone, ſome ſmall pieces of the ſame ſubſtance in form of a wedge, a wooden mallet, and ſome ſhells and fragments of coral, were the only tools ſeen among them.

The inhabitants of New-Holland have no idea of traffic, for though they received the things that were given them, they appeared wholly inſenſible to all the ſigns that were made them that ſomething was expected in return. Many of the trinkets that were given them were afterwards found negligently thrown away in the woods, like toys, the charms of which ceaſed with their novelty.

We ſhall only add, reſpecting theſe people, that, from their total ignorance of agriculture, commerce, and the means of procuring the comforts and conveniencies of life, they appear ſuch as Europeans would rank among the moſt miſerable of the human ſpecies.

BOTANY-BAY.

An Account of its Productions; with the Genius and Cuſtoms of the Natives.

A DESIGN having been formed by Government to remove the great inconvenience which this country ſuffered, from the gaols being ſo exceedingly crowded with criminals, who had by the laws been ſentenced to tranſportation, determined, for this neceſſary purpoſe, to eſtabliſh a ſettlement on the caſt coaſt of New Holland; and as Botany-Bay was the only place entered by Captain Cook's ſhip, which could be called a harbour, it was fixed on as the moſt convenient place for the intended purpoſe. This place was called Botany-Bay, from the great quantity of plants collected there; and the ſpot where our new ſettlement is made, lies in latitude 34 ſouth, and in longitude from Greenwich 151 degrees 23 minutes.

Captain Cook deſcribes it as capacious, ſafe, and convenient; to be known by the land on the ſea coaſt, which is nearly level and of a moderate height, with ſteep rocky cliffs next the ſea, which have the appearance of a long iſland lying cloſe under the ſhore. About the middle of this land lies the harbour, which, on approaching it from the ſouthward, is diſcovered before the veſſel comes abreaſt of it, but is not diſcovered ſo ſoon from the northward: the entrance, which lies to the W. N. W. is little more than a quarter of a mile.

In theſe parts, there are but two kinds of timber-wood. The trees are as large, or larger than the Engliſh oak, and one of them has ſome reſemblance of it. It is that which yields the reddiſh gum like dragon's blood, and the wood is heavy, hard, and dark-coloured like *lignum vitæ*. The other, which grows tall and ſtraight, is ſomething like the pine; and the wood of it, which bears ſome ſimilitude to the live oak of America, is likewiſe hard and heavy. There are a few ſhrubs and ſeveral kinds of palm: towards the head of the bay, mangroves abound.

As far as the country was obſerved, it is in general level, low, and woody. In the woods are great numbers of birds of exquiſite beauty, particularly of the parrot kind; there were found alſo crows exactly ſimilar to thoſe in England. There is great plenty of water fowl towards the head of the harbour, where are large flats of ſand and mud, but their ſpecies is chiefly unknown. One of the moſt remarkable was black and white, much larger than a ſwan, and in ſhape ſomewhat reſembling a pelican. The banks of ſand and mud produced great quantities of oyſters, muſcles, cockles, and other ſhell fiſh, which ſeem to be the chief ſubſiſtence of the inhabitants, who go in ſhoal water with their little canoes, and gather them up. Beſides theſe, they catch other fiſh, ſome of which they take with the hook and line, and others they ſtrike with gigs.

Little can be known of their preciſe manner of life, as no connection was formed with them, for they never afforded an European navigator an opportunity for a parley, nor was any one article that was left in their huts (or any places they frequented) on purpoſe for them to take away, touched or removed.

In April 1771, from the place where the ſhip anchored, which was abreaſt of a ſmall village conſiſting of ſix or eight houſes, as the men were preparing to hoiſt out the boat, they obſerved an old woman and three children come out of the wood, where they had been to fetch materials for firing. She frequently caſt an eye towards the veſſel, but expreſſed neither in look or geſture the ſmalleſt degree of fear or ſurpriſe. Having kindled a fire, ſome men landed from four canoes that came in from fiſhing, and having hauled up their boats began to prepare their food, wholly unconcerned about the ſtrangers, though within only half a mile of them. They had not yet ſeen one of them but what was ſtark naked, the old woman herſelf not having the leaſt covering upon her.

Soon after this, a company ſet out from the ſhip (with Tupia, one of the natives of that clime, of the party) with a deſign of landing on the ſpot where they ſaw the people, hoping to meet no interruption,

as

as they ſo little regarded their coming into the bay. But they found themſelves diſappointed, for as ſoon as they approached the rock, two of the natives came down, each armed with a lance about ten feet long, and a ſhort ſtick which appeared to be uſed as a machine to aſſiſt them in throwing it. They ſeemed determined to defend their coaſt, though the party that landed were in number forty.

The above-mentioned Tupia was a native of Otaheite, viſited by Captain Cook previous to his arrival here. This man was ſo firmly attached to our people, from being almoſt conſtantly with them during their ſtay in his own country, that he often expreſſed a deſire of going with them. To have ſuch a perſon on board was certainly deſirable, for many reaſons. He was a man of the firſt rank in his country, and had great experience in navigation. By learning his language, and teaching him theirs, our people might derive much uſeful information; and as there was reaſon to apprehend there was great ſimilarity (as appeared in the inſtance of New Zealand) between the languages of the natives of theſe ſouthern climes, he might occaſionally ſerve as an interpreter. In fine, as he was evidently a man of genius and ſcience, Captain Cook gladly admitted him and his ſervant on board, on the ſhip's departure from Otaheite.

Agreeable to his wonted humanity, the captain, being deſirous of preventing hoſtilities with ſuch inequality of force, ordered the boat's crew to lie upon their oars, when they parleyed by ſigns, and, to procure their good will, he cauſed nails, beads, and other trifles to be thrown to them, which they took up with apparent ſatisfaction. Signs were then made by the Europeans, that they wanted water, and every method was uſed that could be deviſed to prevail with them to believe the innocence of their deſign. The natives waving to them being interpreted as an invitation, they put on the boat, but the men on ſhore reſumed their poſture of defence. One appeared to be a youth about nineteen or twenty, and the other a man of middle age. Captain Cook, now urged by neceſſity, fired a muſket between them, upon the report of which, the younger dropped a bundle of lances, but, upon inſtantaneous recollection, ſnatched them up in great haſte. Two diſcharges of ſmall-ſhot from the muſket on the one party, and a diſcharge of a ſtone and a lance from the other enſued, in conſequence of which the eldeſt of the natives was ſlightly wounded in the legs, but the Europeans received no hurt; when, on the ſuggeſtion of Mr. Banks (now Sir Joſeph), that the lances might be poiſoned, it was deemed imprudent to venture into the woods. They then viſited the huts, in one of which were ſome children hid behind a ſhield, and ſome bark. They were left in their retreat without knowing they had been diſcovered, and the viſitors on their departure threw in ſome beads, ribbons, pieces of cloth, and other preſents, in order to reconcile the inhabitants on their return. They took away with them all the lances they found lying about, to the number of fifty. They were in length from ſix to fifteen feet, had four prongs like a fiſh-gig, each pointed with a fiſh bone, and very ſharp. They were ſmeared with a viſcous ſubſtance, of a green colour, which favoured the opinion of their being poiſoned; though it afterwards proved to be a miſtake, for it was diſcovered from the ſea weed that adhered to them, that they had been uſed in ſtriking fiſh; which they frequently practiſed.

On the beach were ſome canoes, which appeared to be the worſt that had been ſeen. They were between twelve and fourteen feet long, and made of the bark of a tree in one piece, which had been drawn together and tied up at each end, the middle being kept open by ſticks, which were placed from gunwale to gunwale as thwarts. It was now remarked that the boldneſs of the natives dwindled into a general trepidation; not only from the ſmall-ſhot which had been diſcharged at the two champions who firſt defended the coaſt, but likewiſe the havock made amongſt the birds by the ſmall arms.

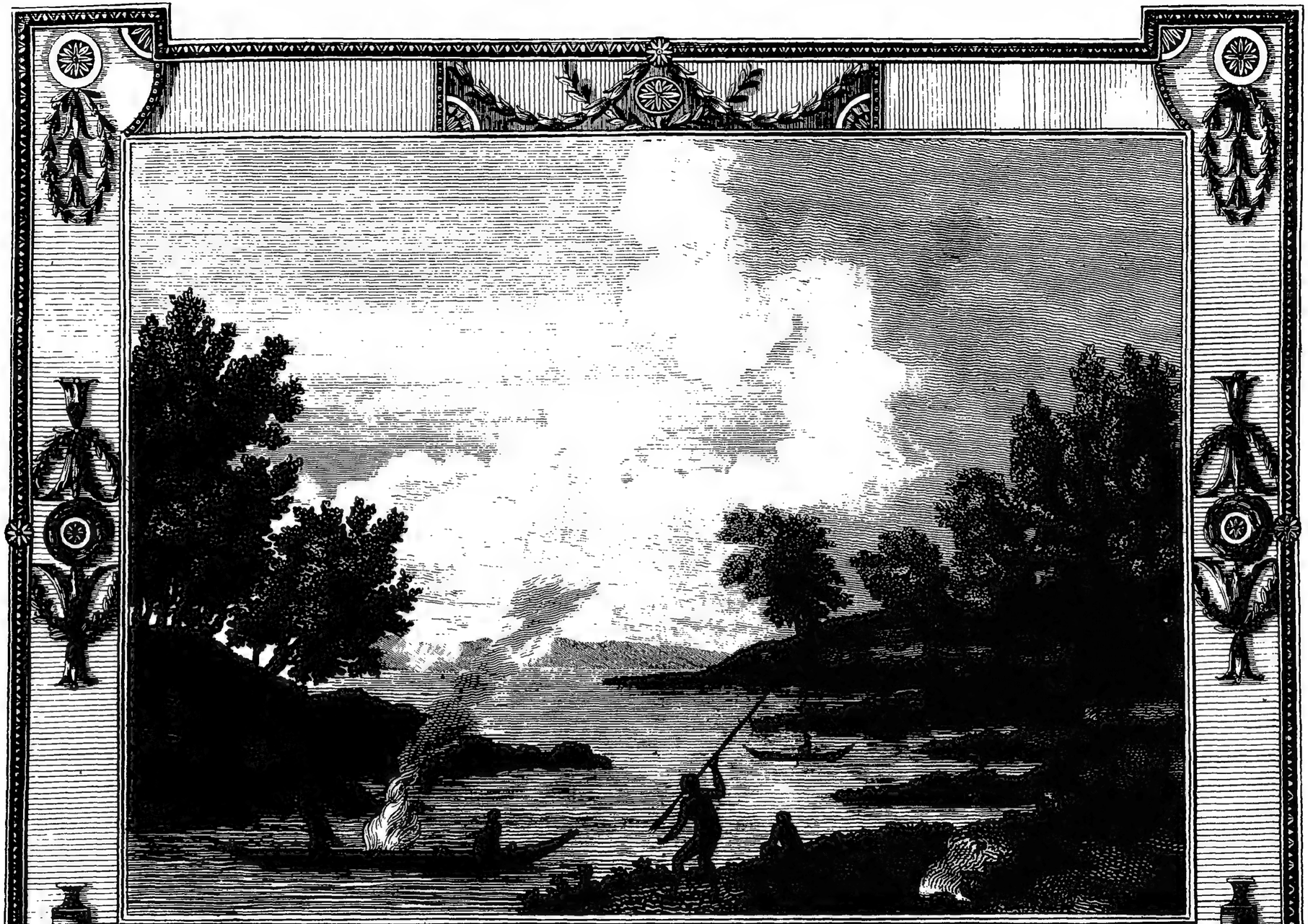
The ſhip's company, having re-embarked in their boat, depoſited their lances on board, and proceeded to the north point of the bay, but the inhabitants they had ſeen on their entrance had by this time totally deſerted it. Upon going on ſhore the following day in queſt of water, a ſmall ſtream was found fully anſwerable to their purpoſe. It was obſerved by ſome of the officers, upon reviſiting the huts, that the beads, ribbons, &c. which had been left there the preceding night, remained in the very ſame place untouched, nor was there an Indian to be ſeen. Thoſe alſo whom they ſaw upon a future excurſion, fled upon their approach, as they did upon every occaſion of the like nature.

Captain Cook, accompanied by Mr. Banks, Dr. Solander, and ſeven others, having determined to make an excurſion into the country, properly accoutred themſelves for the expedition, ſet out and firſt viſited the huts, near the watering place, where ſome of the natives daily reſorted; and though they found the preſents ſtill remained untouched, they left other articles of more value, and then went up into the country. The ſoil was found to be either ſwamp or light ſand, and the face of the country to be pleaſingly variegated by woods and lawns. The trees are tall, ſtraight, and ſtand at ſuch a diſtance from each other, that the whole country, or that part at leaſt where the ſwamps do not interpoſe, might be cultivated without felling one of them. The ground between the trees is covered with graſs, of which there is great abundance growing in tufts as large as can be graſped in the hand, which ſtand very cloſe to each other. Many ſheds of the natives, and places where they had ſlept on the graſs, without any ſhelter, were ſeen; but only one of the people, who fled the moment he was diſcovered. Preſents were left at all theſe places, with the view of producing confidence as before.

In this firſt excurſion they had a tranſient and imperfect view of a quadruped, about the ſize of a rabbit. An Engliſh greyhound, which was with them, got ſight of it, and would probably have caught it, had he not been lamed by a ſtump that lay concealed in the graſs. They afterwards ſaw the dung of an animal that fed upon graſs, and which they judged could not be leſs than a deer; and the footſteps of another, which was clawed like a dog, and ſeemed about the ſize of a wolf. They alſo traced a ſmall animal, whoſe foot reſembled that of a pole-cat or weazle. Birds of various kinds were ſeen in their trees, ſome of them of exquiſite beauty, particularly loriquets and cockatoos, which flew in numerous flocks. The trees were not of many ſorts, but it appeared that ſteps, for the convenience of climbing, had been cut in ſome of them at certain diſtances.

Along the ſea coaſt to the ſouthward the ſame party made another excurſion, and the next day gathered many plants, beſides which they ſaw nothing worthy of notice. But Captain Cook, with his wonted perſeverance, went with two ingenious gentlemen to the head of the bay, in order to examine that part of the country, and make further attempts to form ſome connection with the natives. Proceeding up the country to ſome diſtance, they found the face of it nearly the ſame with that which has been already deſcribed; but the ſoil was much richer, for, inſtead of ſand, there was diſcovered a deep black mould, which appeared very fit for the production of grain of any kind. In the woods was found a tree which bore fruit that in colour and ſhape reſembled a cherry, the juice was agreeably tart, though it had but little flavour. Interſperſed were ſome very fine meadows; ſome places were rocky, but thoſe were comparatively few; the ſtone is ſandy, and in building might be rendered uſeful.

One of the petty officers, having ſtraggled a long way from his companions, met with a very old man and woman and ſome little children ſitting under a tree by the water ſide, and though neither party ſaw the other till they were cloſe together, the Indians ſhewed ſigns of fear, but did not attempt to run away. The man and woman were both grey-headed with age; the hair on the man's head was buſhy, and his beard long and rough; the woman's hair was cropped; and both of them were ſtark naked. Another party afterwards went over to the north ſhore, and made an excurſion a few miles into the country, proceeding afterwards in the direction of the coaſt. This part was found without wood, and ſomewhat reſembling the marſhes in England. The ſurface of the ground was covered with a thin bruſh of plants about as high as the knees: the hills near the coaſt are low, but others riſe behind them, increaſing by a gradual



VIEW *of* PORT JACKSON *in* NEW SUOTH WALES.

a gradual aſcent to a conſiderable diſtance, with marſhes and moraſſes between them.

Hervey's-Bay lies a little to the northward; here was found a real mangrove, ſuch as grows in the Weſt-Indies, and the firſt of the kind met with in theſe ſeas. In the branches of this mangrove were many neſts of a remarkable kind of ant as green as graſs. There were alſo ſeen upon them great numbers of ſmall green caterpillars, their foreheads were thick ſet with hairs, and they were ranged upon the leaves ſide by ſide like a file of ſoldiers to the number of twenty or thirty together. The hair of their bodies on touching them was found to have the quality of a nettle, and gave a much more acute pain, though leſs durable.

Further to the northward a ſpecies of the buſtard was found, as large as a turkey, one of which weighed ſeventeen pounds and an half. Thoſe who partook of it allowed it to be the beſt bird they had taſted ſince they left England; and in honour of it they called the inlet Buſtard-Bay. It lies in latitude 24 degrees 4 minutes. and 151 degrees 42 minutes eaſt. Here are oyſters in great plenty: amongſt others, the hammer oyſter, and abundance of ſmall pearl oyſters, from whence Captain Cook took occaſion to remark, "that if in deeper water there was equal plenty of ſuch oyſters at their full growth, a pearl fiſhery might be eſtabliſhed to very great advantage in this place."

While the Engliſh remained in the harbour, they cauſed the Britiſh colours to be diſplayed on ſhore every day, and the ſhip's name and the date of the year to be inſcribed on one of the trees near the watering place, to perpetuate the memory of their tranſactions; and they ſet ſail from New Holland on the 6th of May.

The ſea, in all parts, along the coaſt of New South-Wales, conceals ſhoals that ſuddenly project from the ſhore, and rocks that abruptly riſe like a pyramid from the bottom for an extent of 22 degrees latitude, more than 1300 miles. Off Cape Tribulation our bold and hitherto fortunate adventurers very narrowly eſcaped the miſeries of ſhipwreck; for on the 10th of June 1770, at eleven o'clock at night, the ſhip ſuddenly ſtruck againſt a coral rock and became immovable, except by the heaving of the ſurge, which beat her againſt the crags of the rock upon which ſhe lay, and cauſed ſo violent a concuſſion, that it was with the utmoſt difficulty the ableſt man on board could ſtand upon his legs. At length, after a ſeries of hardſhips, fatigue, and danger, they were happily delivered, and the river they named *Endeavour River*, on account of its affording them relief in this emergency.

As Captain Cook was anxious to diſcover whether this country did or did not join to New Guinea, he therefore, for effecting his deſign, braved ſuch dangers as would have appalled the reſolution of any man whoſe ſpirit for diſcovery had not abſorbed all regard to perſonal ſafety. After much inveſtigation, he found the two countries to be divided by a narrow ſea, which he called *Endeavour Straights*, from that circumſtance.

York Cape is the moſt northern promontory of the country, lying in 142 degrees eaſt longitude; 10 degrees 37 minutes ſouth latitude. On a ſmall iſland our countryman took poſſeſſion of the whole eaſtern coaſt in right of his Majeſty King George the Third, by the name of New South-Wales, on which account the iſland received the name of Poſſeſſion-Iſland. Here the few inhabitants that were ſeen, both men and women, were alſo ſtark naked. Endeavour Straights are ten leagues long from north-eaſt to ſouth-weſt, and about five leagues broad. The north-eaſt entrance of this paſſage is formed by New Holland, and the ſouth-eaſt by an aſſemblage of iſlands, which have been called the Prince of Wales's Iſlands, and probably extend near to New Guinea. Monſieur de Bougainville, the celebrated French navigator, who came juſt at the entrance of theſe ſtraights to the moſt ſouth-eaſt parts of New Guinea, called that ſea, "The Gulph of the Louiſiade," the ſtraights ſince navigated by Captain Cook being not known to exiſt at that time.

We preſume that, before we leave Botany-Bay, the following ſhort account of the proceedings in trying offenders in the criminal courts there (as related by Captain Hunter, in his Hiſtorical Journal) will be acceptable to our readers: "The judge-advocate iſſues his precept for the three ſenior naval officers, and their military officers, to aſſemble at the time appointed, dreſſed in their uniforms and their ſide-arms. When they are met, the judge-advocate adminiſters an oath to the members, ſimilar to that which is uſed at military courts-martial; afterwards, one of the members adminiſters the ſame oath to the judge-advocate who preſides at the court, and the reſt take their ſeats according to their rank. The priſoner is then aſked, whether he is guilty or not, and, as the general anſwer is, Not Guilty, the accuſations againſt him are read, and witneſſes are examined on oath to ſupport or prove the charge; after which the priſoner enters on his defence, and brings evidence to prove his innocence: the court is then cleared, and the members conſider what ſentence to pronounce: if it be death, five out of the ſeven muſt concur in opinion. The governor can reſpite a criminal condemned to die, and the legiſlature has fully impowered him to execute the ſentence of the law, or to temper it with mercy. Actions for debt, to a certain amount, are cognizable by this court, as are all other actions of common law, when they are decided according to the law of England, as nearly as the ſituation will admit."

PORT-JACKSON.

The Country deſcribed, and its Produce. An Account of the Natives, their Diſpoſition, Weapons, Ornaments, &c.

THERE being nothing found in Botany-Bay to recommend it as a place on which to form an infant ſettlement; the governor, accompanied by Captain Hunter, and two other officers, ſoon diſcovered a large opening, or bay, about three leagues and a half to the northward of Cape Banks; and ſuch was their account of the harbour, and the advantages attending the place, upon their return, that a reſolution was formed of evacuating Botany-Bay, and fixing their reſidence on this coaſt.

A general alarm was given at day-break, by the appearance of two ſhips, of conſiderable ſize, ſtanding in for the mouth of the bay, it being the prevailing opinion that they were Dutchmen, ſent to aſſert a claim to the country. The two ſtrangers proved to be the Buffalo and Aſtrolabe, which ſailed from Breſt in June 1785, upon diſcoveries, and were commanded by Monſieur de la Peyrouſe; M. de L'Angle, who commanded one of the ſhips when they left France, had been lately, when the ſhips were at the Iſlands of Navigators, murdered, with ſeveral other officers and ſeamen, by the natives, who had, before that unfortunate day, always appeared to be upon the moſt friendly and familiar terms with them. This accident, it ſeems, happened when their launches were on ſhore filling water, on the laſt day they intended remaining on thoſe iſlands. While they were employed in filling their water-caſks, having the moſt perfect confidence in the friendly diſpoſition of the natives, the ſailors had not been attentive to the keeping the boats afloat. Some miſunderſtanding having alſo happened between ſeveral of the ſeamen and the natives, and an inſult offered by one or other, which was reſented by the oppoſite party; a quarrel enſued, and the impoſſibility of moving the boats expoſed the officers and crew to the rage of the multitude, who attacked them with clubs and ſhowers of ſtones; and would inevitably have maſſacred the whole, if there had not been a ſmall boat at hand, which picked up thoſe who, depending on their ſwimming, had quitted the ſhore. Many of the natives were killed upon this occaſion; and the loſs of the ſhips was ſaid to be fourteen perſons killed, including Captain de L'Angle, and ſome other officers; ſeveral were much wounded, and the boats were entirely deſtroyed by the natives.

From Botany-Bay to Port-Jackſon the paſſage was both ſpeedy and pleaſant. Having paſſed between the Capes which form its entrance, the fleet arrived at Port-Jackſon, one of the fineſt and moſt extenſive harbours in the univerſe, and at the ſame time the moſt ſecure, being ſafe from all the winds that blow. It is divided into a great number of coves, to which the governor has given different names. That on which the town is to be built is called Sydney-Cove.

It is one of the ſmalleſt in the harbour, but the moſt convenient, as ſhips of the greateſt burden can with eaſe go into it, and heave out cloſe to the ſhore. In a word, Port-Jackſon would afford ſufficient and ſafe anchorage for all the navies of Europe. During a run up the harbour of about four miles, in a weſterly direction, a luxuriant proſpect preſented itſelf on the ſhores, covered with trees to the water edge, among which many of the Indians were frequently ſeen, till the fleet arrived at a ſmall ſnug cove to the ſouthward, on the banks of which the plan of operations were deſtined to commence.

On their arrival, the natives appeared tolerably numerous, from whence they had reaſon to conclude the country more populous than Captain Cook thought it, as they were aſſembled on the beach, to the ſouth ſhore, to the number of not leſs than forty perſons, ſhouting, and making many uncouth ſigns and geſtures. As the boat, in which were the governor, ſome officers, and attendants, rowed up the harbour cloſe to the land, for ſome diſtance, the Indians kept pace with her on the beach. When ſigns were made of want of water, the natives directly comprehended the meaning, and pointed to a ſpot where it could be procured; on which the boat was immediately puſhed in, and a landing took place. The Indians, though timorous, ſhewed no ſigns of reſentment at our people's going on ſhore; and when an interview commenced, ſeemed highly entertained with their new acquaintance, from whom they accepted of a looking-glaſs, ſome beads, and other like trinkets.

The adventurers had, in the late expedition, ſeveral more interviews with the natives, which ended in ſo friendly a manner, that hopes were entertained of bringing about a connection with them. The firſt object of our people was, to win their affection; and the next, to convince them of our ſuperiority. To this purpoſe, an officer one day prevailed on one of them to place a target, made of bark, againſt a tree, which he fired at with a piſtol, at the diſtance of ſome paces. The Indians, though terrified at the report, did not run away; but their aſtoniſhment exceeded their alarm, on looking at the ſhield which the ball had perforated. As this produced a little ſhyneſs, the officer, to diſſipate their fears, and remove their jealouſy, whiſtled the air of *Marlbrouk*, with which they appeared highly charmed, and imitated him with equal pleaſure and readineſs. Upon this occaſion an officer remarked, that he was afterwards told by Monſieur de Peyrouſe, the French commandant before mentioned, that the natives of California, and throughout all the iſlands of the Pacific Ocean, and, in ſhort, wherever he had been, ſeemed equally touched and delighted with this little plaintive air, on hearing it ſung or played.

One day ſome of the officers met a native, an old man, in the woods. He had a beard of conſiderable length, which his new acquaintance gave him to underſtand, by ſignals, they would rid him of, if he pleaſed; ſtroaking their chins, and ſhewing him the ſmoothneſs of them at the ſame time. At length the old Indian conſented; and one of the officers, taking a penknife from his pocket, and making uſe of the beſt ſubſtitute for lather he could find, performed the operation with great ſucceſs, and, as it proved, much to the liking of the old man, who, in a few days after, repoſed a confidence in our people, of which they had hitherto known no example, by paddling along-ſide one of the ſhips in his canoe, and pointing to his beard. Various arts were ineffectually tried to induce him to enter the ſhip; but as he continued to decline the invitation, a barber was ſent down into the boat along-ſide the canoe, from whence leaning over the gunwale, he complied with the wiſh of the old beau, to his infinite ſatisfaction. In addition to the conſequences expected from this dawning cordiality, it afforded proof that the beard is conſidered by theſe people not ſo much a mark of dignity as an incumbrance.

The neceſſary previous buſineſs being tranſacted, the commiſſions were upon an appointed day read, and poſſeſſion was taken of the ſettlement in form. The marine battalion being drawn up, and the convicts aſſembled on the occaſion, his majeſty's commiſſion was read, appointing his Excellency Arthur Phillips, Eſq. Governor and Captain-General in and over the territory of New South-Wales, and its dependencies; together with the acts of parliament for eſtabliſhing trials by law within the ſame; and the patents, under the great ſeal of Great-Britain, for holding civil and criminal courts of judicature, by which all caſes of life and death, as well as matters of property were to be heard and determined. Governor Phillips having thought proper to reſign his commiſſion, Captain Hunter, in December 1793, was appointed Governor and Captain General of the territory of New South-Wales.

In the governor's commiſſion, the extent of this authority is defined to reach from the latitude of 43 deg. 49 min. ſouth, to the latitude of 10 deg. 37 min. ſouth, being the northern and ſouthern extremities of New Holland. It commences again at the 135th degree of longitude eaſt, and proceeding in an eaſterly direction, comprehends all iſlands within the limits of the above ſpecified latitudes in the Pacific Ocean. As the diſcoveries of Engliſh navigators alone are compriſed in this territory, it is preſumed, this partition will obviate all cauſe of future litigation between us and the Dutch. It appears from the commiſſion, conſidered in the whole, that government have been no leſs attentive in arming Mr. Phillips with plenitude of power, than extent of dominion. In order to enforce the rigour of the law, it was found neceſſary to reſtrain the violation of public ſecurity. A ſet of deſperate and hardened miſcreants leagued themſelves for the purpoſes of depredation; and, as is generally the caſe, had enough of the art of inſinuation to entice others, leſs verſed in iniquity, to become inſtrumental in carrying on their nefarious ſchemes.

The French departed from this place about the middle of March, for the proſecution of their voyage; and during their ſtay in that part, the officers of the two nations had frequent opportunities of teſtifying their mutual regard, by viſits, and every token of friendſhip and zeal. The gentleman to whom we are indebted for this account, mentions Monſieur de Peyrouſe with the higheſt reſpect, as an officer of eminent qualifications, and a man of exemplary humanity, of which he gave proof, in a ſtriking, as well as laudable, inſtance of conduct, when ordered to deſtroy our ſettlement at Honduras in the laſt war. He always mentioned the name and talents of Captain Cook in the moſt feeling manner, and declared, with the utmoſt frankneſs and candour, that "our illuſtrious circumnavigator had left nothing to thoſe who might follow in his track to deſcribe or fill up." Being aſked what reception he had met with when he touched at the Sandwich-iſlands, his anſwer is highly worthy of notice: "During the whole of our voyage in the South-Seas, ſaid he, the people of the Sandwich-Iſlands were the only Indians who never gave us cauſe of complaint. They furniſhed us liberally with proviſions, and adminiſtered cheerfully to our wants." It is remarked upon this occaſion, with equal candour, that Owhyee was not one of the iſlands viſited by M. de Peyrouſe.

It was remarked by Captain Hunter, "That with a ſmall company he was one day on ſhore in another part of the harbour, making friendſhip with a party of the natives, when in a ſhort time their numbers increaſed to eighty or ninety men, all armed with a lance and throwing-ſtick, and many with the addition of a ſhield made of the bark of a tree: ſome were in ſhape an oblong ſquare, and others of theſe ſhields were oval; theſe were the firſt ſhields we had ſeen in the country; it has been ſince found that they are in general made of wood. The natives were much ſurpriſed at one of our gentlemen, who, pulling a piſtol out of his pocket, that was loaded with ball, and ſtanding at ſome diſtance, fired the ball through the thickeſt part of the ſhield; which they examined with aſtoniſhment, and ſeemed to wonder that an inſtrument ſo ſmall ſhould be capable of making ſo deep a wound.

Though the natives were noiſy, they did not appear diſpoſed to quarrel; we gave them ſuch little preſents as we had with us, with which they ſeemed well pleaſed; although we had much reaſon afterwards to believe that ſuch trifles only pleaſed them as baubles do children, for a moment; for at other times we had frequently found our preſents lying diſperſed on the beach, though caught at by their people with apparent avidity at the time they were offered to them.

"We

" We obſerved at a diſtance, while we were employed with this party, a number of women, who were peeping from their concealments, but durſt not gratify their natural curioſity, by appearing openly, and converſing with us; for the men appeared here to be very abſolute. I ſignified to the men, that we had obſerved the women, and that I wiſhed to make them ſome preſents, if they might be permitted to come forward and receive them. The men ſeemed unwilling to ſuffer them to advance; for we had frequently obſerved, that they took particular care upon every occaſion to keep the women at a diſtance, and I believe wholly from an idea of danger. They deſired to have the preſents for the women, and they would carry and deliver them; but to this propoſal I poſitively refuſed to agree, and made them underſtand, that they ſhould not have any unleſs they were allowed to come forward.

" The natives, finding I was determined, an old man, who ſeemed to have the principal authority, directed the women to advance, which they immediately did, with much good humour; and, during the whole time that we were decorating them with beads, rags of white linen, and ſome other trifles, they laughed immoderately, although trembling at the ſame time through an idea of danger. Moſt of thoſe we ſaw at this time were young women, who I judged were from eighteen to twenty-five years of age: they were all perfectly naked, as when firſt born; are in general well made, not quite ſo thin as the men, but had rather ſmaller limbs.

" The men, continues the account, being armed, ſcarified, and painted, drew themſelves up in a line on the beach, and each man had a green bough in his hand, as a ſign of friendſhip; their diſpoſition was as regular as any well-diſciplined troops could have been; and this party, it was apprehended, they deſigned entirely for the defence of the women, if any inſult had been offered them. At this interview, two very ſtout men were alſo placed upon a rock, near to the ſpot where the boats lay, as centinels, for they never moved from the place till the boats left the beach; ſo it is probable they were ordered to watch the motions of their viſitors from that eminence."

While the governor was exploring Broken-Bay, which is contiguous to Port-Jackſon, he ſaw a great number of the natives. One of the females had formed an attachment to his great coat; and to obtain it ſhe uſed a variety of means. Firſt, ſhe danced and played a number of antic tricks; but finding this mode ineffectual, ſhe had recourſe to tears, which ſhe ſhed plentifully. This expedient not anſwering, ſhe ceaſed from weeping, and appeared as cheerful as any of the party round her. We have introduced this incident, to ſhew that they are not a people devoid of art and fineſſe, in order to obtain their ends.

Though their women appeared with ſuch few decorations, yet it was evident they had no averſion to finery. The ſurgeon obſerved, at a repaſt, wherein he grouped with the natives, one of the women who ſat next to him, obſerving that he had a white handkerchief in his hand, exhibited a number of laſcivious airs, in order to obtain it. He therefore tore it into ribbons, being deſirous of multiplying one preſent into many, with which he decorated her head and neck. On her admiring the buttons of his coat, as he had nothing elſe left, he cut them away, and tied them round her waiſt. Thus ornamented, and charmed with her acquirements, ſhe turned away with a look of inexpreſſible archneſs and joy, which ſeemed to ſhew that, like the women in the South-Seas in general, they are fond of new ornaments. He alſo obſerved, that there is no hoſpitality nor harmony among them; as appeared from their eating ſo greedily without regarding the accommodation of any about them; devouring the fiſh voraciouſly, which had been thrown on the fire and ſcarcely warm. Theſe people are alſo very ravenous in their appetites, as appears from the following inſtance; one of the officers ſhot a bird, which fell at an old man's feet. The exploſion at firſt greatly alarmed him; but perceiving no ill was intended, he ſoon got over his fears. The bird was then given to him, which, having barely plucked, and not more than half broiled, he devoured, entrails, bones, and all its appurtenances.

It happened that a convict, who had been gathering what they call ſweet tea, about a mile from the camp, met a party of the natives, conſiſting of fourteen, by whom he was beaten and wounded with the ſtick uſed in throwing their ſpears. They then made him ſtrip, and would have taken from him his clothes, and probably his life, had it not been for the report of ſome muſkets, which they no ſooner heard than they ran away with precipitation.

The deſtructive nature of their weapons, and their ſkill and adroitneſs in the uſe of them, may be known by the following circumſtances: a convict, being in a ſtate of convaleſcence, had obtained permiſſion from the governor to go a little way up the country, to gather herbs, for the purpoſe of making tea. This man, after night ſet in, was brought to the hoſpital, with one of the ſpears uſed by the natives ſticking in his loins. It had been darted at him as he was ſtooping, and while his back was turned to the aſſailant. The weapon was barbed, and ſtuck ſo very faſt, that it would admit of no motion. The ſurgeon, after dilating the wound to a conſiderable length and depth, with ſome difficulty extracted the ſpear, which had penetrated the fleſh nearly three inches. After the operation, the convict gave information, that he had received his wound from three of the natives, who came behind him at a time when he expected no perſon to be near him, except another convict, whom he had met a little before, employed on the ſame buſineſs as himſelf. He added, that after they had wounded him, they beat him in a cruel manner; and ſtripping the clothes from his back, carried them off, making ſigns to him (as he interpreted them) to return to the camp. He further related, that after they had left him, he ſaw his fellow convict in the poſſeſſion of another party of the natives, who were dragging him along, with his head bleeding, and ſeemingly in great diſtreſs; while he himſelf was ſo exhauſted with the loſs of blood, that, inſtead of being able to aſſiſt his companion, he was happy to eſcape alive.

After this the natives continued to avail themſelves of every opportunity of exerciſing their cruelty on our people. An officer of the marines, who had been up the harbour to procure ſome ruſhes for thatch, brought to the hoſpital the bodies of two men employed as ruſh-cutters, whom he found murdered by the natives in a ſhocking manner. One of them was transfixed through the breaſt with one of their ſpears, which was extracted with great difficulty and force. He had two ſpears ſticking in him to a depth which muſt have proved mortal. His ſkull was divided and comminuted ſo much, that his brains eaſily found a paſſage through. His eyes were out. The other was a youth, and had only ſome trifling marks of violence about him. This lad could not have been many hours dead; for when the officer found him among ſome mangrove trees, and at a conſiderable diſtance from where the other man lay, he was not ſtiff, nor very cold; nor was he perfectly ſo when brought to the hoſpital. The natives, whenever an opportunity offers, never fail to ſteal or deſtroy any of the live ſtock they can poſſibly get poſſeſſion of. Nor are they leſs cowardly than cruel; for they always behave with an apparent civility when they fall in with men that are armed; but when they meet perſons unarmed, they ſeldom fail to take every advantage of them; in conſequence of which, many of the convicts have fallen ſacrifices to theſe ſavages: but being always terrified at the ſight of a red coat, they never attack the ſoldiers.

At grimace and mimickry, theſe people have a ready talent; as an inſtance of which, it is remarked by the ſurgeon of the ſettlement, that, going upon an excurſion, they obſerved a party of the natives fiſhing, and ſat down near the bank, to watch their motions. To paſs away time, one of the gentlemen ſung ſeveral ſongs; and when he had done, the females in the canoes either ſung one of their own ſongs, or imitated him, in which they ſucceeded beyond conception. Any thing ſpoken by our people they moſt accurately recited, and this in a manner in which the Europeans fell greatly ſhort in their attempts to repeat the language after them; which ſhews the ſtrength of their organical powers. Nor are they without ingenuity, as appeared from various figures obſerved by a party of our people on their

their excurſion to the weſtward. Theſe figures were cut on the ſmooth ſurface of ſome large ſtones, and conſiſted of ſeveral ſorts of fiſh, and animals: and conſidering the rudeneſs of the inſtruments with which the figures muſt have been executed, they ſeemed to exhibit tolerable likeneſſes of what they would repreſent.

They are in general of the common ſtature; but their limbs are remarkably ſmall. Their ſkin is of the colour of wood ſoot, or what would be called a dark chocolate colour. Their hair is black, but not woolly; it is ſhort, but not cropt; in ſome lank, in others curled. Some parts of their bodies are painted red; and the upper lip and breaſts of ſome of them are painted with ſtreaks of white. Their features are far from diſagreeable; and their teeth even and white. Their voices are ſoft and tuneable. It is remarked, that the deficiency of one of the fore teeth of the upper jaw, mentioned by Dampier, was ſeen in almoſt the whole of the men; but their organs of ſight, ſo far from being defective, as that author mentions thoſe of the inhabitants of the weſtern ſide of the continent to be, are remarkably quick and piercing. They have bracelets upon the upper part of their arms, made of plaited hair. They are fond of ornament, though abſolutely without apparel: and one of them, to whom was given an old ſhirt, inſtead of throwing it over any part of the body, tied it round his head as a fillet.

Their principal ornament is the bone, which they thruſt through the cartilage that divides the noſtrils from each other. What perverſion of taſte could induce them to think this a decoration, or what could prompt them, before they had worn it, or ſeen it worn, to ſuffer the pain and inconvenience that muſt of neceſſity attend it, is perhaps beyond the power of human ſagacity to determine. As this bone is as thick as a man's finger, and between five and ſix inches long, it reaches quite acroſs the face, and ſo effectually ſtops up both the noſtrils, that they are forced to keep their mouths wide open for breath, and ſnuffle ſo when they attempt to ſpeak, that they are ſcarcely intelligible even to each other. The ſeamen, with ſome humour, called it the ſprit-ſail-yard; and, indeed, it had ſo ludicrous an appearance, that, till our people were uſed to it, they found it difficult to refrain from laughter. Beſides the noſe-jewel, they have necklaces made of ſhells, very neatly cut and ſtrung together; ſome of them have alſo gorgets of ſhells hanging round the neck, ſo as to reach acroſs the breaſt; bracelets of ſmall cord, wound two or three times round the upper part of their arm; and a ſtring of plaited hair, about as thick as a thread of yarn, tied round the waiſt.

The bodies of theſe people, though without cloathing, have a covering beſides the dirt; for they paint them both white and red. The red is commonly laid on in broad patches upon the ſhoulders and breaſt; and the white in ſtripes, ſome narrow and ſome broad: the narrow are drawn over the limbs, and the broad over the body, not without ſome degree of taſte. The white is alſo laid on in ſmall patches upon the face, and drawn in a circle round each eye. The red ſeemed to be ochre, but what the white was could not be diſcovered: it was cloſe grained, ſaponaceous to the touch, and heavy. Beſides the paint with which they beſmear their bodies, they alſo uſe greaſe, or ſome ſtinking oily ſubſtance, for the ſame purpoſe. Some of them ornament their hair with the teeth of fiſh, faſtened on by gum and the ſkin of the kanguroo. No marks of diſeaſe or ſores were found upon their bodies, but large ſcars, in irregular lines, which appeared to be the remains of wounds they had inflicted upon themſelves with ſome inſtrument. They ſeemed to ſet ſo great a value upon ſuch ornaments as they had, that they would never part with the leaſt article for any thing that could be offered; which was the more extraordinary, as the European beads and ribbons were ornaments of the ſame kind, but better formed, and of materials more ſhowy and elegant.

Though both ſexes, and thoſe of all ages, are invariably found naked, it muſt not be inferred from this, that cuſtom ſo inures them to the change of the elements, as to make them bear, with indifference, the extremes of heat and cold; for they give viſible and repeated proofs, that the latter affects them ſeverely, when they are ſeen ſhivering and huddling themſelves up in heaps in their huts, or the caverns of the rocks, until a fire can be kindled to warm them.

In this country there are no fixed habitations, for nothing can any where be ſeen like a town or village. Their houſes, if ſo they may be called, are conſtructed without art or induſtry. They are built with pliable rods, not thicker than a finger, in the form of an oven, by bending them, and ſticking the two ends to the ground. The covering is of plain leaves, and pieces of bark; and the entrance by a large hole at one end, oppoſite to which the fire is made. Some of them are juſt high enough to ſit upright in, but not large enough for a man to extend himſelf in any direction; ſo that the tenants of theſe hovels are under the neceſſity of coiling themſelves with their heels to their heads, in order to make room for three or four of them to ſleep together. The warmer the weather, the ſlighter the ſheds are conſtructed. One ſide is entirely open, and none of them are more than four feet deep. They are put up occaſionally, as exigence may require, by thoſe people, who may be conſidered as a wandering herd, in queſt of any place that would furniſh them with a temporary ſubſiſtence, and therefore leave them behind them when they remove to another ſpot. When they take up their reſidence only for a night in a place, they put up no ſhed, but repoſe on the graſs, which here grows to a great height.

The only furniture belonging to theſe houſes, that fell under obſervation, was a kind of oblong veſſel; it was made of bark, by the ſimple contrivance of tying up the two ends with a withy, which, not being cut off, ſerves for a handle. Their chief utenſil is a ſmall bag, about the ſize of a moderate cabbage-net, which is made by laying threads loop within loop, ſomewhat in the manner uſed by ladies to make purſes. This bag the man carries looſe upon his back with a ſmall ſtring, which paſſes over his head. It generally contains a lump or two of paint or reſin, ſome fiſh-hooks and lines, a few points of darts, and their uſual ornaments, which include all the worldly treaſure the richeſt man among them is poſſeſſed of.

That uſeful branch of knowledge, the cultivation of the ground, they are utterly ſtrangers to, and wholly depend for food on the few fruits they gather; the roots they dig up in the ſwamps; and the fiſh they pick up along ſhore, or contrive to ſtrike from their canoes with ſpears. Fiſhing, indeed, ſeems to engroſs nearly the whole of their time, probably from its forming the chief part of their ſubſiſtence, which, obſervation has proved, cannot be procured without the moſt painful labour, and unwearied aſſiduity. They ſometimes indeed contrive to kill the kanguroo, and ſome birds; but theſe are ſo ſhy, that our people found it difficult to get within reach of them with a fowling-piece. Yams are the only vegetable that can be conſidered as an article of food. In general they do not eat animal food raw; but having no veſſel in which water can be boiled, they either broil it upon the coals, or by the help of hot ſtones bake it in a hole.

There have not been obſerved any ſigns of religion among them, yet they are not entirely ignorant of a future ſtate, as they ſay the bones of the dead are in the grave, and the body (probably they mean the ſoul) is in the clouds: Wolarre-warré once aſked the judge-advocate, if the white men alſo went to the clouds?

Their dead they put for ſome time in a fire: after which they are laid at length in a grave, dug very clean out, the bottom being firſt very carefully covered with long graſs, or fern; the body is then put in, and covered over with long graſs, and the grave is then filled with earth, the mould riſing above it as in Europe.

The ſaid Wolarre-warré affirms, that there are apparitions in the country, which he calls *mané*. He deſcribes them as coming up with a ſtrange noiſe, and catching hold of any one by the throat. He made uſe of many words on this occaſion, and pointed up to the ſky. He alſo related, that theſe apparitions ſinge the beards and the hair: this he deſcribes as a very painful operation, rubbing his

face after every operation of the brand. The ſun, moon, and ſtars, they call *weré*, bad. A native girl among our people, once went into very violent convulſions on ſeeing a falling ſtar, and ſaid, that every body would be deſtroyed, though ſome who were about her obſerved, that ſhe particularly alluded to the *Murray nowee*, the Sirius or dog-ſtar.

Some idea of their language may be formed from the following particulars: The emu (marvang), the patagorang, and the menagine, a ſmall animal, are all named *go-along*, which term is ſuppoſed to mean an animal, as Wolarre-warré uſes it in contradiſtinction to a bird or a fiſh. On being aſked if the emu was a bird (binyan) he ſhook his head, and ſaid, *go-along*. He calls Governor Phillips *beanga*, father; and names himſelf *dooroow*, ſon. The judge and commiſſary he calls *babunna*, brother. Wolarre-warré ſings a great deal, and with much variety. The following are ſome words which were caught: "E eye at wange-wandeliah chiango wandego mangenny wakey angoul barre boa lah barrema." In counting the numerals, he cannot reckon beyond four; which he does in this manner: One, wogul or ya-ole; two, bulla and yablowxe; three, boorooi, or brewé; four, cal-una-long. On laying down a fifth object, he named it with the reſt, marry-diola. He calls the four principal winds by the following names: The north, boo-roo-way; the ſouth, bain-marree; the weſt, bow-wan; the eaſt, gonie-mah.

The natives, when equipped for any exploit, are armed with a ſhield, made of the bark of a tree, with which they very dexterouſly ward off any thing thrown at them. They have alſo a bludgeon, or club, about twenty inches long, with a large and pointed end; and ſometimes a ſtone hatchet. Theſe make up the catalogue of their military implements. But the principal means of annoying their European viſitors was, by ſetting fire to the high graſs, which, being very dry, burnt with great rapidity, and much damage was done by that means.

One of the moſt valuable animals produced in this iſland, is the kanguroo; it grows to a very conſiderable ſize.

The kanguroo, when young, eats tender and well flavoured, taſting like veal; but the old ones are more tough and ſtringy than bull-beef. They are not carnivorous, but ſubſiſt altogether on particular flowers and graſs. Their bleat is mournful, and very different from that of any other animal: it is, however, ſeldom heard but from the young ones. The female opoſſum has a pouch, or pocket, in which ſhe carries her young. Some have been ſhot with a young one, not larger than a walnut, ſticking to a teat in this pocket. Others, with young ones no bigger than a rat; one of which was moſt perfectly formed, with every mark and diſtinguiſhing characteriſtic of the kanguroo. Of its natural hiſtory, at preſent little is known: from which the author of the lateſt narratives of the tranſactions, diſcoveries, and remarks on this part of the globe, very pertinently infers, that, as ſo very little knowledge is as yet obtained of its habits, haunts and cuſtoms, to attempt particular and accurate deſcriptions of it, might beget error, which time, or a fuller knowledge of its properties, would directly contradict. It is further added, that, with reſpect to mere conjectures (and ſuch too often are impoſed upon the public for inconteſtable facts), it cannot be improper to ſuppreſs them altogether.

In this country, the native dog is much fiercer than the kanguroo. The chace, if in an open field (which is the place moſt frequented by that animal) is ſeldom more than eight or ten minutes; and if there are more dogs than one, ſeldom ſo long. As ſoon as the hound ſeizes him, he turns, and catching hold with the nails of his fore-paws, ſprings upon and ſtrikes at the dog with the claws of his hind-feet, which are wonderfully ſtrong, and tears him to ſuch a degree, that it has frequently happened, that we have been under the neceſſity of carrying the dog home, from the ſeverity of his wounds. Few of theſe animals have ever effected their eſcape after being ſeized by the dog, for they have generally caught them by the throat, and there held them until they were aſſiſted, although many of them have nearly loſt their lives in the ſtruggle. Some of the male kanguroos are of a very large ſize, and, when ſitting on their haunches, were five feet eight inches high. Such an animal is too ſtrong for a ſingle dog, and, though he might be much wounded, would, except the dog had aſſiſtance at hand, certainly kill him. Theſe dogs may be more fierce, but they do not appear to be ſo ſtrong as our large greyhound. There was one ſeen in purſuit of a kanguroo by a perſon who was employed in ſhooting, who, miſtaking the two animals as they paſſed him to be of the kind he was looking for, he fired at the hindmoſt and brought him down; but when he came up, it proved to be a native dog. Of thoſe dogs we have had many which were taken when young, but never could cure them of their natural ferocity. Although well fed, they would at all times, but particularly in the dark, fly at young pigs, chickens, or any ſmall animal which they might be able to conquer, and immediately kill, and generally eat them. The writer of this account tells us, he had one which was a little puppy when caught; but notwithſtanding he took much pains to correct and cure it of its ſavageneſs, perceived it took every opportunity it met with to ſnap off the head of a fowl, or worry a pig, and would do it in defiance of correction. They are a very good-natured animal when domeſticated, but it is thought impoſſible to cure them of their natural fierceneſs.

Moſt of the animals here partake of the nature of the kanguroo. There is the kanguroo opoſſum, the kanguroo rat, &c. the formation of the four legs and feet of which bear no proportion to the length of the hind legs. There is a quadruped, which the natives call *quell*. It reſembles a pole-cat. The back is brown, ſpotted with white; and the belly white, unmixed. To beaſts of prey our people were utter ſtrangers; nor have they yet any cauſe to believe that they exiſt in the country: and happy it is for them that they do not, as their preſence would deprive them of the only freſh meals the ſettlement affords—the fleſh of the kanguroo. The only domeſtic animal they have is the dog, which, in their language is called *dingo*, and much reſembles the fox-dog of England. Theſe animals are equally ſhy of ſtrangers, but to the natives in general they are attached.

Of bats there are many different kinds, particularly one, which is larger than a partridge. Our people were not fortunate enough to take one, either alive or dead, during their ſtay.

The large trees being moſt of them hollow, and rotten in the heart, the opoſſum, kanguroo rat, ſquirrel, and various other animals which inhabit the woods, when they are purſued, commonly run into the hollow of a tree: in order, therefore, to make ſure of them (which the natives ſeldom fail in), when they find them in the tree, one man climbs even the talleſt tree with much eaſe, by means of notches at convenient diſtances, which are made with a ſtone hatchet: when he is arrived at the top, or where there may be an outlet for the animal, he ſits there with a club or ſtick in his hand, while another perſon below applies a fire to the lower opening, and fills the hollow of the tree with ſmoke: this obliges the animal to attempt to make its eſcape, either upwards or downwards; but which ever way it goes, it is almoſt certain of death, for they very ſeldom eſcape.

Various kinds of birds are very numerous here, amongſt which are many of exquiſite beauty, particularly loriquets and cockatoos. The water fowl are, gulls, ſhags, ſolan geeſe, or gannets, of two ſorts; boobies, noddies, curlieus, ducks, pelicans of an enormous ſize, and many others. One of the moſt remarkable was black and white, much larger than a ſwan, and in ſhape ſomewhat reſembling a pelican. The land birds are, crows, parrots, pigeons, doves, quails, buſtards, herons, cranes, hawks and eagles. But the bird which principally claims attention is the caſſowary, a ſpecies of oſtrich, approaching nearer to the emu of South America than any other known. One of them was ſhot, at a conſiderable diſtance, with a ſingle ball, by a convict employed for that purpoſe by the governor. Its weight, when complete, was ſeventy pounds; and its length, from the end of the toe to the tip of the beak, ſeven feet two inches; though there was reaſon to believe it had grown to its full ſize.

Many anatomical ſingularities were obſerved on diſſection: The gall-bladder was remarkably large, the liver not bigger than that of a barn door fowl;

and, after the ſtricteſt ſearch, no gizzard could be found. The legs, which were of a vaſt length, were covered with thick, ſtrong ſcales, plainly indicating the animal to be formed for living amidſt deſerts; and the foot differed from an oſtrich's by forming a triangle, inſtead of being cloven. Goldſmith, whoſe account of the emu is the only one we can refer to, ſays, "that it is covered, from the back and rump, with long feathers, which fall backward, and cover the anus: theſe feathers are grey on the back, and white on the belly." The wings are ſo ſmall as hardly to deſerve the name, and are unfurniſhed with thoſe beautiful ornaments which adorn the wings of the oſtrich. All the feathers are extremely coarſe; but the conſtruction of them deſerves notice: they grow in pairs from a ſingle ſhaft, a ſingularity which the author we have quoted has omitted to remark. It may be preſumed, that theſe birds are not very ſcarce, as ſeveral have been ſeen, ſome of them extremely large; but they are ſo wild as to make ſhooting them a matter of great difficulty. Though incapable of flying, they run with ſuch ſwiftneſs, that our fleeteſt greyhounds are left far behind in every attempt to catch them. The fleſh taſted like beef, when eaten.

In general here are ſome excellent fiſh; but ſeveral of them partake of the properties of the ſhark, like the animals in ſome degree reſembling the kanguroo. The land, the graſs, the trees, the animals, the birds and the fiſh, in their different ſpecies, approach by ſtrong ſhades of ſimilitude to each other. A certain likeneſs runs through the whole. They are in general palatable, and ſome of them are very delicious. Upon the ſhoals and reefs are incredible numbers of the fineſt green turtle in the world, and oyſters of various kinds, particularly the rock-oyſter, and the pearl-oyſter. The cockles are of an extraordinary ſize. There are alſo large muſcles, and ſtingrays, which weigh no leſs than 336 pounds after the entrails are taken out. In the rivers and ſalt creeks are alligators. A ſhark of an enormous ſize was found here, which meaſured, at the ſhoulders, ſix feet and a half in circumference. His liver yielded ſeveral gallons of oil; and in his ſtomach was found the head of a fiſh of the like ſpecies. The Indians, probably from having felt the effects of the voracious fury of this terrible fiſh, teſtify the utmoſt horror on ſeeing them.

Among the inſects here, is a very peculiar kind of ant (before deſcribed).

Upon the leaves of the mangrove there are great numbers of ſmall green caterpillars; their foreheads are thick ſet with hairs, and they range upon the leaves, ſide by ſide, like a file of ſoldiers, to the number of twenty or thirty together; the hair of their bodies, on touching them, have the quality of a nettle, and give a more acute, though leſs durable pain.

The climate is undoubtedly very favourable to live in. In ſummer the heats are uſually moderated by the ſea breeze, which ſets in early; and in winter the degree of cold is ſo ſlight, as to occaſion but little inconvenience. It is remarked, as a circumſtance peculiar to this country, that every part of it, even the moſt inacceſſible and rocky, appears as if, at certain times of the year, it was all on fire. Indeed, in many parts, large trees are ſeen, the trunks and branches of which are evidently rent and demoliſhed by lightning. The ground was ſo very dry and parched, that poles or pegs could not be driven into it without conſiderable labour and difficulty.

It being the intent of the governor carefully to examine the country, he for that end formed a party, with unwearied induſtry and great toil, traverſing an extenſive tract of ground, which appeared, from ſuch obſervations as could be made, capable of producing every thing which a happy ſoil and genial climate can bring forth. The face of the country was ſuch as to promiſe ſucceſs, whenever it ſhould be cultivated; for the ſoil was found to be much richer than it was deſcribed by Capt. Cook; as inſtead of ſand, they found a deep black mould, which ſeemed very fit for the production of grain of any kind. But ſuch were the labour and difficulty attending the clearing of the ground, that, incredible as it may appear, it is a known fact, that ten or twelve men have been employed for five whole days in grubbing up a tree; and when this has been effected, the timber has only been fit for firewood; ſo that, in conſequence of the great labour in clearing the ground, and the weak ſtate of the people, to which may be added the ſcarcity of tools, moſt of thoſe brought from England being loſt in the woods among the graſs, through the careleſſneſs of the convicts, the proſpect of future ſucceſs is not the moſt promiſing, till they can ſo far clear the ground, as to produce a ſufficient ſupport for the new ſettlement: but, nevertheleſs, the richneſs of the ſoil will amply repay them, when this difficulty is happily overcome.

With reſpect to the timber, it was found very unfit for building; the only purpoſe for which it will anſwer is fire-wood, and for that it is excellent: but in other reſpects, it is the worſt wood that any country or climate can produce; although ſome of the trees, when ſtanding, appear fit for any uſe whatever, maſts for ſhipping not excepted. Strange as it may be imagined, moſt of the wood in this country, though dried ever ſo well, will not float. Repeated trials have only ſerved to prove, that, immediately on immerſion, it ſinks to the bottom like a ſtone. The trees were not of many ſpecies. Among others, there was a large one, which yielded a gum not unlike that called dragon's blood. In the woods was found a tree, which bore fruit that, in colour and ſhape, reſembled a cherry: the juice had an agreeable tartneſs, though but little flavour or reliſh.

The ground between the trees is covered with graſs, of which there is great abundance, growing in tufts as large as can well be graſped in the hand, which ſtand very cloſe to each other. In thoſe places where trees are ſcarce, a variety of flowering ſhrubs abound, moſt of them entirely new to an European, and ſurpaſſing in beauty, fragrance and number, all ever ſeen in an uncultivated ſtate. Among theſe a tall ſhrub, bearing an elegant white flower, which ſmells like Engliſh May, perfumes the air around to a great diſtance, and is very agreeable.

In this country, a kind of vine grows, which runs to a great extent along the ground: the ſtalk is not ſo thick as the ſmalleſt honey-ſuckle, nor is the leaf ſo large as the common bay-leaf, though ſomewhat ſimilar to it; and the taſte is ſweet, exactly like the liquorice root of the ſhops. Of this the convicts and ſoldiers make an infuſion, which is tolerably pleaſant, and ſerves as no bad ſuccedaneum for tea. The ſurgeon found it to be a good pectoral, and not at all unpleaſant to the taſte.

Great quantities of an excellent kind of free-ſtone were found here, which was conſidered as an happy circumſtance, as it tended ſo materially to forward the intended plan of forming the town. The greateſt impediment to building was a want of lime-ſtone, of which no ſigns had hitherto appeared. Clay, for making bricks, abounding, a conſiderable quantity of them were burned, and made ready for that neceſſary uſe.

As to the preſent ſtate of the colony, we muſt obſerve, that when the plan of the ſettlement was firſt projected, it was apprehended that the ſtores ſent from England, together with the produce of the country, would be ſufficient for the ſupport of the people, till they ſhould receive a further ſupply; but the eatable vegetable productions being ſcarce, and thoſe of the animal kind not abounding to that degree as was imagined, and the fiſheries alſo proving unſucceſsful, they were, in conſequence, reduced to an allowance of two ounces of meat a day; and freſh proviſions became ſcarcer than in a blockaded town. The little live ſtock which, at ſo much expence, and with ſo many difficulties, had been brought on ſhore, prudence forbad the uſe of; and fiſh, which, for a ſhort time, had been tolerably plenty, was become very ſcarce; ſo that had it not been for a ſtray kanguroo, which fortune now-and-then threw in the way, the people would, in general, have been ſtrangers to the taſte of freſh food. In conſequence of this ſcarcity of wholeſome proviſions, the ſcurvy began its uſual ravages, and extended its baneful influence through all deſcriptions of perſons, particularly as the eatable vegetable productions of the country neither abound, nor are efficacious in the removal of this diſeaſe.

Many

Many other calamitous circumſtances combined to aggravate their diſtreſs; and, amongſt others, the whole ſtock of black cattle, conſiſting of five cows and a bull, had ſtrayed into the woods, and, notwithſtanding the moſt diligent ſearch, could not be found. But at length they were happily relieved by the arrival of the fleet from England with ample ſupplies; and from the laſt accounts tranſmitted ſince that time, it appears, that the produce of the country being more abundant in conſequence of a better knowledge being obtained of its reſources, and the fiſheries proving more ſucceſsful, they are now in a more comfortable ſituation; and their future proſpects are very promiſing, as is evident from ſome late advices which were conveyed by Governor Phillips to Lord Sydney, who cauſed them to be laid before the Parliament.

Before Captain Hunter left Port Jackſon, he gives an entertaining deſcription of a dance, with which the natives diverted the governor and his people, before he left the place:—"The natives, he obſerves, were become very familiar and intimate with every perſon in the ſettlement. Many of them now took up their reſt every night in ſome of the gentlemen's houſes; their very unprovoked attack on the governor and his party being now paſſed over, and almoſt forgot. We have frequently obſerved, ſince this familiar intercourſe took place, that they often had a dance amongſt themſelves at night, on the lower part of Sydney Cove, where a ſmall houſe had been built by the governor's order for their accommodation. It had been ſignified to ſome of the principal amongſt them, that we ſhould be glad to have an opportunity of ſeeing them dance, which they readily agreed to; and the following night was appointed, when the governor and a conſiderable number attended, every one being provided with arms of ſome kind; a caution which, notwithſtanding friendly appearances, was generally allowed to be neceſſary; for experience had convinced us, that theſe people have a good deal of treachery in their diſpoſition.

"Preparatory to this exhibition, much attention was paid to the decorating themſelves: they were all Adams and Eves, without even a ſingle fig-leaf, and alſo without their dignity. The young women were employed with all their art in painting the young men, who were chiefly ornamented with ſtreaks of white, done with pipe-clay, and in different forms, according to the taſte of the man himſelf, or to that of the lady who adorned him: no fop preparing for an aſſembly was ever more deſirous of making his perſon irreſiſtibly beautiful. This paint, ſo much in uſe amongſt them, could not be applied without a little moiſture; and the lady, in drawing theſe marks on the face, which were ſo eſſential a part of the decoration, I obſerved frequently to ſpit in the face of her friend, whom ſhe was employed in adorning, in order to make the white clay mark the ſtronger.

"When they were all prepared, we walked down to the place appointed after dark (for they prefer taking their amuſement by fire-light) we found ſeveral fires lighted, and a conſiderable number of people aſſembled. We walked round, to ſee that there were no armed lurkers among the buſhes.

"The dancers being ready, we were placed in a ſemicircle by Ba-na-lang and Co-al-by, who ſeemed to have the chief authority and direction. The dance was begun by a few young boys, and was increaſed by men and women, chiefly by the former, until their number amounted from twenty to twenty-ſix. Their dance was truly wild and ſavage, yet in many parts there appeared order and regularity. One man would frequently ſingle himſelf out from the dance, and, running round the whole of the performers, ſing out in a loud voice, uſing ſome expreſſions in one particular tone of voice which we could not underſtand; he would then join the dance, in which it was obſerved, that certain parties alternately led forward to the front, and there exhibited, with their utmoſt ſkill and agility, all the various motions, which, with them, ſeemed to conſtitute the principal beauties of dancing. One of the moſt ſtriking was, that of placing their feet very wide apart, and, by an extraordinary exertion of the muſcles of the thighs and legs, moving the knees in a trembling and very ſurpriſing manner, ſuch as none of us could imitate, which ſeemed to ſhew, that it required much practice to arrive at any degree of perfection in a motion of this ſingular nature.

"A great deal of variety appeared in their diffarent dances; in one of which they paired themſelves, and frequently danced back to back; they then changed ſuddenly, and faced each other. Sometimes all the performers ſat down on the ground, with their feet under them; and at a particular word or order, they raiſed themſelves up. This motion they performed without any aſſiſtance from the hands. Now they ran back in direct rows, then advanced in the ſame order; again they would form a circle, with ſome diſtinguiſhed perſon in the centre; and ſometimes the whole of the performers would appear with a green bough in their hands, which they held up in a conſpicuous manner. In all the different figures which they performed, they generally finiſhed by certain numbers of their principal dancers advancing to the front, and going through that favourite part of the dance, the quivering motion of the knees. Whenever this was done, the whole company faced to the front, and went through the ſame motions; but it was noticed, that ſome were more frequently in the front than others, and thoſe, we ſuppoſed, were ſuch as had great confidence in their own ſkill in the execution of this very difficult part of the performance; and no doubt were vain enough to endeavour to outſhine in their ability the reſt of the company. On the whole, this exhibition was well worth ſeeing; and this was the firſt opportunity that had offered for us to ſee any thing of the kind, ſince we had been in the country.

"Their muſic conſiſted of two ſticks of very hard wood, one of which the muſician held upon his breaſt in the manner of a violin, and ſtruck it with the other, in good order and regular time. The performer, who was a ſtout, ſtrong-voiced man, ſung the whole time, and frequently applied thoſe graces in muſic, the piano and forte. He was aſſiſted by ſeveral young boys and girls, who ſat at his feet, and, by the manner of croſſing the thighs, made a hollow between them and their belly, upon which they beat time with the flat of their hand, ſo as to make a kind of ſound, which will be better underſtood from the manner of its being produced, than from any verbal deſcription. Theſe children alſo ſung with the chief muſical performer, who ſtood up the whole time, and ſeemed to have the moſt laborious part of the performance. They very frequently, at the concluſion of the dance, would apply to us for our opinion, or rather for marks of our approbation of their performance, which we never failed to give, by often repeating the word *boojery*, which ſignifies good; or *boojery caribberie*, a good dance. Theſe ſigns of pleaſure in us, ſeemed to give them great ſatisfaction, and generally produced more than ordinary exertions from the whole company of performers in the next dance."

New Particulars reſpecting the Colony at PORT-JACKSON.

THE accounts lately received from this place inform, that the great number of ſpermaceti whales which had been ſeen on the coaſt of New South-Wales, induced the maſters of thoſe veſſels which were fitted out for that fiſhery (and intended, after landing the convicts, to proceed to the north-weſt coaſt of America) to try for a cargo here.

The Matilda, and the Mary-Ann tranſports, returned from their fiſhing-cruiſe on the 10th of November 1791. Theſe veſſels had run to the ſouthward in ſearch of ſeals, and met with very bad weather, but ſaw no fiſh. The Matilda had put into Jervis-Bay, which according to the maſter's account, is a very fine harbour, capable of receiving the largeſt ſhips, and the anchorage very good. Theſe two veſſels, after refitting, ſailed again to try for fiſh on this coaſt.

Our colony began to reap barley on the 22d of November, and the wheat was getting ripe.

The Supply armed tender, after having been under repair from the time ſhe returned from Norfolk-Iſland, was found, on a ſurvey, to be in ſo bad a ſtate, that the beſt repair which could be given her in this country, would only render her ſerviceable for

for ſix months longer; Governor Phillips, therefore, ordered her to England, and ſhe ſailed on the 26th of November.

From the debilitated ſtate in which many of the convicts were landed from the laſt ſhips, the number of ſick were greatly increaſed: the ſurgeon's returns on the 27th, being upwards of 400 ſick at Parramatta; and the ſame day medicines were diſtributed to 192 at Sydney. To the number of ſick at Parramatta, upwards of 100 may be added, who were ſo weak, that they could not be put to any kind of labour, not even to that of pulling graſs for thatching the huts. Forty-two convicts died in the month of November, and in theſe people nature ſeemed to be fairly worn out: many of them were ſo thoroughly exhauſted, that they expired without a groan, and apparently without any kind of pain.

Showers of rain had been more frequent lately than for many months paſt, but not in the abundance which the ground required; and from the extreme dryneſs of the weather, and from the ground not being ſufficiently worked before the maize was put into it, a great number of acres was likely to be deſtroyed. This was one of the many inconveniences the ſettlement laboured under, from the want of people to employ in agriculture, who would feel themſelves intereſted in the labour of thoſe that were under their direction, and who had ſome knowledge as farmers.

The following parcels of land were in cultivation at Parramatta in November 1791.

Acres.	Roods.	Perches.	
351	2	5	in Maize.
44	1	8	Wheat.
6	1	30	Barley.
1	0	0	Oats.
2	0	3	Potatoes.
4	2	0	Not cultivated, but cleared.
4	2	15	Moſtly planted with vines.
6	0	0	The governor's garden partly ſown with maize and wheat.
80	0	0	Garden-ground belonging to individuals.
17	0	0	Land in cultivation by the New South-Wales corps.
150	0	0	Cleared, and to be ſowed with turnips.
91	3	2	Ground in cultivation by ſettlers.
28	0	0	Ground in cultivation by officers of the civil and military.
134	0	0	Encloſed, and the timber thinned for feeding cattle.

Making in the whole upwards of 918 acres.

The above grounds were meaſured by David Burton, the public gardener, who obſerves, that the ſoil in moſt places is remarkably good, and only wants cultivation to be fit for any uſe, for the ground that has been the longeſt in cultivation bears the beſt crops.

Of the convicts who were received by the laſt ſhips, there were great numbers of the worſt of characters, particularly amongſt thoſe who came from Ireland, and whoſe great ignorance led them into ſchemes more deſtructive to themſelves, than they were likely to be to the ſettlement. Some of theſe people had formed an idea, that they could go along the coaſt, and ſubſiſt on oyſters and other ſhell-fiſh, till they reached ſome of the Chineſe ſettlements: others had heard, that there were a copper-coloured people only 150 miles to the northward, where they would be free. Full of theſe notions, three parties ſet off; but after ſtraggling about for many days, ſeveral of them were taken, and others returned to the ſettlement. Governor Phillips was leſs inclined to inflict any puniſhment on theſe people, than he was to puniſh thoſe who had deceived them by the information of "not being far from ſome of the Chineſe ſettlements, and near people who would receive them, and where they would have every thing they wanted, and live very happy." Theſe reaſons moſt of them aſſigned for going into the woods, and where ſome of them ſtill remained, dreading a ſevere puniſhment if they returned.

A general pardon was promiſed to all thoſe who came back within a certain time, as ſeveral were ſuppoſed to be lurking in the woods near the ſettlement: however, ſome of theſe wretches were ſo prepoſſeſſed with an idea of being able to live in the woods, and on the ſea coaſt, until they could reach a ſettlement, or find a people who would maintain them without labour, that ſeveral who were brought in when almoſt famiſhed, and carried to the hoſpital, went away again as ſoon as they were judged able to return to their labour: and although what would be called a day's work in England, is very ſeldom done by any convict in the ſettlement, yet ſome of them declared, that they would ſooner periſh in the woods, than be obliged to work; and forty were now abſent. In order to give thoſe who might be ſtill lurking near the ſettlement, an opportunity of returning, all the convicts were aſſembled, and a pardon was promiſed to all who returned within five days: at the ſame time they were aſſured, that very ſevere puniſhment would be inflicted on any who were taken after the expiration of that time, or who ſhould in future attempt to leave the ſettlement. Several appeared ſenſible of the lenity ſhewn them when their irons were taken off; but ſome of them appeared capable of the moſt daring attempts, and even talked of ſeizing on the ſoldiers arms; they were however informed, that no mercy would be ſhewn to any who were even ſeen near thoſe that might make an attempt of that kind. All the whalers who came into the harbour to refit, ſailed again by the 11th of December; and the Albemarle and the Active tranſports ſailed on the 2d for Bombay, where they were to load with cotton for England.

A new ſtore was now covered in at Sydney, which was the beſt that had been built in the colony, and was intended for the convicts cloathing and the implements of huſbandry: it has a ſecond floor, and is eighty feet in length, by twenty-four in breadth. A building of twenty-ſix feet by twenty-four, was likewiſe covered in at Parramatta, and was intended for a place of worſhip, until a church could be built.

The idea of finding a Chineſe ſettlement at no great diſtance to the northward, ſtill prevailed amongſt the Iriſh convicts; and on the 4th of December two of them ſtole the ſurgeon's boat, but they only got a few miles to the northward of the harbour, when they were obliged to run her on ſhore. Some officers who were out a ſhooting, ſaw this boat on the beach, and ſtove a plank in her, that ſhe might not be carried away; they alſo ſaw two men, who ran into the woods: however, a convict, who had been ſix weeks in the woods, and was ſcarcely able to walk, gave himſelf up to the officers, and, with their aſſiſtance, was able to return to Sydney.

Many of theſe convicts who left the ſettlement, as has already been related, came back; ſome were ſtill miſſing, and ſeveral were ſaid to be killed by the natives. The miſerable ſituation of thoſe who returned to the ſettlement would, it was believed, moſt effectually prevent any more excurſions of the like nature.

On the 5th of December, the Queen tranſport returned from Norfolk-Iſland, with the lieutenant-governor of the territory, who was relieved by Lieutenant-Govenor King; a detachment of marines, who had been doing duty on the iſland, a party of the New South-Wales corps, who were relieved by Captain Paterſon, and ſome convicts, whoſe times for which they had been ſentenced were expired. By the 7th, the Gorgon was nearly ready for ſea, and the detachment of marines who came from England in the firſt ſhips, was ordered to hold themſelves ready to embark, except one captain, three lieutenants, eight non-commiſſioned officers, and fifty privates, who were to ſtop at Port-Jackſon, until the remainder of the New South-Wales corps ſhould arrive. Thoſe marines who were deſirous of becoming ſettlers, remained likewiſe, to the number of thirty-one.

Of thoſe convicts who were received from the laſt ſhips, 114 males, and two females, died before the 15th of December. The number of ſick had conſiderably decreaſed lately, the ſurgeon's liſt being now reduced from 602 to 403.

The Matilda and the Mary-Ann tranſports came into harbour on the 16th; theſe ſhips had been out but nine days. The Matilda had been into Jervis-Bay, but had not ſeen any ſpermaceti whales. The Mary-Ann fell in with one ſhoal; it was in the

evening, when all the boats were abſent from the ſhip. The maſter was in hopes they ſhould have the fiſh about them the next morning, but he had the mortification to find, that a current had driven the ſhips fifty miles to the ſouthward.

NORFOLK-ISLAND,

From a Deſcription given by Lieutenant Governor KING.

"NORFOLK-ISLAND is ſituated in the latitude of 29 degrees, 0 minutes ſouth; and in the longitude of 168 degrees 0 minutes eaſt. Its form is nearly oblong, and it contains from twelve to fourteen thouſand acres. The face of the country is hilly, and ſome of the vallies are tolerably large for the ſize of the iſland; many of the hills are very ſteep, and ſome few ſo very perpendicular, that they cannot be cultivated; but where ſuch ſituations are, they will do very well for fuel: on the tops of the hills are ſome very extenſive plains.

"The only remarkable high hill in the iſland is called Mount Pitt, being about one hundred and fifty fathoms high. The cliffs which ſurround the iſland are about forty fathoms high, and perpendicular: the baſis of the iſland is a hard firm clay. The whole iſland is covered with a thick wood, choked up with a thick underwood; but it is well ſupplied with many ſtreams of very fine water, many of which are ſufficient to turn any number of mills. Theſe ſprings are full of very large eels. From the coaſt to the ſummit of Mount Pitt, is a continuation of the richeſt and deepeſt ſoil in the world, which varies from a rich black mould, to a fat red earth. We have dug forty feet and found the ſame ſoil. The air is very wholeſome, and the climate may be called a very healthy one; there has been no ſickneſs ſince I firſt landed on the iſland.

"Five kinds of trees grow on the iſland, which are good timber, viz. The pine, live oak, a yellow wood, a hard black wood, and a kind of beech. The pine trees are of a large ſize, many of which are from one hundred and eighty to two hundred and twenty feet in height, and from ſix to nine feet in diameter. Thoſe trees which are from one hundred to one hundred and eighty feet in height, are, in general, ſound: from the root to the lower branches, there are from eighty to ninety feet of ſound timber: the reſt is too hard and knotty for uſe. It ſometimes happens, that, after cutting off twenty feet from the butt, it becomes rotten or ſhaky; for which reaſon no dependance can be put in it for large maſts or yards. The timber of the pine is very uſeful in buildings, and is plentiful along the coaſts. Its diſperſed ſituation in the interior parts of the iſland, is well calculated for erecting ſuch buildings as may be neceſſary. From what I have ſeen of this wood, I think it is very durable; two boats have been built of it, and have anſwered the purpoſe fully. The live oak, yellow wood, black wood, and beech, are of a cloſe grain, and are a durable wood.

"The flax plant of New Zealand grows ſpontaneouſly in many parts of the iſland, but moſtly abounds on the ſea-coaſt, where there is a great quantity of it. The leaves of the flax, when fully grown, are ſix feet long, and ſix inches wide. Each plant contains ſeven of thoſe leaves. A ſtrong woody ſtalk ariſes from the centre, which bears the flowers. It ſeeds annually; and the old leaves are forced out by the young ones every year. Every method has been tried to work it; but I much fear, that, until a native of New Zealand can be carried to Norfolk-Iſland, the method of dreſſing that valuable commodity will not be known; and could that be obtained, I have no doubt but Norfolk-Iſland would very ſoon clothe the inhabitants of New South Wales.

"This iſland abounds with pigeons, parrots, hawks, and other ſmaller birds, which are now in a wild ſtate. The ground is much infeſted with different kinds of grub worms, which are very deſtructive to the growth of vegetables. They are moſtly troubleſome about the ſpring. It is to be hoped, that when more ground is cleared away, this evil will ceaſe.

"There are great quantities of very fine fiſh on the coaſts of this iſland, which are principally the ſnapper, and weigh from four to eight pounds each. A few fiſh are at times caught from the ſhore: this however happens but ſeldom; ſo that a ſupply of fiſh muſt depend on the weather, and the ſurf permitting boats to go out. In moderate weather, boats might land in Collins's-Bay, on Phillip's Iſland, where a great quantity of fiſh might be cured, from March to September, after which time the fly prevents it. No opportunities were ever loſt of ſending the boat out, which enabled us to make a ſaving of two pounds of meat each man a week.

"Sydney-Bay lies in latitude 29 degrees 95 minutes ſouth, longitude 168 degrees 2 minutes eaſt, and variation 11 degrees eaſt. The tide flows faſt, and changes at three quarters paſt ſeven, and riſes from five to ſeven feet. The flood runs to the S.W. by S. and the ebb to the N. E. by N. On the ſouth ſide of the iſland is where the ſettlement is made. Landing at this place entirely depends on the wind and the weather. I have ſeen as good landing as in the Thames for a fortnight or three weeks together; and I have often ſeen it impracticable to land for ten or twelve days ſucceſſively; but it is much oftener good landing than bad. Anſon's-Bay is a ſmall bay, with a ſandy beach, where landing is in general good, with an off-ſhore wind, and moderate weather. Ball-Bay is on the ſouth-eaſt ſide of the iſland; the beach is of large looſe ſtone. When landing is bad in Sydney-Bay, it is very good here; as it alſo is in Caſcade-Bay, on the north ſide of the iſland.

"In general the tides are equal each way; the ebbs and the flows regular along the ſhore ſix each tide. The eaſtern tide is ſtronger than the weſtern tide. Sometimes the eaſtern tide runs ſeveral hours beyond its uſual courſe, and ſometimes the weſtern tide thus irregularly; which irregularities, though they ſeldom happen, make it neceſſary to bring to, and try the tide, before you come within the outer part of the Nepean-Iſland; and beware of an indraught, which ſometimes ſets into the bight, on the weſt ſide of the bay, on both ſides, while you are baffled by the ſouth-eaſt and ſoutherly winds, as you come in with Sydney-Bay. All within Nepean-Iſland is foul ground, and very irregular ſoundings, and no ſafe paſſage between it and Port-Hunter; but if a ſhip ſhould be preſſed by neceſſity, it is recommended to keep within half a cable's length of Nepean-Iſland, after having paſſed the bed of rocks to the weſtward of the little bay.

"At Norfolk-Iſland, the ſpring is very viſible in Auguſt; but the trees in many parts of the iſland are in a conſtant ſucceſſion of flowering and ſeeding all the year round. Every kind of garden vegetable thrives well, and comes to great perfection. The ſummer is very hot: Governor King obſerves, that he had no thermometer to determine the degree of heat; but it is exceſſive. From the 23d of September, to the 22d of February, 1790, not one drop of rain fell, excepting on two days in December; but it ſhould be remarked, that there was no drought in the former year. All the grain and the European plants ſeeded in December. From February to Auguſt, may be called the rainy ſeaſon; not that we may ſuppoſe there is any regular time of rains during theſe months, as the weather is ſometimes very fine for a fortnight together; but when the rain does fall, it pours in torrents. The governor adds, that he does not recollect more than three claps of thunder, or lightning, during the time he remained on the iſland. The winter, which may be ſaid to commence in April and in July, is very pleaſant. There is never any froſt; but when the ſouth-weſt winds blow, which are very frequent and violent in theſe months, the air is raw and cold. It is very remarkable, that during ſome days in December and January, the weather has been much colder than in the winter months. The ſouth-eaſt and eaſt winds are very parching and dry, as no dew falls when thoſe winds prevail.

"During the winter months, the wind is moſtly from ſouth to weſt, blowing with great violence for a week together; afterwards it veers round to the ſouthward and ſouth-eaſt, which brings fine weather for a few days; then it veers to eaſt, north-eaſt, and north-weſt, blowing in heavy gales, and generally accompanied with violent torrents of rain; after which it ſhifts to ſouth-weſt: but not a ſingle in-

ſtance was obſerved of the wind coming to the north-eaſt round by weſt. The ſouth-caſt wind blows during the ſummer with very little variation, and ſometimes very ſtrong.

"The coaſts of the iſland are in general ſteep, and excepting Sydney, Anſon, Ball, and Caſcade-Bays, are inacceſſible, being ſurrounded by ſteep clifts, which riſe perpendicularly from the ſea. A number of large rocks lie ſcattered about cloſe to the ſhore, on which a continued ſurf breaks with great force."

Lieutenant-Governor KING's lateſt diſpatches reſpecting Norfolk-Iſland are dated December 29th, 1791, and were received November 30th, 1792.

"At Norfolk-Iſland the wheat harveſt was finiſhed by the 10th of December 1791, when about one thouſand buſhels of wheat were got in, and well thatched in ſtacks. The Indian corn had ſuffered by a ſeries of dry hot weather, ever ſince the preceding July.

"Finding great inconveniences from the ſize and conſtruction of the frame of a ſtorehouſe, which was eighty feet long by twenty-four feet wide, as well as from its ſituation, it being near the ſhore, it was *determined to build one, forty feet by twenty-four,* on the terrace at Mount George. He had alſo found it neceſſary to build a gaol oppoſite the barrack-yard, and another at Queenſborough.

"A good road has been made to the landing rock in Caſcade-Bay, ſo that now any thing may be landed with the greateſt ſafety.

"Eighteen copper bolts, ſix copper ſheets, two ſixteen-inch cables, two hundred weight of lead, one fiſh-tackle fall, twenty pounds of chalk, three rudder-chains, two top-chains, and iron work of various ſorts, had been ſaved from the wreck of the Syrius. The greateſt part of the articles, Lieutenant-Governor King propoſed ſending to Port-Jackſon.

"Ten ſettlers, who lately belonged to the Sirius, were doing exceedingly well; but there was reaſon to fear, that great part of the marine ſettlers, when the novelty of their ſituation was gone off, would have neither ability nor inclination to improve the portions of ground allotted them. They had already been extremely troubleſome, and the lieutenant-governor had been under the neceſſity of impoſing heavy fines on two; the firſt, for beating the watch and uſing inflammatory language; and the ſecond, for cruelly beating a convict woman.

"The convict ſettlers were all doing very well, and were quiet, attentive, and orderly: they were increaſed to the number of forty. The whole number of ſettlers on the iſland were eighty; and it will be difficult to fix more, until the ground is further cleared.

"A quantity of coral and other teſtaceous ſubſtances, with different kinds of ſtones, were burnt forty-eight hours, and produced a very fine white lime, much ſuperior to any lime made of chalk, and it proved a very tough cement.

"Eighteen convicts, under the direction of an overſeer, who is a ſettler, were employed in making bricks. A bricklayer is much wanted, as one who was ſent in the Queen died in his paſſage.

"Lieutenant-Governor King, finding it neceſſary to diſcharge Mr. Doridge, the ſuperintendant of convicts at Queenſborough, has appointed Mr. Darcy Wentworth to ſucceed him. Mr. Wentworth has behaved with the greateſt attention and propriety as aſſiſtant-ſurgeon, which duty he ſtill continued to diſcharge. Mr. W. N. Chapman was appointed ſtore-keeper at Phillipſburgh.

"A corporal and ſix privates were ſtationed in a houſe with a good garden to it, on an eminence commanding Queenſborough; and a ſerjeant and ten men were fixed in a ſimilar ſituation at Phillipſburgh; and they were kept as ſeparate from the convicts as poſſible.

"The lieutenant-governor had been under the neceſſity of appointing a town-adjutant and inſpector of out-poſts, and he named Lieutenant Abbott for theſe duties. He alſo eſtabliſhed rules and regulations for the obſervance of every perſon on the iſland, and for keeping a night patrole; a deputy provoſt-marſhal was alſo appointed.

"The wreck of the Sirius went to pieees on the 1ſt of January 1792, and every thing poſſible was ſaved out of her. The ſame day, every perſon on the iſland went to a reduced allowance of proviſions; but the fiſh daily caught, was ſufficient to ſerve all the inhabitants three times over.

"Some of the ſettlers were permitted to employ the convicts as their ſervants, on condition of maintaining them without the aid of the public ſtores; and ſome of the convicts were allowed to work for themſelves, on the ſame condition.

"It will be abſolutely neceſſary to eſtabliſh a court of juſtice, as corporal puniſhments have but little effect, although robberies were confined to a particular claſs of convicts, and were by no means general.

"By the 15th of January, 260 buſhels of Indian corn were gathered in; a number of acres were then in different ſtates of growth, which were likely to yield about 300 buſhels more. The wheat threſhed well, and yielded plentifully. The granary was finiſhed, and every endeavour uſed to keep the wevil out of it."

An obſerver on the ſpot. of eminent diſcernment and penetration has remarked, that if the colony is intended only as a receptacle for convicts, this place ſtands unequalled, from the ſituation, extent, and nature of the country: but that, if taken in a commercial view, its importance will not appear ſtriking, as the New Zealand hemp, of which ſanguine expectations were formed, is not a native of the ſoil: and an adjacent iſland, where an aſſurance was entertained of finding it, is without it: conſequently, the ſcheme of being able to aſſiſt the Eaſt-Indies with naval ſtores, in caſe of a war, muſt be rendered abortive, both from the deficiency and quality of the timber growing in this country. It is alſo given as an opinion, formed on due obſervation, that, through ſufficient numbers, and induſtry in cultivation, the country would, in the courſe of a few years, produce grain enough for the ſupport of its new poſſeſſors; but the preſent limits muſt be greatly extended before this can be effected.

To perſons of ſmall property, contracted deſires, and a diſpoſition for retirement, the continent of New South-Wales may have its inducements. One of this deſcription, with letters of recommendation, and a ſufficient capital to furniſh an aſſortment of tools for agricultural and domeſtic purpoſes, poſſeſſed alſo of a few houſehold utenſils, a cow, a few ſheep, and breeding ſows, with proper protection and encouragement, might obtain a comfortable ſubſiſtence, and a moderate independence in a courſe of time. But they who are induced to emigrate hither, are recommended, before they quit England, to provide all their wearing-apparel for themſelves, family, and ſervants; their furniture, tools of every kind, and implements of huſbandry (among which a plough need not be included, the hoe being uſed) as they will touch at no place where theſe articles can be purchaſed to advantage.

Sheep and hogs of the Engliſh breed will be the beſt. With reſpect to wines, ſpirits, tobacco, ſugar, coffee, tea, rice, and many other articles, they may venture to rely on Teneriffe or Madeira, the Brazils, and Cape of Good-Hope. It will not be their intereſt to draw bills on their voyage out, as the exchange of money will be found invariably againſt them, and a large diſcount is alſo deducted. Drafts on the places they are to touch at, or caſh (dollars if poſſible) will beſt anſwer their purpoſe. Men of deſperate fortunes, and the lower claſſes, can propoſe to themſelves no kind of advantage, unleſs they can procure a paſſage as indented ſervants, ſimilar to the cuſtom of emigrating to America; for it is abſurd to imagine that government will be diſpoſed to maintain them here until they can be ſettled, and without ſuch ſupport they muſt periſh for want of ſubſiſtence in a courſe of time.

CHAPTER II.

VAN DIEMAN'S LAND.

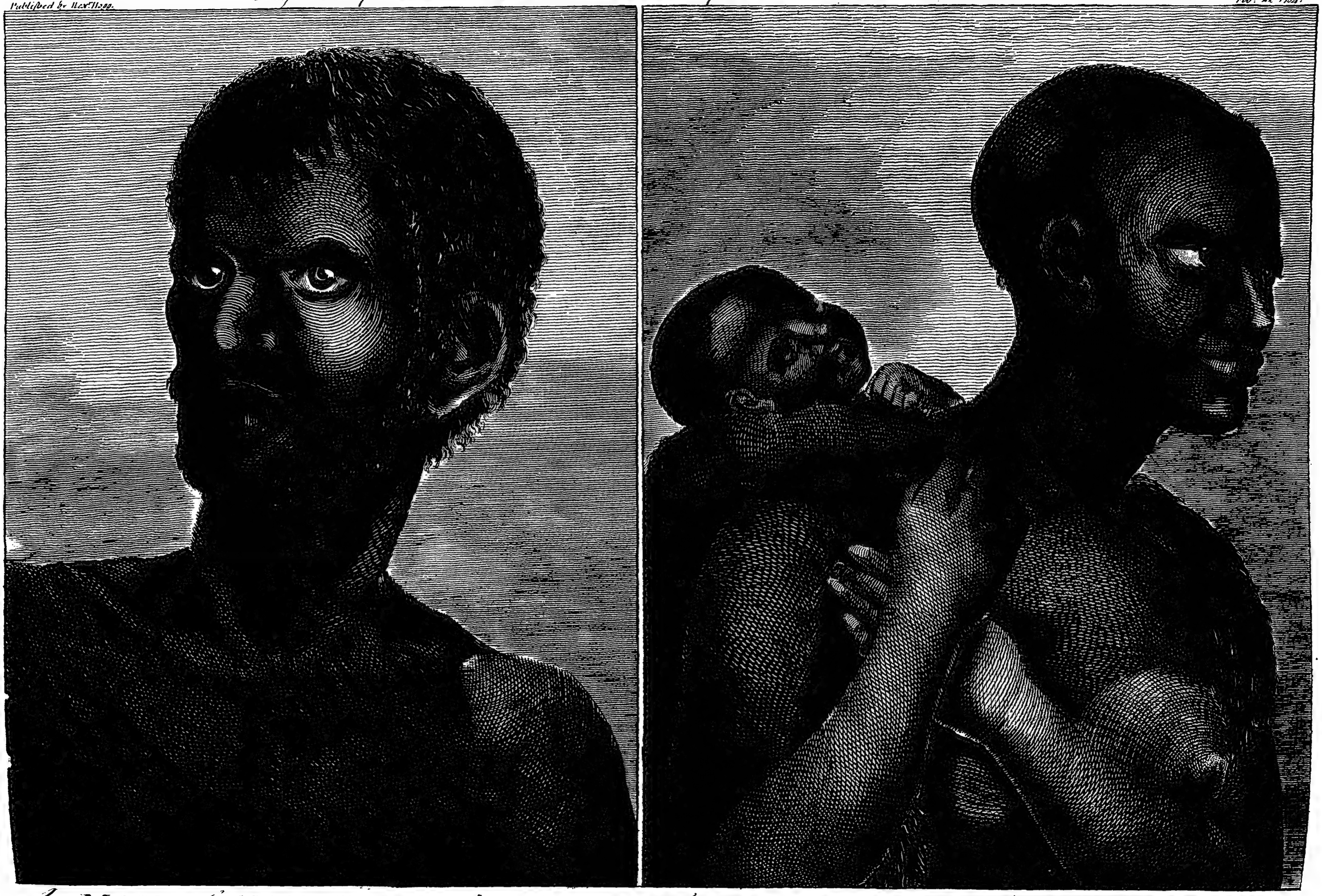
Deſcription of this Southern Extremity of New Holland, with Remarks on the Perſons, Manners, Cuſtoms, Language, and Character of the Natives, and the ſeveral Productions the Country affords.

CAPTAIN

Engraved for BALDWYN'S New SYSTEM of UNIVERSAL GEOGRAPHY.

Published by Harrild 1799.

Febr 22 1791.



MAN of VAN DIEMEN'S LAND. WOMAN & CHILD of VAN DIEMEN'S LAND.

CAPTAIN COOK, in the year 1776, having embarked in his third voyage, again viſited the coaſt of New Holland, which he approached from the ſouthward. On the 24th of January 1777, he fell in with Van Dieman's Land, and on the 26th anchored in Adventure-Bay, in latitude 43 degrees 21 minutes ſouth, being about five degrees more to the ſouthward than that part of the land which he firſt ſaw in his courſe from New Zealand in the year 1770. Before we proceed to relate the particular tranſactions of our modern navigators, we deem it proper to ſet forth the firſt account of the country now under conſideration upon its diſcovery.

In Auguſt 1642, Captain Abel Janſen Taſman having been ſent from Batavia for the expreſs purpoſe of making a perfect ſurvey of this country, found himſelf, on the 6th of November following, in latitude 49 degrees 4 minutes ſouth, longitude 114 degrees 56 minutes eaſt. Streſs of weather then determining him to ſtand towards the north eaſt, on the 24th of the ſame month, being in the latitude of 42 degrees 25 minutes ſouth, longitude 163 degrees 50 minutes, he diſcovered land lying eaſt ſouth-eaſt, which he called Van Dieman's Land. On the 1ſt of December he anchored in a bay, which he called the Bay of Frederic Henry; and heard, or at leaſt fancied he heard, the ſound of people upon the ſhore, but ſaw no perſon.

The moſt remarkable and worthy of obſervation, were two trees, of two fathoms, or two fathoms and a half in girth, and 60 or 65 feet high, from the root to the branch. They had cut with a flint a kind of ſteps in the bark, in order to climb up to the birds neſts. The ſteps were at the diſtance of five feet from each other, from whence it was concluded, either that thoſe people were of prodigious ſize, or that they have ſome way of climbing trees unknown to Europeans. In one of the trees the ſlips were ſo freſh, that it was judged they could not have been cut above four days. A noiſe heard reſembled that of ſome ſort of a trumpet; it ſeemed to be at no great diſtance, but no living creature was ſeen notwithſtanding. The marks of wild beaſts were perceived in the ſand; they reſembled thoſe of a tyger, or ſome ſuch creature. Some gum, and likewiſe ſome lack, were gathered from the trees. Smoke was obſerved in ſeveral places; nothing more was done, however, than ſetting up a poſt, on which every one preſent cut his name and his mark, and upon which a flag was hoiſted by the commander, Taſman.

Eight men and a boy were the firſt of the natives who preſented themſelves to the view of the Engliſh here at the wooding-place. They approached with great confidence, none of them having any weapons but one, who had a ſhort ſtick pointed at one end. Our countrymen deſcribe them as of middling ſtature, and ſomewhat ſlender, their hair black and woolly, and their ſkin alſo black. They were entirely naked, with large punctures or ridges, ſome in curved and others in ſtraight lines in different parts of their bodies. They were not diſtinguiſhed by lips remarkably thick, nor their noſes ſo flat as the natives of Guinea; on the contrary, their features were far from being diſagreeable. They had pretty good eyes, and their teeth tolerably even and regular, though very dirty. Moſt of them had their hair and beards ſmeared with a red ointment, and ſome had their faces alſo painted with the ſame compoſition. They received the preſents that were made them without the leaſt appearance of ſatisfaction. When ſome bread was given them, and they were made to underſtand, that it was to be eaten, they either returned or threw it away without ever taſting it. They all refuſed ſome elephant fiſh; but accepted ſome birds that were preſented, and in ſuch a manner as indicated they were fond of food of that kind.

The ſhip being prevented from ſailing by a dead calm, the commander ſent parties on ſhore to cut wood and graſs, and accompanied the wooding party himſelf. As ſeveral of the natives had been obſerved ſauntering on the ſhore, and thereby indicated they had no apprehenſion of injury, but, on the contrary, were deſirous of maintaining an intercourſe, he wiſhed to be preſent on the occaſion, The party had not been long landed, before about twenty of them, men and boys, joined them without expreſſing the leaſt fear or diſtruſt. One of this company was diſtinguiſhed not only for his deformity, but the drollery of his geſtures, and the ſeeming humour of his ſpeeches, which, however, could not be underſtood by thoſe for whoſe entertainment they were ſuppoſed to be exhibited. Their language appeared to be different from that ſpoken by the inhabitants of the more northern parts of this country explored in a former voyage, which is not extraordinary, ſince theſe our navigators ſaw now, and thoſe they then viſited, differed in many other reſpects.

Some of the preſent groupe wore round their necks three or four folds of ſmall cord, made of the fur of ſome animal; others had narrow ſlips of the kanguroo ſkin round their ancles. They were each of them preſented with a ſtring of beads and a medal, and ſeemed to receive them with ſome ſatisfaction. They did not appear to ſet any value on iron, or even to know the uſe of fiſh-hooks, though it is more than probable they were acquainted with ſome method of catching fiſh. Several deſerted habitations were obſerved near the head of the bay. There were little ſheds or hovels, built of ſticks, and covered with the bark of trees. There appeared evident ſigns of their abode in the trunks of large trees, which had been hollowed by fire, moſt probably for this very purpoſe. In or near all theſe habitations, and wherever there was an heap of ſhells, there remained the marks of fire, an indubitable proof that they do not eat their food raw.

The commander having left the ſhore, ſeveral women and children made their appearance, and were introduced by the men to Lieutenant King. Theſe females wore a kanguroo ſkin, in the ſame ſhape as it came from the animal, over their ſhoulders, the only uſe of which ſeemed to be to ſupport their children on their backs; for it left thoſe parts uncovered which modeſty directs to conceal. In all other reſpects they were as naked as the men, and as black, and their bodies marked with ſcars in the ſame manner. They differed, however, in having their heads ſhaved, leaving a very narrow circle of hair all round, ſomewhat reſembling the tonſure of the Romiſh eccleſiaſtics. Many of the children had pleaſing features; but of the perſons of the women, eſpecially thoſe advanced in years, a leſs favourable report was made. Some of the gentlemen paid their addreſſes to them, and made liberal offers; but they were rejected with great diſdain; whether from a ſenſe of virtue, or fear of diſpleaſing their men, cannot be determined. That this gallantry was not very agreeable to the latter is evident; for an elderly man, as ſoon as he obſerved it, ordered all the women and children to retire, which they obeyed, though ſome ſhewed a degree of reluctance. It is here to be obſerved, that the people now ſeen differed, particularly in the texture of their hair, from the natives of the more northern parts.

It appears that Van Dieman's Land had been twice viſited before. In the beginning of our account, it is ſet forth to have been ſo named by Taſman, who diſcovered it in November 1642. From that time it had eſcaped all further notice by European navigators, till Captain Furneaux touched at it in March 1773. Captain Cook obſerves, that if the whole of the country now deſcribed does not deſerve the name of a continent, it is, by far, the largeſt iſland in the world.

The land is, for the moſt part, of a good height, agreeably diverſified with hills and vallies, and exhibits upon the whole, a verdant appearance. It abounds with wood, and, from what was met with in Adventure Bay, ſeems not ill ſupplied with water; for plenty was found in three or four places in this bay. The beſt, or what is moſt convenient for ſhips that touch here, is a rivulet, which is one of ſeveral that fall into a pond that lies behind a beach at the head of the bay. It there mixes with the ſea water; ſo that it muſt be taken up above this pond, which may be done without any great trouble. Firewood is to be procured with g[illegible]aſe in ſeveral places.

Mr. Anderſon, ſurgeon of t[illegible]ſolution, was a perſon of general knowledge, [illegible]ſpent the ſmall time the ſhips remained in Ad[illegible]e Bay, in examining the iſland; the followi[illegible]his remarks on the

the inhabitants of the country and their language, and his account of the natural productions found there.

There is a beautiful ſandy beach at the bottom of Adventure Bay, about two miles long, formed, to all appearance, by the particles waſhed by the ſea from a very white ſand-ſtone. This beach is well adapted for hauling a ſeine: behind it is a plain, with a blackiſh lake, out of which were caught, by angling, ſome bream and trout. The other parts of the country are moſtly hilly, and are an entire foreſt of tall trees, rendered almoſt impaſſable by ſhrubs, breaks of fern, and fallen trees. The ſoil on the flat land, and on the lower part of the hills, is ſandy, or conſiſts of a yellowiſh mould, and, in ſome parts, of a reddiſh clay; but further up the hills it is of a grey tough caſt. The country, upon the whole, bears many marks of being very dry, and the heat appears to be great.

He obſerved no mineral bodies, or ſtones of any other ſort than the white ſand-ſtone; nor were there any vegetables found that afforded ſubſiſtence for man. The foreſt trees are all of one kind, and, in general, quite ſtraight; they bear cluſters of ſmall white flowers. The principal plants are a ſpecies of gladiolus, ruſh, bell-flower, ſamphire, wood-ſorrel, milk-wort, and Job's tears, with a few others peculiar to the place.

The only quadruped ſeen diſtinctly was a ſpecies of opoſſum, about twice the ſize of a large rat. The kanguroo muſt certainly inhabit here, as ſome of the natives had pieces of their ſkins. And there are ſeveral ſorts of birds; but, as in other neighbouring parts, all ſo ſcarce and ſhy, that it is plain they are harraſſed by the natives, who chiefly ſubſiſt upon them. In the woods, the principal ſorts are large brown hawks or eagles; crows nearly the ſame as ours in England; yellowiſh paroquets, and another ſmall one, which has part of the head and neck of a moſt beautiful azure colour, and was thence named *motacilla cyanea*. On the ſhore were ſeveral gulls, black oyſter-catchers or ſea-pies, and plovers of a ſtone colour, with a black hood. About the pond or lake behind the beach, a few wild ducks were ſeen, and ſome ſhags were obſerved to perch upon the high leafleſs trees near the ſhore. Some pretty large blackiſh ſnakes were ſeen in the woods, and a lizard was killed that was fifteen inches long and ſix round, beautifully clouded with black and yellow.

Various kinds of fiſh are found in the ſea; as the elephant-fiſh, rays, nurſes, leather-jackets, white bream, ſoles, flounders, gurnards, beſides a ſort not recollected to have been ſeen before, and which partakes of the nature both of a round and of a flat fiſh. Upon the rocks are plenty of muſcles and other ſmall ſhell-fiſh; and ſome Meduſa's heads were found upon the beach. There is a variety of inſects here, though they are not numerous. The moſt troubleſome are the muſquitoes, and a large black ant, whoſe bite is very painful.

The natives in this country had little of that ferocious aſpect common to ſavages; but, on the contrary, ſeemed mild and cheerful, without reſerve, or jealouſy of ſtrangers. They are almoſt devoid of perſonal activity and genius, and, in thoſe particulars, nearly upon a par with the inanimate inhabitants of Terra del Fuego, who are ſo deficient in point of invention, as not to be capable of making clothing for defending themſelves from the extreme rigour of their climate, though furniſhed with the materials. They diſplay, indeed, ſome ingenuity in their method of cutting their arms and bodies in lines of different directions, raiſed above the ſurface of their ſkins. However, their want of curioſity, indifference for preſents made them, and general inattention, plainly teſtified they were not poſſeſſed of any acuteneſs of underſtanding. Their colour is a dull black, ſometimes heightened by ſmutting their bodies, as was ſuppoſed from their leaving a mark behind on touching any clean ſubſtance. Their hair is perfectly woolly, and clotted with greaſe like that of the Hottentots. Their noſes, though flat, are broad and full, and the lower part of the face projects conſiderably. Their eyes are of a moderate ſize, and though not remarkably quick and piercing, give the countenance a frank, cheerful and pleaſing caſt. Their teeth are not very white, nor well ſet; their mouths are rather wide; they wear their beards long, and clotted with paint. In other reſpects they are well-proportioned, though the belly projects rather too much. Their moſt favourite attitude is to ſtand with one ſide forward, and one hand graſping acroſs the back the oppoſite arm, which hangs down by the projecting ſide, on this occaſion.

Near the ſhore, in the bay, were obſerved ſome wretched conſtructions of ſticks, covered with bark, which ſcarcely deſerve the name of huts. They ſeemed, indeed, to have been merely temporary, as many of their largeſt trees appeared to have been converted into more comfortable and commodious habitations. The trunks of theſe were hollowed out by fire, to the height of ſix or ſeven feet. That they ſometimes dwell in them was evident from the hearths in the middle, made of clay, round which four or five perſons might ſit. Theſe places of ſhelter are rendered durable by their leaving one ſide of the tree ſound, ſo that it continues growing as luxuriantly as thoſe which remained untouched.

Moſt voyagers have generally concluded, that the people here are of the ſame ſtock with thoſe of New Zealand, and other ſouthern iſlands, though in point of language they differ.

CHAPTER III.

NEW ZEALAND.

Deſcription of the Country; its Situation, Extent, Soil, Climate, Mountains, &c.

TASMAN, a Dutchman, firſt diſcovered this iſland, in the year 1642. Meeting with a very hoſtile reception from the natives, as ſoon as he came to anchor, he thought it prudent to weigh, without ſo much as attempting to land; but gave the appellation of Murderers' Bay to the road in which he dropped anchor, and the general name of New Zealand to the whole country, at that period ſuppoſed to be part of a ſouthern continent.

New Zealand was often viſited by Captain Cook; and the firſt time in 1769, in the cloſe of which, and the beginning of the enſuing year, he coaſted the country during the ſpace of ſix months, and found it to conſiſt of two large iſlands divided by a paſſage (now called Cook's Straits) about four or five leagues broad, and lying nearly north and ſouth of each other, between the latitudes of 34 degrees 22 minutes and 47 degrees 25 minutes ſouth, and between the longitude of 166 and 180 degrees eaſt. The ſame navigator viſited it again in 1773, and for the third time in 1774. Theſe two iſlands are nearly of the ſame extent, and, taken together, as large as Great Britain, having many ſmall iſlands about them. The northernmoſt is called by the natives Eahei-Nomarve, and the ſouthernmoſt Tovy, or Tovai-Poenammoo. The latter is moſtly hilly, and, to appearance, barren and thinly inhabited; but the former, though very mountainous, is tolerably fertile, and can boaſt of a rivulet running through every valley. Though theſe valleys do not abound with wood, yet, from the apparent nature of the ſoil, it was the opinion of ſome ingenious perſons, that every kind of European grain would flouriſh here, and that through the exertion of induſtry in cultivation, not only the neceſſaries but luxuries of life might be obtained in rich variety. The climate, upon the whole, is ſaid to be more temperate than that of England, from the vegetables that were found growing there in the winter ſeaſon.

Captain Cook, during ſix months circuit, fully explored the coaſts of both iſlands, and gave names to ſeveral bays, rivers, and other parts of thoſe coaſts, from remarkable characters and various occurring circumſtances. He called the firſt place where he anchored Poverty Bay, becauſe no neceſſaries were found there but wood. The next port he made was named Mercury Bay, becauſe an obſervation was there made of the Tranſit of Mercury over the Sun; it is ſituated in latitude 36 degrees 57 minutes. The river that empties itſelf at the head of Mercury Bay was called The River Thames, from its apparent reſemblance to our river of that name; and its banks are pointed out as the moſt advantageous ſpot in theſe iſlands for planting a colony. The Bay of Iſlands, lying more to the northward, derives its appellation

Luminously ARCHEL ROCK *on the Coast of New Zealand.*





A New Zealand Chief whose head is engraved by TATAWED, *and a Tabooed Warrior of the same Country.*

appellation from the great number of iſlands contiguous, and from its ſeveral harbours, which are equally commodious and ſafe.

North Cape, or Cape North, ſo called from its ſituation, is the northern extremity of land on the iſland Eahei-Nomarve. The coaſt along the weſtern ſhore was called The Deſert Coaſt, and a peak remarkably high, of moſt majeſtic appearance, and from the ſpace which the ſnow occupies on it, ſuppoſed to be not much inferior to the Peak of Teneriffe, named Mount Egmont; and the ſhore under it, forming a large cape, received the appellation of Cape Egmont. The ſouthern iſland was as accurately ſurveyed as the northern. Here likewiſe, from the cauſes above-mentioned, names were given to ſeveral parts, as Banks's Iſland, Cape Saunders, The Traps, Duſky Bay, Admiralty Bay, &c. &c.

A fine ſtream of excellent water, and wood in abundance, was diſcovered in Queen Charlotte's Sound (in which is ſituated Murderers' Bay, ſo called by Taſman). The inhabitants, who ſcarcely exceeded four hundred in number, were diſperſed along the ſhore; they are poorer than the inhabitants of other parts of the country, their ground is uncultivated, their chief food is fiſh and fern-roots, and their canoes are without ornament. The climate here is much milder than that of Duſky Bay, and as no froſt was ſeen at the beginning of June, almoſt the depth of winter, it is probable that it ſeldom freezes here. There were ſome curioſities found on the hills and beaches, and, from many different appearances, the former exiſtence of a volcano in New Zealand was more than conjectured. Queen Charlotte s Sound is particularly eligible as a port and place of refreſhment, from the number of antiſcorbutic plants which grow upon every beach, many of which contribute both to aliment and health.

Towards the ſea, from the hills in general, there is one continued foreſt of lofty trees, which flouriſh with uncommon vigour; and it was remarked, that no country abounded upon the whole ſo much with trees and plants, that were entirely unknown to the naturaliſts of Europe, as New Zealand. The ſize, growth and durability of the timber, render it fit for any kind of building. The large trees on the hills are chiefly of two ſorts; one of them is of the ſize of our largeſt firs, and grows nearly in the ſame manner. A decoction of its leaves, fermented with ſugar or treacle, ſupplies the place of ſpruce in making beer, and our countrymen acknowledged it to be little inferior to American Spruce beer; the other ſort of tree is like a maple, and often grows very large, but is only fit for fuel, the wood being too heavy for maſts and yards, though it was the general opinion, that if ſome means could be deviſed to lighten them, they would produce maſts ſuperior to thoſe of any country in Europe. In Duſky Bay a beautiful tree was found in flower, of the myrtle kind, of which an infuſion was drank inſtead of tea. Its leaves are aromatic, aſtringent, and have a very pleaſant flavour at the firſt infuſion, which is changed to a ſtrong bitter on pouring water a ſecond time on the leaves.

Various ſorts of trees grow on the flats behind the beaches: two or three bear a kind of plum of the ſize of prunes; the one which is yellow is called karraca, and the other, which is black, maitao; though neither of them afforded a pleaſant taſte. The woods in many parts were ſo over-run with ſupple-jacks, that it was ſcarcely poſſible to force a way through them; ſeveral of theſe were fifty or ſixty feet long.

Wild celery, and a kind of creſſes, grow in abundance on all parts of the ſea coaſts; theſe are ſometimes uſed as ſallad, or dreſſed as greens; in all thoſe ways they are excellent, and, together with the fiſh, form a deſirable refreſhment. Here is the proper mulberry tree, but extremely rare; alſo a berry, which ſerves the natives inſtead of flax and hemp, and exceeds all that are made uſe of for ſuch purpoſes in other countries. There are two ſorts of this plant; in one kind the flowers are yellow, and in the other, a deep red. Of the leaves of theſe plants, with very little preparation, the natives make all their common apparel; of theſe alſo they make all their lines and cordage for every purpoſe: theſe are much ſtronger than any thing we can make with hemp. This plant grows in all places near the ſea, and ſometimes a conſiderable way up the hills, in bunches or tufts; being perennial, it may be cut down to the root every year, and requires little care and attendance in the cultivation. It is remarked, that our botaniſts were greatly tantalized here by the appearance of numerous trees and ſhrubs, which had loſt their flowers and fruits, and only ſerved to give them an idea of the great profuſion of vegetables they met with.

In this country there are not many inſects. There is a ſort of little crane fly, particularly troubleſome in the ſouthern parts during bad weather. The ſand fly, the noxious one, is very numerous here, and is almoſt as diſagreeable as the muſquito. Their bite cauſes a ſwelling and intolerable itching. There are ſome butterflies, two ſorts of dragon-flies, ſome ſmall graſshoppers, ſeveral ſorts of ſpiders, ſome black ants, and ſcorpion-flies, with whoſe chirping the woods reſound. Snakes and lizards, of an enormous ſize, are alſo found here.

A great number and variety of birds are in the woods; ſome of them are very beautiful, and moſt of them peculiar to the place. The only bird here which reſembles any in Europe is the gannet; here are ducks and ſhags, but very different from any among us; their hawks, owls and quails, differ but little. There is a ſmall green bird, almoſt the only muſical one to be found here. His melody is ſo ſweet, and his notes ſo varied, that the liſtener would imagine himſelf ſurrounded by a variety of birds, when he exerts his vocal powers. From this circumſtance he was called the mocking bird. Here are water-hens of a large ſpecies; rails are ſcarce in all parts of New Zealand, except at Duſky Bay, where they were ſeen in great numbers; alſo cormorants, oyſter-catchers or ſeapies, albatroſſes, ducks, penguins, and other ſorts of the aquatic kind. Five ſpecies of ducks were found in Duſky Bay, differing from each other in ſize and plumage. Among the ſmall birds are the wattle-bird, the poy-bird, and the fantail. Of the fan tail there are different ſorts; but the body of the moſt remarkable one is ſcarcely larger than a good filbert, yet it ſpreads a tail of a moſt beautiful plumage, ſurpriſing in extent conſidering its ſize. Our late travellers remark, that though it would be difficult and fatiguing to follow the birds of ſport, on account of the quantity of underwood and the climbing plants, yet by continuing in one place, a fowler may ſhoot as many in a day as would ſerve ſeven or eight perſons. The reaſon aſſigned for this obſervation is, that theſe birds were ſo little acquainted with mankind, that they familiarly perched on the neareſt branches, and hopped even on the ends of the fowling-pieces, looking with the greateſt curioſity at every perſon that came near them.

Dogs and rats are the only quadrupeds which are known in this extenſiv country. The dogs are of the rough, long-haired ſort, with pricked ears, and much reſembling the ſhepherd's cur; they are of different colours, and though kept by the natives as a domeſtic animal, pampered and indulged with fiſh as food in common with their maſters, their bodies are afterwards eaten by them, and their ſkins applied to various uſes of dreſs and ornament. The cuſtom of eating dog's fleſh is pretty general among the inhabitants of theſe ſouthern climes, and was at length adopted by our European navigators, as a relief from the loathſome taſte of ſalt proviſions. The leg of a dog, killed on board one of the ſhips, was roaſted and ſerved up at the captain's table, which, through diſuſe, could not be diſtinguiſhed from mutton by the company.

Fiſh of many different ſorts were caught here by the ſeine, and amongſt the reſt, a ſpecies unknown in Europe, but very delicious. Every creek ſwarms with them. Mackerel of various kinds were caught in immenſe ſhoals; but the higheſt luxury which the ſea affords here, is the lobſter, or ſea cray-fiſh, which differs from thoſe in Europe in ſeveral particulars. They have a great number of prickles on their backs, and are red when firſt taken out of the water. There are elephant-fiſh, mullets, ſoles, flounders, bream, conger-eels, and a fiſh five or ſix pounds weight, called by the natives a mogge. With the hook and line was caught a blackiſh fiſh, called cole-fiſh by the ſeamen, but differing greatly

from that of the ſame name in Europe. There is alſo a ſort of ſmall ſalmon, ſkate, gurnards, and nurſes; theſe in general are well flavoured, but the ſmall ſalmon, cole-fiſh and mogge, are ſuperior to the others. There are vaſt quantities of muſcles among the rocks, many cockles in the ſand of the ſmall beaches, and in ſome places oyſters, which, though ſmall, have an agreeable taſte, together with other ſhell-fiſh of various kinds. There is not here any mineral deſerving notice, except a green jaſper ſtone, of which the tools and ornaments of the inhabitants are made. This is held in high eſtimation among them, and they entertain ſome ſuperſtitious notions about the mode of its generation, concerning which our countrymen could not comprehend the particulars.

The number of inhabitants in New Zealand bears no proportion to the extent of country. The ſouthern part is very thinly inhabited, conſiſting chiefly of wanderers; but the northern is better peopled, though the weſtern ſide of the iſland is quite a deſert, and the interior parts are ſo mountainous, that ſcarce any place but the ſea coaſts is inhabited.

In general, the ſtature of the iſlanders is equal to that of the Europeans, but they are not ſo well formed, eſpecially about the limbs, which are diſtorted by ſitting ſo much on their hams, and being deprived, by the mountainous nature of the country, from uſing that kind of exerciſe which would render the body ſtrait and well proportioned. Some, however, are well made, vigorous and active, and have a good ſhare of adroitneſs and manual dexterity.

They have for the moſt part brown complexions, though theſe are not deeper than that of a Spaniard who has been expoſed to the heat of the ſun. They are rather darker in the ſouthern iſland. Their faces are commonly round, their lips rather full, and their noſes (though not flat) large towards the point: their eyes are large, their teeth broad and irregular, their hair in general black, ſtrong and ſtrait, commonly cut ſhort on the hinder part, and the reſt tied on the crown of the head. The countenance of the young is generally free and open, but in many of the men it has a ferocious or ſullen caſt. The men are larger than the women, who are not remarkable for any peculiar graces either of form or feature; but their voices are very ſoft and harmonious, by which they are chiefly diſtinguiſhed, the dreſs of both ſexes being nearly the ſame. Like the women of moſt other countries, they have a cheerfulneſs ſuperior to the men, and a greater flow of animal ſpirits.

The people here wear a garment made of ſilky flax, about five feet in length and four in breadth. This appears to be their principal manufacture, which is performed by knotting. Two corners of this garment paſs over the ſhoulders, and they faſten it on the breaſt with that which covers the body; it is again faſtened about the belly with a girdle made of mat. It is ſometimes covered with doe-ſkin, or large feathers. Many of them wear coats over this garment, extending from the ſhoulders to the heels. The moſt common covering, however, is a quantity of the ſedgy plant badly manufactured, faſtened to a ſtring and thrown over the ſhoulders, whence it falls down on all ſides to the middle of the thighs. They adorn their heads with feathers, combs of bone or wood, pearl ſhells, and the inner ſkin of leaves. Both ſexes have their ears ſlit, in which are hung beads, pieces of jaſper, or bits of cloth. Some have the ſeptum of the noſe bored in the lower part, but no ornament was ſeen in it.

Their tattowing is done very curiouſly, in ſpiral and other figures, and in many places indented with their ſkin, ſo as to look like carving; but, at a diſtance it appears as if it had been only ſmeared with black paint. This tattowing and ſtaining the face is peculiar to the principal men among them; thoſe of inferior rank, as well as women, content themſelves with beſmearing their faces with red paint or ochre. The women wear necklaces of ſhark's teeth, or bunches of long beads, and ſome of them have ſmall triangular aprons, adorned with feathers or pieces of pearl ſhells, faſtened about the waiſt with a double or treble ſet of cords. Their winter dreſs is a ſhaggy cloak, called boghee boghee, which hangs round their necks like a thatch of ſtraw. Their cloth is white, and as gloſſy as ſilk, worked by hands, and wrought as even as if it had been wrought in a loom, and is chiefly worn by the men, though it is made by women, who alſo carry burdens and do all the drudgery.

Their huts they erect with great facility. They have been ſeen to erect above twenty of them on a ſpot of ground, which was covered with plants and ſhrubs not an hour before. The ſavages had no ſooner leaped from the canoes, than they tore up the ſhrubs and plants from the ground they had fixed on, and put up ſome part of the framing of a hut. Theſe huts are ſufficiently calculated for affording ſhelter from the rain and wind, and are built contiguous to each other. The beſt ſeen was built in the manner of one of our country barns, and was about ſix feet in height, fifteen in breadth, and thirty-three in length. The inſide was ſtrong and regular, well faſtened by means of withes, &c. and painted red and black. At one end it had a hole ſerving as a door to creep out at, near which was a ſquare hole, which ſerved both for a window and chimney.

Their fortified villages, or hippahs, conſiſt of ſtrong holds, erected on rocks, and ſecured on the land ſide by a bank, a ditch, and an high paling within the ditch. Some have outworks curiouſly conſtructed. Theſe places ſeem only to be the occaſional abodes of the natives, in caſe of danger from their enemies; for they quit theſe heights for the level country, as ſoon as their ſtate of tranquillity returns.

The natives feed moſtly on fiſh, which they catch with different kinds of nets, or wooden fiſh-hooks, pointed with bone, but made in ſo extraordinary a manner, that it appears aſtoniſhing how they can anſwer ſuch a purpoſe. They ſhewed themſelves more expert fiſhermen than any of the European viſitants; nor were any of the methods practiſed by our people equal to theirs. They dreſs their fiſh by roaſting, or rather baking them, being entirely ignorant of the art of boiling. Thus they alſo dreſs the root of the large fern-tree, in a hole prepared for that purpoſe: when dreſſed, they ſplit, and find a glutinous ſubſtance within, not unlike ſago powder. The ſmaller fern-root ſeems to be their ſubſtitute for bread; being dried and carried about with them, together with great quantities of dried fiſh, when they go far from their dwellings.

Their only drink is water, and they conſtantly refuſed to touch either wine or brandy, when on board the European veſſels; and drank pure water, or water ſweetened with ſugar; though they partook very freely of the proviſions that were put on the table. They are as filthy in their feeding as in their perſons, which often emit a very offenſive effluvia, from the quantity of greaſe about them, and from their never waſhing their garments.

Conſidered as an uncivilized people, their ingenuity claims notice; as, without any aſſiſtance of metal tools, they make every thing by which they procure their ſubſiſtence, clothing, and warlike weapons, with neatneſs, ſtrength, and convenience. Their chief mechanical tools are the adze and axe, made of hard black ſtone, chiſels of human bone, or fragments of jaſper. They eſteem their axes the moſt valuable of their poſſeſſions, nor will part with one of them upon any conſideration. They have baſkets of various kinds and ſizes, made of wicker-work. The making of nets ſeem to be the ſtaple manufacture of thoſe parts of the country which were viſited. Theſe nets are of a circular form, extended by two hoops, and about ſeven or eight feet in diameter; the top is open, and they faſten ſea-ears to the bottom as a bait. They let down this net ſo as to lie upon the ground; and when they imagine fiſh enough are collected over it, they draw up by a gentle motion, ſo that the fiſh riſe with it, ſcarcely ſenſible that they are lifted, till they come near the ſurface of the water, and then a ſudden jerk brings them into the boat with the net.

Their taſte for carving is very ſingular, and that muſt be admitted as their maſter-piece. This appears on the moſt trifling things: the ornaments on the heads of ſome of their canoes not only diſplay much deſign, but execution, though their tools in general are very aukward. A ſhell, a piece of flint

or

or jaſper, is their ſubſtitute for a knife; and their auger is a ſhark's tooth, fixed on the end of a piece of wood.

Spears or lances, darts, battle-axes, and the patoo-patoo, are their chief weapons. The ſpear is fourteen or fifteen feet long, pointed at both ends, and ſometimes headed with bone. It is graſped by the middle, ſo that the part behind balancing that before, makes a puſh more difficult to be parried, than that of a weapon which is held by the end. The patoo-patoo is formed like a pointed battledore, with a ſhort handle, and ſharp edges, and deſigned for cloſe fighting: through the handle there is a ſtring to twiſt round the hand when the weapon is uſed. This patoo-patoo is worn in the girdle, as a military ornament of conſiderable uſe.

The commanders or chiefs carry about them a ſtaff of diſtinction, generally the rib of a whale, ornamented round the top with carving, dog-ſkin, and feathers, like our halberts. Sometimes this ſtaff is merely a ſtick about ſix feet long, adorned in the ſame manner, and inlaid with a kind of mother-of-pearl ſhell.

They have different ſizes of canoes, which much reſemble the New England whale-boat. Some of the largeſt ſort ſeem to be built for war, being near ſeventy feet long, five feet broad, and three feet and a half deep. They have a ſharp bottom, conſiſting of three trunks of trees hollowed, of which that in the middle is the longeſt. The ſide-planks are ſixty-two feet long, in one piece, and carved in bas relief; the head is ſtill more richly adorned with carving. The gun-wale boards are likewiſe frequently ornamented with tufts of white feathers placed upon a black ground. Their boats are worked by paddles, about ſix feet long, neatly made, the blade being oval, pointed at the bottom, and gradually loſing its oval form in the handle. They make their ſtrokes with thoſe paddles with incredible quickneſs, and keep time ſo exactly, that all the rowers ſeem actuated by one common impulſe. Sails of matting fixed upright, between two poles, are ſometimes uſed; but they can make no way with theſe, unleſs it be right before the wind. The ſmaller canoes were no other than trunks of trees, intended wholly for fiſhing, without either convenience or ornament. They are by no means expert in navigation.

The New Zealanders live under continual apprehenſions of being deſtroyed by each other; moſt of their tribes having as they think, ſuſtained injuries from ſome other tribe, which they are over-eager to revenge. They generally ſteal upon the adverſe party in the night; and if they chance to find them unguarded, which however ſeldom happens, they put every one to death without diſtinction, not ſparing even women or children. When they have compleated the inhuman maſſacre, they either gorge themſelves on the ſpot, or carry off as many bodies as they can, and feaſt on them at home with the moſt horrid acts of brutality. If they are diſcovered before they have time to execute their ſanguinary purpoſe, they wholly ſteal off again, and ſometimes they are purſued and attacked by the adverſe party in their turn. They never give quarter, ſo that the vanquiſhed muſt truſt to flight alone for ſafety. From this ſtate of perpetual hoſtility, and this deſtructive mode of carrying it on, a New Zealander, having the moſt powerful motives to be vigilant, acquires ſuch habitual watchfulneſs and circumſpection, that he is ſeldom off his guard.

The people inhabiting the ſouthern iſle, in particular, lead a wandering kind of life, and ſeem to be under no regular kind of government, yet the head of each tribe is reſpected, and, on ſome occaſions, commands obedience. Thoſe of the northern iſle acknowledge a ſovereign, to whom great reſpect is paid, and by whom juſtice is probably adminiſtered. The European viſitants were given to underſtand, that they poſſeſſed their authority by inheritance.

The men here till the ground, make nets, catch birds, and fiſh with nets and lines, and the women dig up fern roots, collect lobſters, and other ſhell-fiſh, in the ſhallow waters near the beach, dreſs the food, and weave cloth. Reſpect is paid to old men among them, who may be ſuppoſed to owe their conſequence to the long experience they have gained; but their chiefs are ſtrong, active young men, in the prime and flower of their life, and conſequently fitter for war.

The following relation will afford a ſpecimen of their exceſſive cruelty towards ſome of our countrymen, in the year 1773. The two ſhips commanded by the Captains Cook and Furneaux having parted company, and not happening to join again, ſometime after the departure of Captain Cook, Captain Furneaux arrived in the month of December in Queen Charlotte's Sound.—While he lay there, a cutter, with two petty officers and eight ſeamen, being ſent up a creek to procure wood and water, not returning the next day, a boat was ſent with an officer in queſt of them. They were ſoon alarmed by the ſight of ſome parts of the cutter, and ſome ſhoes, one of which was known to belong to a midſhipman who was one of the party: preſently a piece of meat was found, which at firſt was ſuppoſed to be ſome of the ſalted meat belonging to the cutter's crew; but on cloſer examination, it was found to be freſh. Several baſkets lay on the beach tied up, which they eagerly cut open, and found to contain roaſted fleſh and fern-roots, which ſerved them for bread. On further ſearch many ſhoes were found, and a hand which was known to belong to a forecaſtle man, it being marked with the initial letters of his name with an inſtrument, by a native of Otaheite. Many other articles were found, till having ſearched in vain in every part of the beach for the cutter, a ſhocking ſpectacle ſuddenly opened to their view. Here were ſcattered the heads, hearts, and lungs of ſeveral of the unhappy men, who had been maſſacred by the natives, and dogs were ſeen devouring their entrails. The ſailors ſtood aghaſt, ſtruck with horror at the ſight, and with imprecations vowed revenge, which was ſoon executed, by firing and killing many of the ſavages, and deſtroying all the canoes that lay on the beach. Yet, notwithſtanding their ferocity in the above, and divers other inſtances in their diſpoſition, our countrymen had an opportunity of remarking, not only their perſonal ſubordination, but ſome proofs of their hoſpitality.

Going on ſhore in ſearch of the natural productions of the country, two very ingenious gentlemen accidentally fell in with an agreeable Indian family. The principal were a widow, and a darling ſon about ten years old. The widow was mourning for her huſband, according to their cuſtom, with tears of blood; and the child, by the death of the father, was become proprietor of a diſtrict of land. The widow and her ſon were ſitting upon mats, and the reſt of the family, to the number of ſixteen or ſeventeen of both ſexes, ſat round them in the open air; for they did not appear to have any home, or other ſhelter from the weather, the inclemency of which cuſtom had enabled them to endure without any laſting inconvenience. It was remarked, that their whole behaviour was obliging, affable, and unſuſpicious. They preſented their viſitants with a fiſh, and a brand of fire to dreſs it, and importuned them to ſtay till morning, which they would have done, had they not expected the veſſel to ſail before that time.

The firſt inhabitants our Britiſh navigators ſaw when they firſt explored theſe parts, were a man and two women. The man ſtood with a battle-ax and club in his hand, on the rocky point of an iſland, and called to the commander and others who were paſſing near him in a boat. The women were behind him, each with a long ſpear in her hand. His ſalutation was anſwered in the language of Otaheite, "Tayo barre mai;" Friend come hither. He did not, however, ſtir from his poſt; but held a long ſpeech, frequently ſwinging round his club, on which he leaned at other times. The commander landed on the rock alone. The poor native gave evident tokens of fear, but ſtood however on the ſame ſpot. The commander went up to him and embraced him, according to the cuſtom of the country, by joining noſes. This token of amity diſpelled all apprehenſions on the part of the natives. The man received the preſents that were made him, and the two women joined company. One of them had a prodigious excreſcence on the upper lip, and was in every reſpect remarkably ugly. But on a renewal of the viſit the next day, the natives received all the articles that were offered them with great indifference,

difference, except hatchets and ſpike nails; in return for which, they parted with ſeveral of their ornaments and weapons, but did not ſeem inclined to part with their ſpears.

A good underſtanding being now eſtabliſhed, the next time our countrymen viſited them, they found them dreſſed out in the higheſt taſte of the country. Their hair was combed, tied to the crown of the head, and anointed with oil or greaſe; white feathers were ſtuck at the top; ſome had fillets of white feathers all round the head, and others wore pieces of an albatroſs ſkin, with the fine down in their ears. A cloak of red baize was preſented to the chief, in return for which, he gave the commander a patoo-patoo, which he drew from his ſide.

The Engliſh having prevailed on a man and woman to come on board, the former, before he left the ſhore, broke off a ſmall green branch from a buſh, walked on with it in his hand, and having ſtruck the ſhip's ſide with it ſeveral times, began to recite a kind of ſpeech or prayer, which ſeemed to have regular cadences, and to by arranged in metre as a poem. It laſted two or three minutes, and, when over, he threw the branch into the main chain, and went on board. His manner of delivering ſolemn orations, and making peace, is practiſed by all nations in the South Seas, as appears from the teſtimonies of various voyagers. All they ſaw excited the curioſity both of the girl and the man: they were particularly pleaſed to find the uſe of chairs, and that they might be removed from place to place; but it was not poſſible to fix their attention for a ſingle moment to any one thing.

Amongſt all the various preſents that were made the man, hatchets and ſpike nails ſtill continued to be moſt valuable to his eyes; theſe he never would ſuffer to go out of his hands after he had once laid hold of them, whereas he would lay many other articles careleſsly down, and often at laſt leave them behind him. They could not be prevailed upon to eat any thing; but after their manner paſſed ſome compliments on our countrymen.

An acquaintance was, in a ſhort time, cultivated with a few more of the natives, who ſeemed to be the only inhabitants in this part of the country. Theſe coveted the poſſeſſion of every thing they ſaw, or could lay their hands on, except muſkets, which they would not touch, having learnt to dread them as inſtruments of death, from the deſtruction they had ſeen them make among the wild fowl. The diſpoſition of theſe people is however very open, for if they had not diſcovered themſelves, and thereby made the firſt advances, they might with great eaſe have kept themſelves concealed; but a certain openneſs and honeſty appeared ſtrongly to mark their character; for had they been inclined to treachery, they would have endeavoured to have cut off ſmall parties that were frequently diſperſed in different parts of the woods, in which they might have been but too ſucceſsful.

We ſhall here inſert the following little anecdotes which may tend further to a diſplay of the diſpoſition of theſe iſlanders. A New Zealander came on board an European veſſel when ſhe lay in Queen Charlotte's Sound, accompanied by his ſon and daughter. Being introduced into the cabin, the ſon was preſented by the captain with divers trinkets, and dreſſed out in one of his own white ſhirts. Unable to withſtand the impulſe of puerile vanity, he ran upon deck in order to ſhew his finery to his countrymen. An old he-goat, conceiving a kind of capricious diſlike to the ludicrous figure of poor Khoaa (for that was the boy's name) aſſailed him, and raiſing himſelf upon his hind legs, with one butt of his head laid him proſtrate on the deck. The father, amazed to ſee the ineſtimable preſent begrimed with filth, beſtowed many blows on the unfortunate ſufferer, in token of his reſentment. The ſhirt, however, by waſhing, was ſoon brought to its former ſtate of purity; and what was more, the boy was waſhed all over; moſt probably for the firſt time in his life; but the provident father, dreading another miſchance to the precious veſtment, carefully rolled it up, and taking off his own dreſs, made a bundle of it, in which he placed all the preſents that he and his ſon had received.

There appeared a diſpoſition to ſteal and ſecrete every thing they could lay their hands on, and this was diſcoverable in all who came on board the veſſel in Queen Charlotte's Sound; and thoſe who were detected, were treated with merited diſgrace and ignominy. They ſeemed to feel the whole weight of ſhame which their behaviour brought on them; nay, one of them uttered threats, and made violent geſtures in his canoe. Upon another occaſion of the like nature, a young New Zealander diſcovered his reſentment by ſtriking a ſailor, merely for recovering his property that had been ſtolen; but the tar, according to the law of retaliation, imprinted the marks of his fiſt on the face of the aggreſſor. A boy, about fourteen years of age, was prevailed on to drink a glaſs of Madeira wine, which cauſed him to make wry faces; but a glaſs of ſweet Cape wine being filled out to him, he reliſhed it ſo well as to lick his lips, and deſired to have another, which he likewiſe drank off. This ſoon began to elevate his ſpirits, as appeared from the volubility of his tongue and his antic geſtures, as well as his expreſſion of indignation at being refuſed divers articles, for which he had conceived a predilection. In a word, his behaviour was ſuch, as exhibited a very juſt ſample of the impatient temper of thoſe people, when occaſions offered.

In this part of the country ſeveral of the natives had very expreſſive countenances; particularly ſome old men with grey and white beards, and ſome young men with great quantities of buſhy hair, which hung wildly over their faces, and increaſed the ferocity of their looks. As proofs of the force of ſuperior genius, their inquiries after Tupia, and the concern they ſhewed for his death, were ſingularly emphatical. It was ſhrewdly obſerved by one of our countrymen preſent, that this man, with the capacity with which he was endowed, and which had been cultivated no further than the ſimplicity of his native manners extended, was probably better qualified for civilizing the New Zealanders, than any of the more enlightened Europeans.

With reſpect to their various methods of attack and defence, as exhibited before the Europeans, we ſhall give the following inſtances: One of their young men mounted a fighting ſtage, which they call porava, and another went into a ditch. Both he who was to defend the place, and he who was to aſſault it, ſung the evar-ſong, and danced with frightful geſticulations. Theſe were practiſed as means of working themſelves up into that mechanical fury, which among all uncivilized nations is the neceſſary prelude to a battle. Their engagements, whether in boats or on ſhore, are generally hand to hand, and the ſlaughter muſt conſequently be great, as a ſecond blow with any of their weapons is unneceſſary, if the firſt takes place. Their truſt, however, ſeems to be principally placed in the patoo-patoo already deſcribed. They gloried in their cruelties, and ſhewed their viſitors the manner in which they diſpatched their priſoners, which was to knock them down with their patoo-patoos, and then rip them up. They make no ſcruple of declaring their practice of eating their enemies. The bones of a man were ſeen with the fleſh off; and every circumſtance concurred to render it evident that theſe people were cannibals, for there was found in one of their proviſion baſkets the remaining fleſh, which appeared to have been dreſſed by fire, and in the griſtles at the end were the marks of teeth which had gnawed them. To aſcertain the fact, Tupia was directed to aſk what bones they were; the Indians without heſitation replied, the bones of a man: when aſked what was become of the fleſh, they replied, they had eaten it. One being afterwards aſked why they did not eat the body of a woman that was ſeen floating upon the water? The woman, they ſaid, died of a diſeaſe; and added, that ſhe was their relation, and they eat only the bodies of their enemies.

The New Zealanders are more paſſionate than the other South Sea iſlanders in general, yet they are more modeſt; and if the women are not invincible, the terms and manner of their compliance are as decent as thoſe in marriage amongſt the Europeans. When an overture is made to any young woman, the party is given to underſtand, that the conſent of friends is neceſſary; that a ſuitable preſent muſt be made; that the conſenting female muſt be treated with good manners; that no unbecoming liberties

muſt be taken, and that day-light muſt not be witneſs to what paſſes between them.

The women bind the lower garment faſt round them, except when they go into the water to catch lobſters, and then they take care not to be ſeen by the men. But, in courſe of time, the morals of the natives, both male and female, appeared not to be at all mended by their intercourſe with Europeans. It was obſerved by our countrymen, on their ſecond viſit, that inſtead of behaving with the ſame reſerve that had marked their conduct before, both ſexes had abandoned their native principles, and the men promoted a ſhameful traffic of their daughters and ſiſters. It did not appear, however, that the married women were ſuffered to have any intercourſe of this kind. The ideas of female chaſtity, which prevail here, are quite different from ours; for here a girl may grant her favours to a plurality of lovers, without any ſtain on her character; but conjugal fidelity is rigorouſly expected if ſhe marries. Polygamy is allowed; and it is not uncommon for a man to have two or three wives. The females are marriageable at a very early age; and it ſhould ſeem that one who is unmarried is but in a forlorn ſtate: ſhe can with difficulty get a ſubſiſtence, at leaſt ſhe is in a great meaſure without a protector, though in conſtant need of a powerful one on ſeveral accounts.

There were conſiderable traces of cultivation in ſome places to the northward, and the ground appeared to be as well broken and tilled as amongſt us. The plantations were of different extent from one or two acres to ten, and in the whole of Poverty Bay, there appeared from 150 to 200 acres in cultivation, though an hundred people were not ſeen all the time the Europeans continued in that place.

As the natives of this country perfectly well underſtood Tupia in his own language, and there ſeemed to be a ſimilarity of dialect in all the iſlands viſited by our European navigators, it was deemed a ſtrong argument for the inhabitants being all deſcended from one common ſtock. Exceptions are however found to the univerſality of the language among the New Caledonia and New Hebrides inhabitants.

The New Zealand war-ſong is extraordinary. In it the women join the men with horrid diſtortions of countenance and hideous cries, which they utter in extreme good time. Their muſical inſtruments conſiſt of a trumpet, or tube of wood, about four feet long, and pretty ſtraight. It makes a ſtrange and uncooth noiſe, and it was obſerved they always ſounded the ſame note. Another trumpet was made of a large whelk, mounted with wood, curiouſly carved, and pierced at the point where the mouth was applied. An hideous bellowing was all the ſound that could be produced from this inſtrument. The natives were frequently heard ſinging on ſhore, as well as in their canoes, and ſometimes they ſang on board the European veſſels.

Some New Zealanders who were inhabitants of Queen Charlotte's Sound, exhibited an *heiva*, or dance, on the quarter-deck. They placed themſelves in a row, and parted with their ſhaggy upper garments; one of them ſang ſome words in a rude manner, and all the reſt accompanied the geſtures he made, alternately extending their arms, and ſtamping with their feet in a violent and moſt frantic manner. The laſt words, which might be ſuppoſed to be the chorus, they all repeated together, and ſome ſort of metre was diſtinguiſhable, but it could not be diſcovered whether it was calculated to make rhyme.

The Engliſh obſerved that the eaſe with which their wounds heal might be adduced as a ſtrong proof of the health which theſe people enjoy. One of them had a ſhot with a muſket ball through the fleſhy part of his arm, which, without any application, ſoon appeared well adjuſted, and in a fair way of being perfectly healed. The venereal diſeaſe is now, indeed, too common among them. This dreadful diſorder is ſaid to have been introduced among the natives by the crew of a veſſel unknown, that put into an harbour on the north weſt coaſt of Teerawitte, a few years before our countrymen arrived in the Sound in the Endeavour. The only method they practiſe as a remedy, is, to give the patient the uſe of a kind of hot bath, produced by the ſteam of certain green plants placed over hot ſtones.

The people of New Zealand acknowledge a Supreme Being; they believe in many inferior divinities; yet there was not a ſingle ceremony obſerved in any part of the country, that could be ſuppoſed to have a religious tendency, nor did they appear to have any prieſts. Here were no places of public worſhip, like the *Morais* in other parts; but in a plantation of ſweet potatoes was ſeen a ſmall area of a ſquare figure, ſurrounded with ſtones, in the middle of which a ſharp ſtake (which they uſe as a ſpade) was ſet up. The natives being queſtioned about it, ſaid, it was an offering to the gods, by which the owner hoped to render them propitious, and to reap a plentiful harveſt.

It could not be aſcertained in what manner they bury their dead. From the minuteſt inquiry, it ſeemed, that in the northern parts they buried them in the ground; and in the ſouthern, that they threw them into the ſea; the only proceſs which they uſe being to tie a ſtone to the body to cauſe it to ſink. They affect, however, to conceal every thing relating to the dead with a kind of myſterious ſecreſy. Whatever may be their forms or modes of funeral, they lament the loſs of their friends in the moſt tender and affectionate manner.

Upon the death of a relation or friend, both men and women bewail them with the moſt miſerable cries, at the ſame time cutting large gaſhes in their foreheads, cheeks, arms or breaſts, with ſhells or pieces of flint, till the blood flows copiouſly, and mixes with their tears. They alſo carve the reſemblance of a human figure, and hang it about their necks as a memorial of thoſe who were dear to them. They likewiſe perform the ceremony of lamenting and cutting for joy, at the return of a friend who has been abſent ſome time.

On Captain Cook's laſt viſit to this country, in 1777, he anchored in his old ſtation in Queen Charlotte's Sound, ſoon after which ſeveral canoes filled with natives came alongſide the veſſels; but very few of them would venture on board; which appeared the more extraordinary, as the commander was well known to them all. There was one man in particular amongſt them whom he had treated with remarkable kindneſs during his whole ſtay; yet now, neither profeſſions of friendſhip, nor preſents, could prevail upon him to come into the ſhip. This ſhyneſs was to be accounted for only upon this ſuppoſition, that they were apprehenſive of a re-viſit to revenge the deaths of our countrymen on a former voyage. The commander, therefore, deemed it expedient to uſe every endeavour to aſſure them of the continuance of his friendſhip, and that he ſhould not diſturb them on that account. It ſhould ſeem that this had the deſired effect; for they ſoon laid aſide all manner of reſtraint and diſtruſt. As a proof of this, great numbers of families came from different parts of the coaſt, and took up their reſidence cloſe to the Europeans, from which they derived very conſiderable advantages, and an ample ſupply of fiſh and vegetables in particular.

Upon an excurſion up the iſland it was remarked, that though upon the former voyage ſeveral ſpots were planted with Engliſh garden-ſeeds, not the leaſt veſtige of theſe ever remained; and it was there ſuppoſed, that they had been all rooted out to make room for buildings when theſe ſpots were reinhabited; for at all the other gardens then planted by Captain Furneaux, although now wholly overrun with the weeds of the country, were found cabbages, onions, leeks, purſlain, radiſhes, muſtard, together with a few potatoes, &c.

The commander, accompanied by ſeveral officers, Omai (who was then on his return to his own country) and two of the natives, proceeded about three leagues up the ſound, in order to cut graſs, &c. They viſited, on their return, Graſs Cove, the memorable ſcene of the maſſacre of their countrymen. Here the commander met with a friendly chief, called Pedro, who had attended him on a former occaſion, and therefore availing himſelf of the opportunity of inquiring into the circumſtances attending their melancholy fate, uſed Omai as interpreter: the natives anſwered all the queſtions that were put to them on the ſubject without reſerve, and like men who are under no dread of a

punishment for a crime of which they are not guilty: for it was already known, that none of these had been concerned in the unhappy transaction. Though the narration was in some degree intricate, it appeared upon the whole, that the quarrel first took its rise from some thefts, in the commission of which the natives were detected.

The Europeans chastised them with blows for the offence, in resentment of which the quarrel opened, and two New Zealanders were shot dead by the only two muskets that were fired; for before our people had time to discharge a third, or to load again those that had been fired, the natives rushed in upon them, overpowered them with their number, and put them all to death. Those who escaped, besides relating the story of the massacre, made the party acquainted with the very spot that was the scene of it. They pointed to the place of the sun to mark to them at what hour of the day it happened, according to which it must have been late in the afternoon. They also shewed the place where their boat lay, and it appeared to be about two hundred yards distant from that where the crew were seated at dinner; at the time of the commission of the theft of some bread and fish. They all agreed, that there was no premeditated plan of bloodshed; and that if the theft had not been unfortunately too hastily resented, no mischief would have happened.

Amongst occasional visitors was a chief, named Kahoora, who stood charged as the head of the party that committed the massacre: but his greatest enemies, at the same time that they solicited his destruction, exculpated him from any intention to quarrel, much less to kill, till the fray had actually commenced. It appeared also, that the unhappy victims were under no apprehension of their fate, otherwise they would not have ventured to sit down to a repast at so considerable a distance from their boat, amongst people who were the next moment to be their murderers. What became of the boat could not be learnt. Some said she was pulled to pieces and burnt, others said she was carried by a party of strangers they knew not whither.

The ship's party continued here till the evening; when, having loaded the rest of the boats with grass, celery, scurvy-grass, &c. they embarked to return to the ships. The day following, Pedro and all his family came and took up his abode near the European visitors. The proper name of this chief is Matahouah, the other being given him by some of the people during the last voyage, which till now was unknown to the commander. He was, however, equally well known by both names amongst his countrymen.

Our people were at one time visited by a tribe, or family, consisting of about thirty persons, men, women and children. The name of their chief was Tomaton-Geauooramec, a man of about forty-five years of age, with a cheerful, open countenance. It was remarked, indeed, that the rest of his tribe were the handsomest of the New Zealand race ever met with. By this time, great numbers of them daily frequented the ships and the encampment on the shore; but the latter became by far the most favourite place of resort, while our people there were melting some seal-blubber. It appeared from observation, that no Greenlander was ever fonder of train-oil than the New Zealanders; for they relished the very skimmings of the kettle and dregs of the casks; and a little of the most stinking oil was a delicious repast to them.

After the ships weighed anchor, and stood out of the cove, they were soon, from stress of weather, under a necessity of coming to again, a little without the island of Moheara, to wait for a more favourable opportunity of putting into the straight. Here three or four canoes, filled with natives, came off to the crews, and a brisk trade was carried on for the curiosities of this place. In one canoe was Kahoora, already mentioned as the leader of the party who cut off the crew of the Adventurer's boat. He was pointed out to the commander by Omai, who solicited him to shoot him. Not satisfied with this, he addressed himself to Kahoora, threatening to be his executioner if he ever presumed to face our people again. The New Zealander, however, paid so little regard to his threats, that the very next morning he returned with his whole family, men, women and children, to the number of twenty and upwards. Omai then renewed his solicitations to the commander to kill him; and though he used several specious arguments, they had no weight. He desired him, however, to ask the chief, why he had killed Captain Furneaux's people? At this question Kahoora folded his arms, hung down his head, and there was every reason, from his appearance, to think, he expected instant death; but no sooner was he assured of his safety, than he became cheerful. He did not, however, seem willing to answer the questions put to him, till repeatedly promised he should not be hurt. He then ventured to give information, that one of his countrymen having brought a stone hatchet to barter, the man to whom it was offered, took it, and would neither return, or give any thing for it; on which the owner snatched up the bread as an equivalent, and then the quarrel began. The rest of the story differed very little from what had been before related by his countrymen.

The natives in general well knew that the British commander was acquainted with the history of the massacre, and expected it to be avenged in the death of Kahoora. Many of them indeed seemed not only to wish it, but expressed a surprise at what they deemed so undeserved a forbearance. The commander professes this admiration of the man's courage, in putting himself in his power, and of the proofs he gave of placing his whole safety in the declarations he had uniformly made to those who solicited his death, "that he (the captain) had been a friend to them all, and would continue so, unless they gave him cause to act otherwise; that as to their inhuman treatment of his countrymen, he should think no more of it, the transaction having happened long ago, and when he was not present; but that if ever they made a second attempt of this kind, they might rest assured of feeling the weight of his resentment, by being severely punished!"

Before the arrival of our ships at New Zealand, Omai had expressed a desire of taking one of the natives with him to his own country, and soon had an opportunity of being gratified in the same; for a youth about seventeen or eighteen years of age, named Taweihooa, offered to accompany him, and took up his residence on board. The commander paid little attention to this at first, imagining that he would go off when the ship was about to depart. At length, finding that he was fixed in his resolution, and having learnt that he was the only son of a deceased chief, and that his mother, still living, was a woman much respected there, he was apprehensive that Omai had deceived him and his friend, by giving them hopes and assurances of his being sent back. He therefore caused it to be made known to them all, that if the young man went away with the ships, he would never return. But this declaration seemed to make no sort of impression. The afternoon before the ship left the Cove, his mother came on board to receive her last present from Omai. The same evening, she and Taweihooa parted, with all the marks of tender affection that might be expected between a parent and a child, who were never to meet again. But she said, she would cry no more: and indeed she kept her word; for when she returned the next morning to take her last farewel of him, all the time she was on board she remained cheerful, and went away apparently without the least concern.

It was intended that another youth should go with Taweihooa, as his servant; and with this view, as was supposed, he remained on board till the ship was about to sail, when his friends took him on shore. His place, however, was supplied the next morning by another boy, of about nine or ten years of age, named Kokoa. He was presented to the commander by his own father, who, it was believed, would have parted with his dog with far less indifference. He stripped the boy of the very little clothing he had, and left him as naked as he was born. It was totally in vain to endeavour to persuade these people of the impossibility of these youths ever returning home. Not one, not even their nearest relations, seemed to trouble themselves about their future fate; and as this was the case, the commander was well satisfied that the boys would be no losers by exchange of place, and he on that account the more readily gave consent to their going.

CHAPTER

CHAPTER IV.

NEW CALEDONIA, AND THE ISLANDS CONTIGUOUS.

Their Situation, Vegetables, Animals, Dreſs, Dwellings, Diſpoſition, Muſical Inſtruments, and various Cuſtoms of the Natives.

THIS iſland was firſt diſcovered by Capt. Cook in 1774; he called it New Caledonia, after having in vain endeavoured to diſcover the Indian name. Indeed, it is probable that it was not known by one general name, as it has been repreſented as the largeſt iſland that has been diſcovered in the ſouthern Pacific Ocean, New Zealand and New Holland excepted, extending from 19 degrees 37 minutes to 22 degrees 30 minutes ſouth latitude, and from 163 degrees 37 minutes to 167 degrees 14 minutes eaſt longitude. In length it is computed to be 87 leagues, in the direction of north-weſt and ſouth-eaſt; but its breadth no where exceeds 10. It is ſituated diſtant from New Holland about 12 degrees.

Hills and vallies, of various extent, diverſify this country. From the hills iſſue many fine ſtreams, which render the vallies both fertile and pleaſant, and but for which the whole ſpot might be called a dreary waſte, nature having been leſs bountiful to New Caledonia than to the other tropical iſlands in the South Seas. The mountains, and other high parts, are, for the general, incapable of cultivation, conſiſting chiefly of barren rocks. The iſland bears, upon the whole, a reſemblance to thoſe parts of New South Wales that are under the ſame parallel of latitude; ſeveral of its natural productions being the ſame, and the woods, as in that country, without underwood.

On ſurveying the coaſt, it appeared to be entirely ſurrounded by reefs or ſhoals, which render the acceſs to it very dangerous; though, at the ſame time, they guard it from the attacks of wind and ſea, cauſe it to abound with fiſh, and ſecure an eaſy and ſafe navigation along it for canoes. The coaſt in general ſeems to be inhabited; the plantations in the plains appear to be laid out with judgment, and cultivated with induſtry. Some of them were lying fallow, ſome ſeemed to be lately laid down, and others of longer date, parts of which they were again beginning to dig up, having previouſly ſet fire to the graſs, &c. that had over-run the ſurface. Yet though recruiting the land, by letting it continue fallow for a ſeries of time, was obſerved by all the different nations in this ſea, none appeared to have any notion of manuring it. On the beach was found a large irregular maſs of rock, not leſs than a cube of ten feet, which conſiſted of a cloſe-grained ſtone, ſpeckled, full of gramites, rather larger than pins' heads; from whence it was conjectured, that in this iſland ſome rich and uſeful mineral might be depoſited.

Vegetables are not found in great variety in this country; however, ſeveral of a new ſpecies were found here, and a few young bread-fruit trees; but they ſeem to have come up without culture. There are a few plantations of ſugar-canes, and ſome cocoa-nut trees, ſmall and thinly planted. A new kind of paſſion-flower was alſo met with, which was never before known to grow wild any where but in America. Several trees, called *caputi* trees, were found in flower. They had a looſe bark, which in many places burſt off from the wood, and concealed within it beetles, ants, ſpiders, lizards and ſcorpions. This bark is ſaid to be uſed in the Eaſt Indies for calking ſhips. The wood of the tree is very hard; the leaves are long and narrow, of a pale dead colour, and a fine aromatic flavour.

Many of the feathered tribe, and for the moſt part entirely new, were found here, particularly a beautiful ſpecies of parrots, unknown to naturaliſts. There were alſo ducks, large tame fowls, with bright plumage; a kind of ſmall crow, tinged with blue; turtle-doves, fly-catchers, hawks, boobies, tropic birds, &c.

Here is great plenty of turtle and fiſh, particularly a ſpecies of a poiſonous quality, as appeared from its effects upon ſome of our countrymen, who ate a ſmall part of the liver for ſupper. A few hours after they had retired to reſt, they were awakened by very alarming ſymptoms, being ſeized with extreme giddineſs; their hands and feet were numbed, ſo as ſcarcely to be able to crawl, and a dreadful languor took poſſeſſion of their whole frame. Emetics were adminiſtered with ſome ſucceſs; but ſudorifics proved moſt effectual. It ſeemed that the natives had not the leaſt notion of goats, ſwine, dogs, or cats, as they had not even a name for any one of them. Muſquitoes abound here, and they are the chief inſects.

The natives of New Caledonia are in general ſtout, and well proportioned. They have good features, black hair, ſtrong and frizzled. Their principal colour is ſwarthy, or what we call mahogany. Some wear their hair long, and tie it up to the crown of their heads. Others ſuffer only a large lock to grow on each ſide, which they tie up in clubs; many of the men, as well as all the women, wear it cropped ſhort. They uſe a kind of comb made of ſticks of hard wood, from ſeven to ten inches long, and about the thickneſs of knitting-needles. A number of theſe, amounting to about twenty, are faſtened together at one end, parallel to each other, and near one-tenth of an inch aſunder: the other ends, which are a little pointed, will ſpread out or open like the ſticks of a fan. Theſe combs they wear conſtantly in their hair, on one ſide of their head. Some had a kind of ſtiff black cap, like that of an huſſar, which appeared to be a great ornament among them, and was ſuppoſed to be worn only by chiefs and warriors. The men go naked, except tying a wrapper round the middle, and another round the neck. A piece of brown cloth, which is ſometimes tucked up to the belt, and ſometimes hangs down, ſcarcely deſerves the name of a covering, and in the eyes of Europeans would appear rather obſcene than decent. This piece of cloth is ſometimes of ſuch a length, that the extremity is faſtened to a ſtring round the neck. To this ſtring they hang ſmall round beads of a pale green nephritic ſtone. Coarſe garments were ſeen among them, made of a ſort of matting; but they ſeemed never to wear them except when in their canoes, and unemployed. They ſtretch the flaps of their ears to a great length, cut out the whole cartilage or griſtle, and hang in them a number of tortiſeſhell rings.

The women in New Caledonia are kept at a diſtance by the men, and ſeem fearful to offend them, either by look or geſture. They were the only perſons in the family who ſeemed to have any employment, ſeveral of them bringing bundles of ſticks and fuel on their backs. Their indolent huſbands ſcarcely deigned to regard them, though they exhibited that ſocial cheerfulneſs which is the diſtinguiſhing ornament of the ſex. They carried their infants on their backs in a kind of ſatchel, and were ſeen to dig up the earth in order to plant it. Their ſtature is of the middle ſize, and their whole form rather clumſy. Their dreſs is very diſfiguring, and indeed gives them a thick, ſquat ſhape. It is a ſhort petticoat, reſembling fringe, conſiſting of filaments or little cords about eight inches long, juſt dropping below the waiſt. Theſe filaments were ſometimes dyed black; but frequently thoſe on the outſide only were of that colour, while the reſt were of a dirty grey. They wore ſhells, ear-rings, and pieces of nephritic ſtones, like the men, and tattowed or beſmeared themſelves in three black ſtraight lines, from the underlip downwards to the chin. Much good nature was expreſſed in their countenances.

Several of the women were ſhy, and ſeemed by their motions to indicate an apprehenſion of being ſlain, if obſerved alone with a ſtranger; while others expreſſed no dread of the jealouſy of the men. They came among the crowd, and ſometimes amuſed themſelves in encouraging the propoſals of the ſailors, though they conſtantly eluded their purſuit, and heartily derided their diſappointment. It was remarkable, that there was not a ſingle inſtance of the women permitting an indecent familiarity from an European, during the veſſel's ſtay in the iſland.

They conſtruct their houſes or huts of a circular form, ſomething like a bee-hive, and full as cloſe and warm: the entrance is by a ſmall door, or long hole, juſt big enough to admit a man bent double: the

the roof is lofty, and brought to a point at the top; the framing is of ſmall reeds, &c. and both ſides and roof are thick and cloſe covered with thatch, made of coarſe long graſs. In the inſide of the habitation are ſet up poſts, to which coarſe ſpars are faſtened, and platforms made for the convenience of laying any thing on. In moſt of theſe huts were no fire-places, and there was no paſſage for the ſmoke but through the door; they were inſupportable to thoſe unaccuſtomed to them. The ſmoke was ſuppoſed to be deſigned to drive out the muſquetoes that ſwarm here: they commonly erect two or three of theſe huts near each other, under a cluſter of lofty fig-trees, whoſe foilage is ſo thick as to keep off the rays of the ſun. Theſe trees are deſcribed by voyagers, as ſhooting forth roots from the upper part of the ſtem, perfectly round, as if made by a turner; the bark ſeems to be the ſubſtance of which they prepare the ſmall pieces of cloth ſo remarkable in their apparel.

The canoes uſed by theſe people are heavy and clumſy, and made out of two large trees hollowed out, the gunnel raiſed about two inches high, and cloſed at each end, with a kind of bulk head of the ſame height. Two canoes thus conſtructed, are ſecured to each other about three feet aſunder, by means of croſs ſpars, which project about a foot over each ſide; over which is laid a deck, or heavy platform, made of plank, on which they have a fire-hearth, and generally a fire burning: they are navigated by one or two ſails, extended on a ſmall yard, the end of which is fixed in a notch or hole in the deck. Their working tools are made of the ſame materials, and nearly in the manner of thoſe of the iſlands contiguous. They have no great variety of houſehold utenſils; the principal is a jar made of red clay, in which they bake their roots, and probably their fiſh likewiſe.

Offenſive weapons, ſuch as clubs, ſpears, darts, and ſlings for caſting ſtones, are very common among the natives; their clubs are about two feet and a half long, and of various forms; ſome like a ſcythe, others like a pick-axe; ſome have a head like a hawk, and others have knobs at the ends; but they are all neatly made, and well poliſhed. Many of their darts and ſpears are ornamented with carved work: their ſlings are as ſimple as poſſible, being no other than a ſlender round cord, no thicker than packthread, with a taſſel at one end, a loop at the other, and in the middle. They take ſome pains to form the ſtones they uſe into a proper ſhape, which is ſomething like an egg: theſe exactly fit the loop in the middle of the ſling, and are kept in a pocket of matting, tied round the waiſt for that purpoſe. They caſt the dart by the aſſiſtance of ſhort cords, knobbed at one end, and looped at the other, which the ſeamen call Beckets, and were dextrous in the uſe of them. Their ſpears are fifteen or twenty feet long, blackened over, and have a prominence near the middle, carved ſo as to bear ſome reſemblance to an human face.

In their language, the inhabitants of New Caledonia bear little affinity to any of the various dialects ſpoken in the other iſlands in the South Seas, the word *areekee*, and one or two more excepted: this is the more extraordinary, as different dialects of one language were ſpoken, not only in the eaſterly iſlands, but at New Zealand: their pronunciation is indiſtinct.

The people of New Caledonia are remarkably courteous and friendly, and not in the leaſt addicted to pilfering, in which laſt reſpectable quality they ſtand alone. They are good ſwimmers, and fond of ſinging and dancing. The only muſical inſtrument obſerved among them was a kind of whiſtle made of a poliſhed piece of brown wood, about two inches long, ſhaped like a bell, though apparently ſolid, with a rope fixed at the ſmall end: two holes were made in it near the baſe, and another near the inſertion of the rope, all which communicated with each other, and by blowing in the uppermoſt, a ſhrill ſound was produced, like whiſtling.

Many of the inhabitants were ſeen with very thick legs and arms, which ſeemed to be affected with a kind of leproſy. The ſwelling was found to be extremely hard, but the ſkin was not alike harſh and ſcaly in all the ſick perſons. The preternatural expanſion of the leg and arm did not appear to be a great inconvenience to thoſe who ſuffered it, and they indicated, by tokens, that they felt pain in it very rarely; but in ſome the diſorder began to form blotches, which were marks of a great degree of virulence attending it.

The practice of this country depoſiting their dead in the ground, is more judicious and decent than thoſe of ſome others in the South Seas, where they expoſe them above ground, till the fleſh is putrefied; which laſt mentioned cuſtom muſt be attended with the moſt pernicious conſequences, and produce dreadful epidemical diſtempers. The grave of a chief who had been ſlain in battle here, bore reſemblance to a large mole-hill, and was decorated with ſpears, darts, &c. all ſtuck upright in the ground round about it.

An Engliſh officer was ſhewed a chief whom they called Tea-Booma, and ſtiled their *areekee*, or king; but little is known of their mode of government, and leſs of their religion. They gave the Europeans a very welcome and peaceable reception, addreſſing the commander firſt in a ſhort ſpeech, and then inviting him on ſhore; but they are indolent and deſtitute of curioſity: the greater part of them did not remove from their ſeats when the ſtrangers paſſed them for the firſt time: they are alſo remarkably grave, ſpeak always in a ſerious tone, and they are hardly ever obſerved to laugh.

On Captain Cook's firſt landing in this part, he was accompanied by a native who appeared to be a man of ſome conſequence, and who had come on board the veſſel before ſhe came to an anchor. The natives aſſembled in great numbers on the beach, induced merely by curioſity; for many had not ſo much as a ſtick in their hands: the party were received on landing with the greateſt courteſy, and with the ſurpriſe natural for people to expreſs at ſeeing men and things ſo wonderful. The commander made preſents to all whom his companion pointed out; but on his going to give a few beads and medals to ſome women who ſtood behind the crowd, the chief held his arm, and would not ſuffer him to do it. As they proceeded up the creek, one of the party ſhot a duck, which was the firſt uſe the natives had ſeen of fire-arms: the friendly chief requeſted to have it, and when he had landed, he told his countrymen in what manner it was killed. From this excurſion, the party learned that they were to expect nothing from theſe people, but the privilege of viſiting their country undiſturbed, for they had little elſe than good-nature to beſtow. In this particular, they are ſaid to have exceeded all the nations our voyagers had met with; and they obſerved, that although it did not ſatisfy the demands of nature, it at once pleaſed, and left all their minds in a peaceful ſtate.

To theſe people, a hatchet was not quite ſo valuable as a ſpike nail; ſmall nails were of little or no value to them; nor did they admire beads, looking-glaſſes, &c. Many of the natives came on board the ſhip with perfect confidence, and one of them exchanged a yam for a piece of red cloth. They admired every thing that had a red colour, particularly red cloth or baize, but did not chuſe to give any thing in exchange. Captain Cook ſent the King Tea-Booma a dog and a bitch, both young, but nearly full grown, which may be the means of ſtocking the country with that ſpecies of animals; and to Hebai, the friendly chief before ſpoken of, he gave a ſow and boar pig, in order to provide, if poſſible, a ſtock of domeſtic animals, for a nation whoſe inoffenſive character ſeemed highly deſerving of ſuch a preſent. To enhance their value with the Indians, and thereby induce them to be more careful of their ſtock of hogs, it was explained to them how many young ones the females would have at one time, and how ſoon this would multiply to ſome hundreds. Not one of the natives attempted to take the leaſt trifle by ſtealth, but all behaved with the ſtricteſt honeſty. Some of them ſpoke of a great land to the northward, which they called Mingha, the inhabitants of which were their enemies, and very warlike. They likewiſe pointed out a ſepulchral mount, where one of their chiefs lay buried, who had been killed, fighting in defence of his country, by a native of this Mingha. This converſation was interrupted by the appearance of a large beef bone, which an officer began to pick towards the concluſion of the ſupper.

Several

Several of the natives talked loudly and earneſtly to each other, looked with great ſurpriſe and ſome marks of diſguſt at the ſtrangers, and at laſt went away all together, expreſſing by ſigns, that they ſuppoſed it to be the limb of a man. The officer was very deſirous of freeing himſelf and his countrymen from this ſuſpicion, but was prevented by two inſurmountable obſtacles, want of language, and the natives having never ſeen a quadruped. At another time the Europeans were given to underſtand, by very ſignificant geſtures, that the natives had enemies who feaſted upon fleſh, which, doubtleſs, had cauſed them to impute the ſame practice to their new viſitors. This iſland remains entirely unexplored on the ſouth ſide: its minerals and vegetables have not been touched upon; animals, it ſhould ſeem to have none, from the ignorance which the natives to the northward diſcovered of ſuch as they ſaw. To perpetuate the memory of the expedition, the commander cauſed the following inſcription to be cut in a remarkable large and ſhady tree on the beach cloſe to a rivulet: "His Britannic Majeſty's Ship Reſolution, September 1774."

To the S. W. of New Caledonia, lies the ISLE of PINES, in latitude 22 deg. 40 min. ſouth, longitude 167 deg. 43 min. eaſt. This iſland, ſo far from being an inconſiderable ſpot, as ſome have believed, is not leſs than fourteen or fifteen miles over in a ſouth-eaſt and north-eaſt direction: it is high, and remarkable in the middle, being quite a pointed hill, ſloping towards the extremities, which are very low; the low land had many tall pine-trees upon it; theſe trees ſeemed exceedingly to ſurpaſs in length thoſe of Norfolk Iſland, but their branches did not appear to extend ſo far from the body of the tree.

The iſland called BOTANY ISLAND, is about two miles in circuit, entirely flat and ſandy, ſix leagues diſtant from the ſouth end of New Caledonia. It was ſo named by Captain Cook, from its containing in ſo ſmall a ſpace a *flora* of near thirty ſpecies, among which were ſeveral new ones. It is a ſmall iſland wholly covered with cypreſs trees; but in the interior part it is mixed with vegetable earth, from the trees and plants which continually decay on it, without being cleared away by human induſtry and labour.

NORFOLK ISLAND was diſcovered in the year 1774, and likewiſe received its name from Captain Cook. It is ſituated in latitude 29 deg. 0 min. ſouth, longitude 168 deg. 0 min. eaſt. It abounds, like the former, with cypreſs trees. There were ſoundings at a great diſtance in about twenty fathom, and eight leagues from the ſouth-eaſt end bottom was found at thirty and forty fathom. The rocks of this iſland conſiſt of a common yellowiſh clayey ſtone and ſmall bits of reddiſh lava which ſeemed to be decaying, and indicated that this iſland had been a volcano. It is but a few miles long, very ſteep, and uninhabited, and is ſuppoſed never to have had a human footſtep upon it till that time. Vegetables here thrive with great luxuriance in a rich black mould, accumulated during ages paſt from decayed trees and plants. The cypreſs and cabbage-palm flouriſh here in great perfection; the former yields timber, and the latter a moſt palatable refreſhment. The central ſhoot, or heart of this fruit, more reſembles an almond than a cabbage in taſte. Here were parrots, parroquets, pigeons, and a number of ſmall birds peculiar to the ſpot, ſome of which were very beautiful. The fiſh caught, together with the birds and vegetables, enabled the whole ſhip's company to fare ſumptuouſly for a day or two. Here is likewiſe the flax-plant, and rather more luxuriant than any where in New Zealand. It was the opinion of two eminent naturaliſts, that if this iſland was of greater extent, it would ſerve every purpoſe of eſtabliſhing an European ſettlement.

CHAPTER V.

THE NEW HEBRIDES.

By whom diſcovered: their Soil, Climate, Cuſtoms, and Manners of the Inhabitants.

IN the year 1606, De Quiros diſcovered the northernmoſt of theſe iſlands; they were then conſidered as a part of the ſouthern continent, which till very lately was ſuppoſed to exiſt. In 1768 they were viſited by Monſ. de Bougainville, who, beſides landing on the iſland of Lepers, did no more than diſcover that the land was not connected, but compoſed of iſlands, which he called *The Great Cyclades*.

Captain Cook in the year 1774, beſides aſcertaining the extent and ſituation of theſe iſlands, added the knowledge of ſeveral in this groupe that were before unknown. He explored the whole cluſter, and thence claiming a right to affix to them a general appellation, named them The NEW HEBRIDES. They are ſituated between the latitudes of 14 deg. 21 min. and 20 deg. 4 min. ſouth, and 170 deg. 21 min. eaſt longitude. They extend 125 leagues in the direction of N. N. W. and S. S. E. The whole cluſter conſiſts of the following iſlands, ſome of which have received names from the different European navigators; others retain the names they bore among the natives. They are as follow: Tierra del Eſpiritu Santo, Mallicollo, St. Bartholomew, Iſle of Lepers, Aurora, Whitſuntide, Ambrym, Apee, Three Hills, Sandwich, Montague, Hinchinbroke, Erromango, Immer, Annatom, and Tanna.

TIERRA DEL ESPIRITU is the moſt weſtern and largeſt of all the Hebrides, being twenty-two leagues long, twelve broad, and ſix in circuit. It lies in 15 deg. 20 min. ſouth latitude, and 166 deg. 50 min. eaſt longitude. The land, eſpecially to the weſt ſide, is very mountainous, and in many places the hills riſe directly from the ſea. Every part of it, except the cliffs and beaches, is covered with trees, or laid out in plantations, and every valley watered with a ſtream. On the north ſide is a very fine bay, called by De Quiros, St. Philip and St. Jago. The two points which form its entrance, lie at ten leagues diſtance from each other. Here De Quiros is ſuppoſed to have anchored, and to have given the name of Vera Cruz to the port in which his ſhips lay. He deſcribes it as capacious enough to contain 1000 ſhips with clear ſoundings. The country ſeemed fertile and populous. Two canoes with triangular ſails, came off towards the ſhip: the men were tall and ſtout, of a dark colour, and had woolly hair; they were naked; ſome of them had a bunch of feathers on the top of the head, and others wore a white ſhell tied on the forehead. On their arms they wore bracelets of ſhell work, and round their middle a narrow belt, from whence two long ſlips of matting hung down before and behind.

When our navigators firſt arrived here, no tokens of friendſhip could prevail with the natives to come near enough to hold any intercourſe; but the next morning, they ventured ſo cloſe as to receive a preſent of nails, medals, and red baize; but the nails were moſt valued. They faſtened a branch of the pepper plant to the ſame rope to which the nails were lowered to them from the ſhip; and this was the only return they made for what had been given them. The diffidence with which they approached the veſſel, may well be accounted for, from the traditional knowledge which doubtleſs ſubſiſts among them concerning the viſit made them by De Quiros; for on his coming to an anchor, and ſending a boat from the ſhip, a chief (as he is called in the narrative) the king, attended by ſome Indians, came to the ſtrand, and endeavoured to excite their departure by preſents of fruit, but the Spaniards leaping on the ſhore, made ſigns of peace: the natives, ſtill anxious for the departure of the ſtrangers, and the latter perſiſting in their endeavours to force their way, hoſtilities commenced between the parties; but the arrows of the one flew without effect, whilſt the fire-arms of the other laid the king and many of his followers breathleſs on the beach. This iſland, from appearance, as to vegetable productions, would have afforded the botaniſt an ample harveſt of new plants.

MALLICOLLO is the next moſt conſiderable iſland to Eſpiritu Santo: it is eight leagues long, and ſituated in 16 deg. 25 min. ſouth latitude, and 167 deg. 57 min. eaſt longitude. On inquiry of the natives concerning the name of this iſland, anſwer was made, that it was Mallicollo, which has the cloſeſt reſemblance poſſible to Manicollo, the name which De Quiros received for it 168 years before. He did not viſit the iſland, but had his intelligence from the natives.

When our countrymen touched at Mallicollo, they attentively examined the ſouth coaſt, and found it luxuriantly clothed with wood, and other productions of nature. They picked up an orange, which the natives call abbi-mora. This was the firſt orange that was met with in this ſea, and the only one that was ſeen here; being decayed, it cannot certainly be known whether it was fit to be eaten. The country is deſcribed as mountainous and woody, but the ſoil is rich and fertile, producing ſugar-canes, yams, cocoa-nuts, bread fruit, bananas, and turmeric. There are hogs here, and various kinds of birds; and it was concluded that there were abundance of the former, as the ſqueaking of pigs was frequently heard in the woods.

A ſhark was caught, which meaſured nine feet in length, and afforded the crew a very palatable refreſhment. This ſhark, when cut open, was found to have the bony point of an arrow ſticking in its head, having been ſhot quite through the ſkull. The wound was healed ſo perfectly, that not the ſmalleſt veſtige of it appeared on the outſide. A piece of wood ſtill remained ſticking to the bony point, as well as a few fibres with which it had been tied on; but both the wood and the fibres were ſo rotted, as to crumble into duſt at the touch. A large reddiſh fiſh, of the ſea-bream kind, was likewiſe caught, but it proved of very noxious quality, for all who ate of it were ſeized with violent pains in the head and bones, attended with ſcorching heat all over the ſkin, and numbneſs in the joints. It affected the dogs and hogs, who had eaten the garbage, in the higheſt degree. The opinion of naturaliſts upon the whole, was, that theſe fiſh may not always be poiſonous, but that, like many ſpecies in the Eaſt and Weſt-Indies, their feeding on poiſonous vegetables may give them that quality.

In general, the people here are deſcribed as remarkably ugly, dark, ill-proportioned, diminutive in ſize, and in every reſpect different from the other iſlanders in the South Seas. They have flat noſes and foreheads, woolly hair, and ſhort beards. To add to their natural deformity, they have a cuſtom of tying a belt or cord, uncommonly tight, round the waiſt, ſo that the belly ſeems in a manner divided, one part being above and the other below the rope. They wear bracelets of ſhells on the arms, a piece of white curved ſtone in the noſtrils, and on their breaſts hangs a ſhell ſuſpended by a ſtring round their necks: ſome wear tortoiſeſhell ear-rings and other rings of ſhells.

Moſt of the natives that were firſt ſeen upon the iſland had clubs in their hands, and waded into the water, carrying green boughs, the univerſal ſign of peace. In a day's time they ventured to come within a few yards of the ſhip's boat, which was ſent out, when they dipped their hands into the ſea and gathering ſome water in the palms, poured it on their heads. The officers in the boat, in compliance with their example, did the ſame, with which the Indians appeared to be much pleaſed, repeating the word Tomarr, or Tomarro, continually. The greater part being now armed with bows and arrows, they ventured near the ſhip, and received and exchanged a few preſents. They continued about the ſhip talking very loudly, but in ſuch a manner as was very entertaining. Some continued about the ſhip till midnight; finding, however, at length they were but little noticed, they returned on ſhore, where the ſound of ſinging and drums was heard all night. Theſe people ſeemed to covet whatever they ſaw, but never repined at a refuſal. They were highly delighted with the looking-glaſſes that were given them; and were enraptured at viewing themſelves, notwithſtanding their remarkable deformity.

The natives came off next morning to the veſſel in their canoes, and four or five of them went on board without any arms. They ſoon became familiar, and with the greateſt eaſe climbed up the ſhrouds to the maſt head. When they came down, the commander took them all into the cabin, and gave them preſents of various articles. They appeared the moſt intelligent of any nation that had been ſeen in the South Seas; readily underſtood meanings conveyed by ſigns and geſtures, and ſoon taught the officers words in their language, which appeared peculiar to themſelves.

When ſome of the moſt reſpectable of our countrymen went on ſhore, the natives with great goodwill ſat down on the ſtump of a tree to teach them their language. They were ſurpriſed at the readineſs of their gueſts in remembering, and ſeemed to ſpend ſome time in pondering how it was poſſible to preſerve the ſound by ſuch means as pencil and paper. Nor were they leſs apt in catching the ſounds of the European languages; from whence it was juſtly remarked, that what they wanted in perſonal beauty was compenſated in acuteneſs of underſtanding.—But they expreſſed their admiration by hiſſing like a gooſe. There appeared but few women amongſt them; thoſe few, however, were no leſs ugly than the men. They were of ſmall ſtature, and their heads, faces, and ſhoulders, were painted red. Some wore a kind of petticoat, others a bag made of a kind of cloth in which they carry their children. The younger females went ſtark naked, like the males of the ſame age.

Few of the women were obſerved to have any finery in their ears, or round their necks and arms, it being faſhionable in this iſland for the men only to adorn themſelves; and as, wherever this cuſtom prevails, the other ſex is commonly oppreſſed, deſpiſed, and in a ſtate of ſervility, ſo the men here ſeemed to have no kind of regard for them; none of them came off to the ſhip, and they generally kept at a diſtance when any party landed from the boat. The houſes, or rather huts, here, are low and thatched with palm leaves. Some are encloſed with boards, and the entrance is by a ſquare hole at one end.

Among their chief weapons are bows and arrows, and a club about two feet and a half in length, made of hard wood, commonly knobbed at one end and well poliſhed. This weapon they hang on their right ſhoulder from a thick rope made of a kind of graſs. Their arrows are compoſed of a kind of reed made of hard wood or bone, ſuppoſed to be poiſoned. They are very careful of them, and keep them in a ſort of quiver made of leaves.

It appeared that theſe people apply themſelves to huſbandry, ſince their food ſeems to be principally vegetables; though as fowls and hogs are bred, theſe may conſtitute a part of their ſubſiſtence, as well as that derived from the ocean. Their canoes were ſmall, not exceeding two feet in width, of indifferent workmanſhip, and without ornament, but they have an out-rigger belonging to them.

We cite the following relation, (given by one of our lateſt navigators) as an inſtance of the genius and diſpoſition of theſe people. "When the natives ſaw us under ſail for our departure from the iſland, they came off in canoes, making exchanges with more confidence than before, and giving ſuch extraordinary proofs of their honeſty as ſurpriſed us. As the veſſel at firſt had freſh way through the water, ſeveral of the canoes dropped aſtern after they received goods, and before they had time to deliver theirs in return. Inſtead of taking advantage of this, they uſed their utmoſt efforts to get up with us and deliver what they had already been paid for. One man in particular followed us a conſiderable time, and did not reach us till it was calm, and the thing was forgotten. As ſoon as he came along ſide he held up the article, which ſeveral on board were ready to buy; but he refuſed to part with it, till he ſaw the perſon to whom he had before ſold it, and to whom he gave it. The perſon, not knowing the man again, offered him ſomething in return, which he refuſed; and ſhewing him what had been given before, made us ſenſible of the nice ſenſe of honour which had actuated this Indian."

ST. BARTHOLOMEW ISLAND, in latitude 15 deg. 23 min. ſouth, was ſo called by Captain Cook, from its having been diſcovered on St. Bartholomew's Day. It is between ſix and ſeven leagues in circumference.

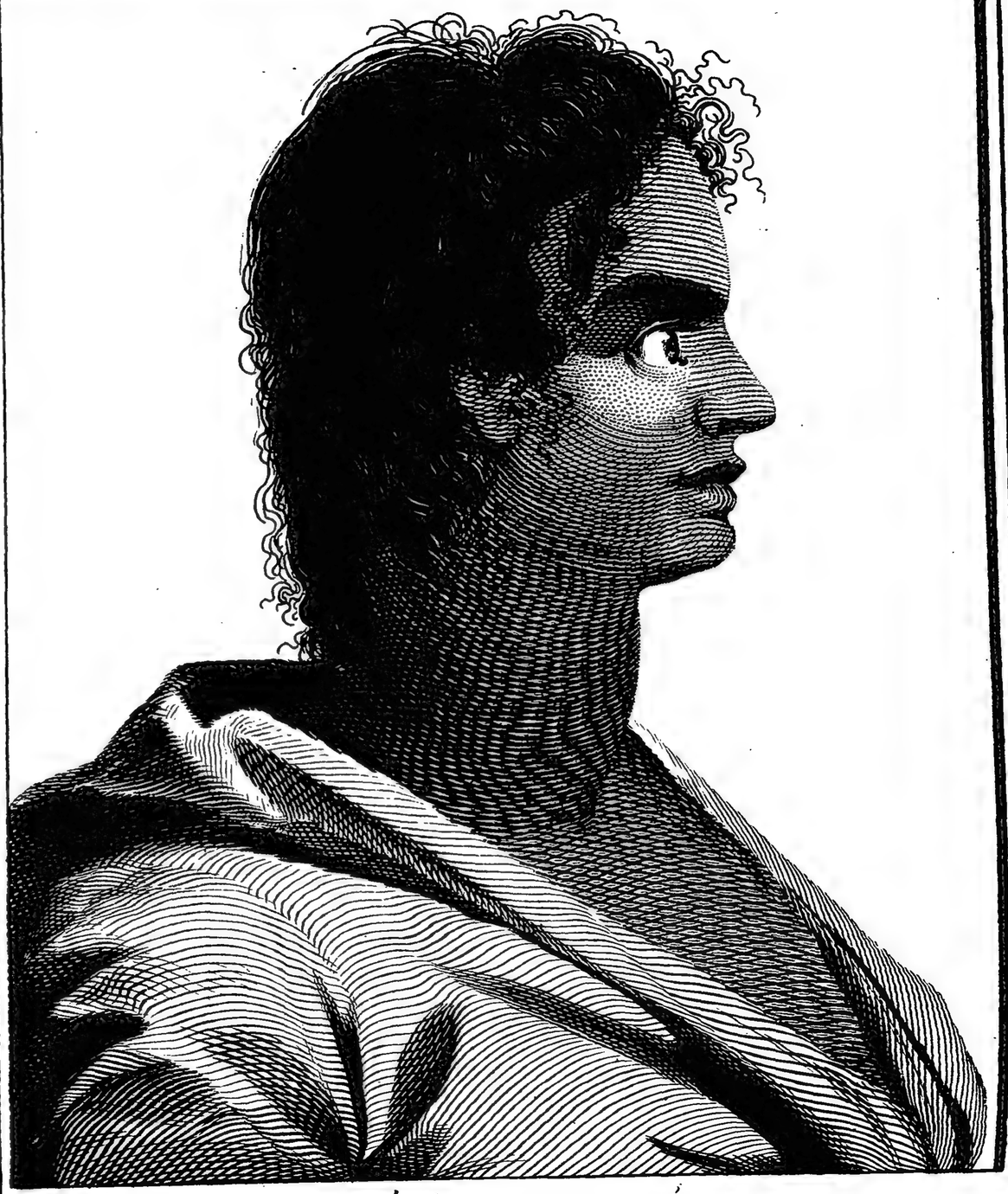
The ISLE of LEPERS was ſo denominated from the number of people afflicted with the leproſy, that were ſeen upon it. This Iſle lies between Eſpiritu Santo and Aurora Iſland, eight leagues from the former and three from the latter, in latitude 15 deg 22 min. ſouth. It is of an oval figure, very high and 18 or 20 leagues in compaſs. Many beautiful caſcades of water were ſeen pouring down from the hills

Engraved for BALDWYN'S New SYSTEM of UNIVERSAL GEOGRAPHY.

Feb.y 8.1794.



A MAN of the Island of MALLICOLO.



A WOMAN of the Island of MALLICOLO.

hills. Here the palms grow on the hills. The natives are of two colours; their lips are thick, their hair woolly, and ſometimes of a yellowiſh caſt. They are ſhort, ugly, and ill proportioned, and moſt of them infected with the leproſy. The women are no leſs diſguſting than the men; they go almoſt naked: they have bandages to carry their children on their backs. There are very pretty drawings, of a fine crimſon colour, in the cloth of which theſe bandages are made.

The men here have no beards: they pierce the noſe in order to fix ſome ornament to it: they likewiſe wear on the arm, in form of a bracelet, a tooth, of a ſubſtance like ivory; on the neck they have pieces of tortoiſeſhell. Their arms are bows and arrows, clubs of hard wood and ſtones, which they uſe without ſlings. The arrows are reeds armed with a long and very ſharp point made of bone. Some of theſe points are formed in ſuch a manner as to prevent the arrows being drawn out of a wound.

When M. Bougainville touched here in 1768, the natives appeared to be very friendly, until all the men were embarked; but then they ſent a flight of arrows after them; which aſſault, although it was attended with no bad conſequences, was revenged by diſcharging a volley of muſketry, which killed ſeveral of the natives. It is not, therefore, to be wondered at, that when Captain Cook appeared off their coaſt, the natives ſhould be ſo ſhy of any intercourſe with ſtrangers. Two or three natives put off in a canoe; but they could not be induced to come near the ſhip, by any tokens of friendſhip ſhewn them.

Inhabitants were diſcovered in AURORA ISLAND, and ſome canoes; but none came off to the ſhip. A fine beach and moſt luxuriant vegetation preſented themſelves. The whole country was woody, and a beautiful caſcade poured through a foreſt. The iſland is about twelve leagues long, but not above five miles broad in any part, lying nearly north and ſouth.

A channel divides Aurora Iſland from WHIT-SUNDAY ISLE, which lies, as was computed, about four miles to the ſouth, runs in the ſame direction, and is of the ſame length, having more ſloping expoſures than Aurora; it appears to be better inhabited, and to contain more plantations.

AMBRYM is about 17 leagues in circumference, and two leagues and a half from the ſouth end of Whit-Sunday Iſle. Its ſhores are rather low, but the land riſes with an unequal aſcent to an high mountain in the middle of the iſland, which gave occaſion to ſuppoſe that a volcano was ſeated in that part.

APEE is diſtant from Ambrym about five leagues, and is not leſs than twenty leagues in circuit. Its longeſt direction is about eight leagues north-weſt and ſouth-eaſt. It is of conſiderable height, and richly diverſified with woods and lawns.

SANDWICH ISLE, ſo named in compliment to Lord Sandwich, is 10 leagues long and 25 in circuit. It exhibits a delightful view, the hills gently ſloping to the ſea. Several ſmall iſlands lay diſperſed about here, to which Captain Cook gave the names of the Shepherds' Iſlands, Three Hills, Two Hills, The Monument, Montagu, and Hinchinbrook.

ERROMANGO is between 24 and 25 leagues in circuit, and lies 18 leagues from Sandwich Iſland. The middle of it lies in 18 degrees 54 minutes ſouth latitude. The natives of this iſland ſeem to be of a different race from thoſe of Mallicollo, and ſpeak a different language. They are of the middle ſize, have a good ſhape and tolerable features. Their colour is very dark, and they paint their faces, ſome with black, and others with red pigment: their hair is very curly and criſp, and in ſome degree woolly. But few women were ſeen, and thoſe very ugly; they wore a petticoat made of the leaves of ſome plant. The men were in a manner naked, having only the belt about the waiſt, and a piece of cloth or leaf uſed for a wrapper. No canoes were ſeen in any part of the iſland. They live in houſes covered with thatch, and their plantations are fenced round, and laid out by line.

At this iſland Captain Cook went on ſhore, with two boats. He preſented ſome of the natives with medals and cloth, and received every token of amity in return. Making ſigns that he wanted water, one of them ran to a hovel at a ſmall diſtance, and preſently returned with a little in a bamboo. On aſking for ſomething to eat, he was as readily preſented with a yam and ſome cocoa nuts. During this time the whole group were armed with clubs, ſpears, darts, bows and arrows, which excited ſome ſuſpicion, and led Captain Cook to cut ſhort his viſit, telling the chief, by ſigns, that he ſhould ſoon return. Seeing their gueſts about to depart, they endeavoured to haul that boat on ſhore, which had the commander on board, whilſt others ſnatched the oars out of the people's hands. At the head of this party was the chief. They who could not come at the boat, ſtood behind, armed with weapons, ready to ſupport thoſe that were moſt forward. Signs and threats having no effect on theſe people, perſonal ſafety became the only conſideration; but in this emergency the Britiſh commander was unwilling to fire among the crowd, and reſolved to make the chief alone fall a victim to his own treachery. His muſket, at that critical moment, miſſed fire, which could not fail of giving the natives a very mean opinion of the weapons that were oppoſed to them. They determined, therefore, to ſhew how much more effectual theirs were, by throwing ſtones and darts, and ſhooting arrows. This being the caſe, a general diſcharge of fire-arms could no longer be avoided. It threw them into confuſion; but a ſecond was hardly ſufficient to drive them off the beach. Four lay to all appearance dead on the ſhore; but two of them afterwards crawled into the buſhes. Not half of the muſkets would go off, which ſaved the lives of many of theſe poor miſtaken wretches. One of the men in the boat was wounded in the cheek with a dart; an arrow ſtruck the maſter on the breaſt, but as its force was ſpent it hardly penetrated the ſkin. The report of the muſkets on ſhore alarmed thoſe in the ſhip, and another boat was immediately ſent off, and a ſwivel, that fired to the part where a number of the natives were aſſembled, and a great gun fired towards the hills, which ſtruck them with a panic, and they all haſtened to ſkreen themſelves in the buſhes. All intercourſe ended with this unhappy ſkirmiſh.

INMER is the moſt eaſtern iſland of all the Hebrides, and appeared to be about five leagues in circuit, of a conſiderable height, and flattiſh top.

ANNATOM is the ſouthermoſt iſland, being ſituated in latitude 20 deg. 3 min. ſouth; longitude 170 deg. 4 min. eaſt.

TANNA is ſituated ſix leagues on the ſouth ſide of Erromango. It is about eight leagues long, three or four broad, and twenty-four in circuit. Its latitude is 19 deg. 30 min. ſouth, and longitude 169 deg. 38 min. Its name ſignifies *earth* in the Malay language. The ſoil in ſome places was found to be a rich black mould; in other parts it ſeemed to be compoſed of decayed vegetables and the aſhes of a volcano, which was ſeen about eleven miles to the weſtward of the veſſel burning with great fury. The country is in general ſo covered with trees, ſhrubs, and plants, as to choke up the bread fruit and cocoa nuts; but it is not populous, nor the houſes conſequently numerous.

At different times the volcano emitted vaſt quantities of fire and ſmoke for ſixteen days, accompanied with an exploſion about once in five minutes. Some of theſe exploſions reſembled violent claps of thunder: the whole air was filled with ſmoky particles and aſhes, which occaſioned much pain when they fell into the eye: at one time great ſtones were ſeen thrown up into the air, ſome of which were at leaſt as large as the hull of a ſhip's long boat. It firſt preſented a moſt magnificent ſight. The ſmoke, which rolled up from time to time, in thick and heavy volumes, was coloured with all the various hues of yellow, orange, crimſon, and purple, which

died

died away into a reddiſh grey and brown. As often as a new exploſion happened, the whole country, with its ſhaggy foreſts, were tinged with the ſame orange and purple, according to its diſtance, or expoſure to volcanic light. It ſometimes continued quite ſilent for five or ſix days together. It was remarked, that the exploſions of the volcanoes recommenced after a ſhower of rain, ſo that it ſhould ſeem that rain excites them, by promoting or increaſing the fermentation of various mineral ſubſtances in the mountain. The black aſhes with which the whole country was ſtrewed, were found to be long, needle-like, and ſemi-tranſparent, and to contribute greatly to that luxuriance of vegetation which is remarkable on this iſland; many plants here attaining twice the height which they reach in other countries; their leaves are broader, their flowers more richly ſcented and larger.

Here ſome new plants were collected, and a variety of odoriferous ſhrubs, and ſome others were cultivated only for their elegant appearance. The plantations on this iſland conſiſt for the moſt part of yams, bananas, eddoes, and ſugar-canes, all which being very low, permit the eye to take in a great extent of country. Here are great numbers of fig-trees, which the natives cultivate for the ſake of the fruit and leaves. They are of two or three different kinds, and one ſort in particular bears figs of the common ſize, which are wholly like peaches on the outſide, and have a beautiful crimſon pulp like pomegrantes; they are ſweetiſh and juicy, but rather inſipid when eaten.

A number of ſmall birds were obſerved here with a very beautiful plumage, and of a kind that had not been ſeen before. The natives were ſeen to have no methods of catching fiſh, but by ſtriking; it is probable that they draw but little of their ſubſiſtence from the water. Upwards of three hundred pounds weight of mullet, and other fiſh, were caught with the ſeine, by three hauls.

Though every part of the ſhip was ſhewn to a young native, yet nothing fixed his attention a moment, or cauſed in him the leaſt ſurpriſe. He had no knowledge of goats, dogs, or cats, calling them all hogs (booga). The commander made him a preſent of a dog and a bitch, as he ſhewed a liking to that kind of animal. They appear to have plenty of hogs, but very few domeſtic animals. Some rats of the ſame kind as is common on the other iſlands in the Pacific Ocean, frequent the fields of ſugar-cane, in which they make great depredations; the natives, therefore, dig ſeveral holes all round theſe plantations, in which they catch theſe miſchievous vermin.

The people of this iſland are of a middle ſize, and tolerably proportioned. Their colour is a dark cheſnut brown, with a very ſwarthy mixture. They go naked, having only a ſtring round the belly, which did not, however, cut the body in ſo ſhocking a manner as that in the iſland of Mallicollo. Their hair is generally black or brown, growing to a tolerable length, and very criſp and curly. Their beards, which are ſtrong and buſhy, are generally ſhort. The women wear their hair cropped, as do the boys till they approach manhood. They make uſe of a cylindrical piece of alabaſter two inches long, which they wear in the cartilaginous part between the noſtrils, as a noſe-jewel. Not one ſingle corpulent man was ſeen here; all are active and full of ſpirits. Their features are large, the noſes broad; but the eyes full, and in general agreeable. They make inciſions chiefly on the upper arm and belly, which are inſtead of punctures; they cut the fleſh with a bamboo or ſharp ſhell, and apply a particular plant, which forms an elevated ſcar on the ſurface of the ſkin after it is healed. Theſe ſcars are formed to repreſent flowers and other fanſied figures, which are deemed a great beauty by the natives. Moſt of them have an open, manly and good-natured air, though ſome were ſeen as in other nations, whoſe countenances indicated malevolence.

Theſe people, like all the tropical nations, are active and nimble, yet they were not fond of labour, nor would ever aſſiſt in any work that the ſhip's company was carrying on, which the Indians of the other iſlands uſed to delight in. They throw all the laborious drudgery on the women; from which occaſion was taken to remark, that though they were not beauties, they were handſome enough for the men, and too handſome for the uſe that was made of them. Their ears are hung full of tortoiſeſhell rings, and necklaces of ſhells fall on their boſoms. Some of the elderly women had caps made of a green plantain leaf, or of matted work; but this head-dreſs was rather uncommon. The number of ornaments conſiderably increaſed with age, the oldeſt and uglieſt being loaded with necklaces, ear-rings, noſe-jewels, and bracelets. The women here are expert cooks: they roaſt and boil the yams and bananas, they ſtew the green leaves of a kind of fig, they bake puddings made of a paſte of bananas and eddoes, containing cocoa-nut kernel and leaves mixed together.

With reſpect to their domeſtic life, the people of Tanna, are rather of a ſerious turn, yet are not wholly deſtitute of amuſements, and their muſic is in greater perfection than any in the South Seas. Their European viſitants gave them a variety of airs, in return for which, the natives ſang ſeveral times very harmonioufly. They likewiſe produced a muſical inſtrument, which conſiſted of eight reeds, regularly decreaſing in ſize, and comprehending an octave, though the ſingle reeds were not perfectly in tune.

The houſes here reſemble the roof of a thatched houſe in England, taken off the walls and placed on the ground. Some were open at both ends, others cloſed with reeds, and all were covered with a palm thatch. A few of them were thirty or forty feet long, and fourteen or ſixteen broad. Beſides theſe, they have other mean hovels, which were ſuppoſed to be deſigned only to ſleep in.

Their weapons, in point of neatneſs, come far ſhort of ſome that were ſeen in other iſlands. They are clubs, ſpears or darts, bows and arrows, and ſtones. The clubs are of three or four kinds, and from three to five feet long. They ſeem to place moſt dependence on the darts, with which they kill both birds and fiſh; and are ſure of hitting a mark within the compaſs of the crown of a hat, at the diſtance of eighteen yards; but at double that diſtance, it is a chance if they hit a mark the ſize of a man's body, though they will throw the weapon ſixty or ſeventy yards. The arrows are made of reeds, pointed with hard wood; ſome are bearded, and ſome are not; and thoſe for ſhooting birds have two, three, and ſometimes four points. The ſtones they uſe in general are the branches of coral rocks, from eight to fourteen inches long, and from an inch to an inch and a half diameter. They who uſe ſtones keep them generally in their belts. Their canoes can boaſt neither art or ornament; all of them have out-riggers, and ſome may contain twenty people. Their ſails are low triangular mats, of which the broadeſt part is uppermoſt, and the ſharp angle below. A long piece of timber, hollowed out in the middle, forms the bottom of the canoe, and upon this one or two planks are fixed, forming the two ſides, by means of ropes of the cocoa-nut fibres. Their oars are ill ſhaped, and made in a very clumſy manner.

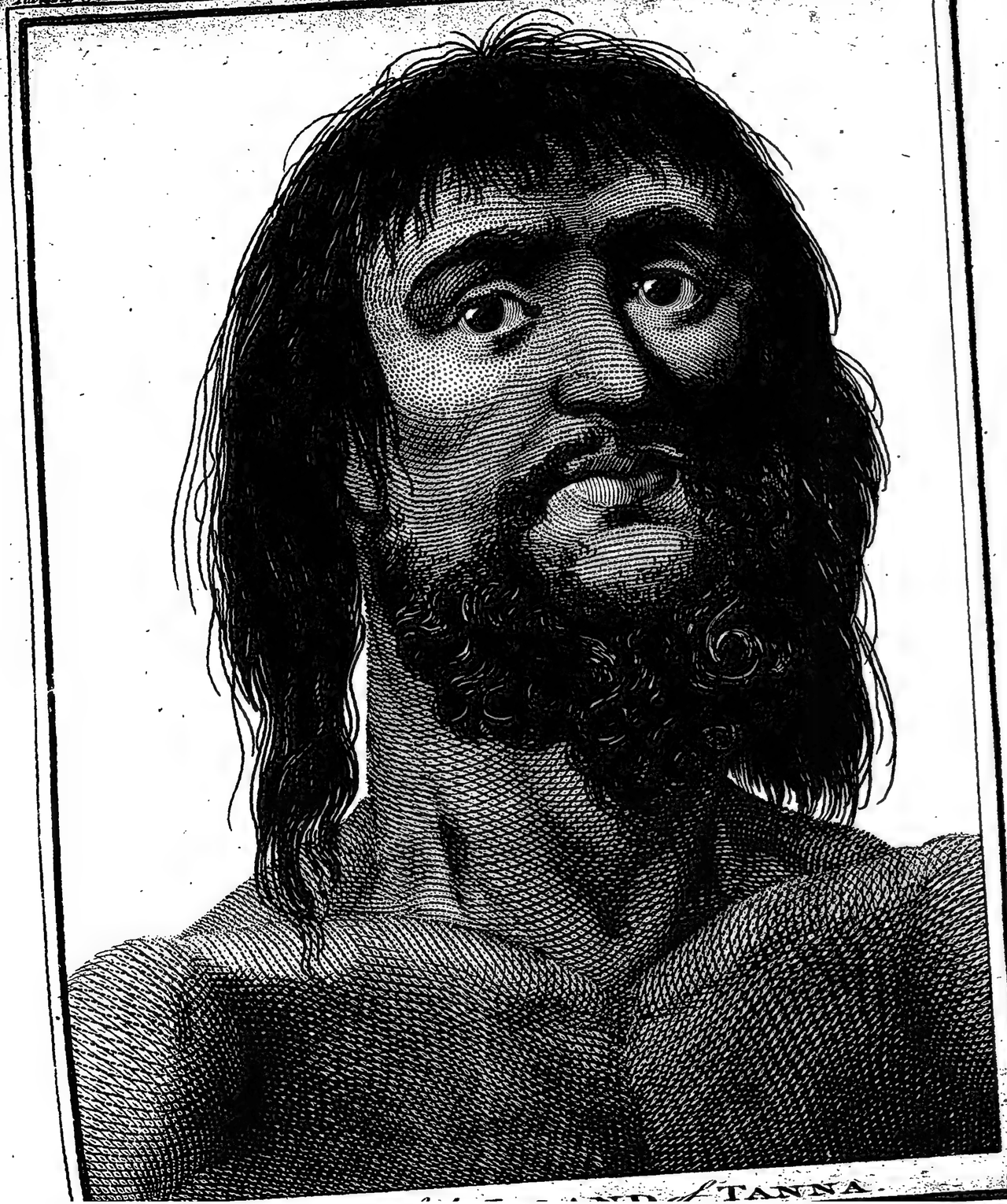
Beſides the common language of the land, and a dialect of the neighbouring iſlands, ſome words were collected of a third language, which was chiefly current among the inhabitants of the weſtern hills. Some of our intelligent voyagers, on comparing their vocabularies, to diſcover that two different words were uſed to ſignify the ſky, applied to one of the natives to know which of the expreſſions was right. He immediately held out one hand, and applied it to one of the words; then moving the other hand under it, he pronounced the ſecond word, intimating, that the upper was properly the ſky; and the lower, clouds that moved under the ſky.

Water and the cocoa-nut juice were the only liquor ſeen here. They ſignified, in the moſt pointed manner, to our countrymen, that they eat human fleſh, and that circumciſion was practiſed among them: they even introduced the ſubject of eating human fleſh, by aſking our people, if it was a practice among them. They appeared to have ſome nominal chief, with very little authority. One old chief was ſaid to be the king of the iſland: his name was Geogy, and they gave him the title of Areekee. He had a merry, open countenance, notwithſtanding his advanced years.

Reſpecting

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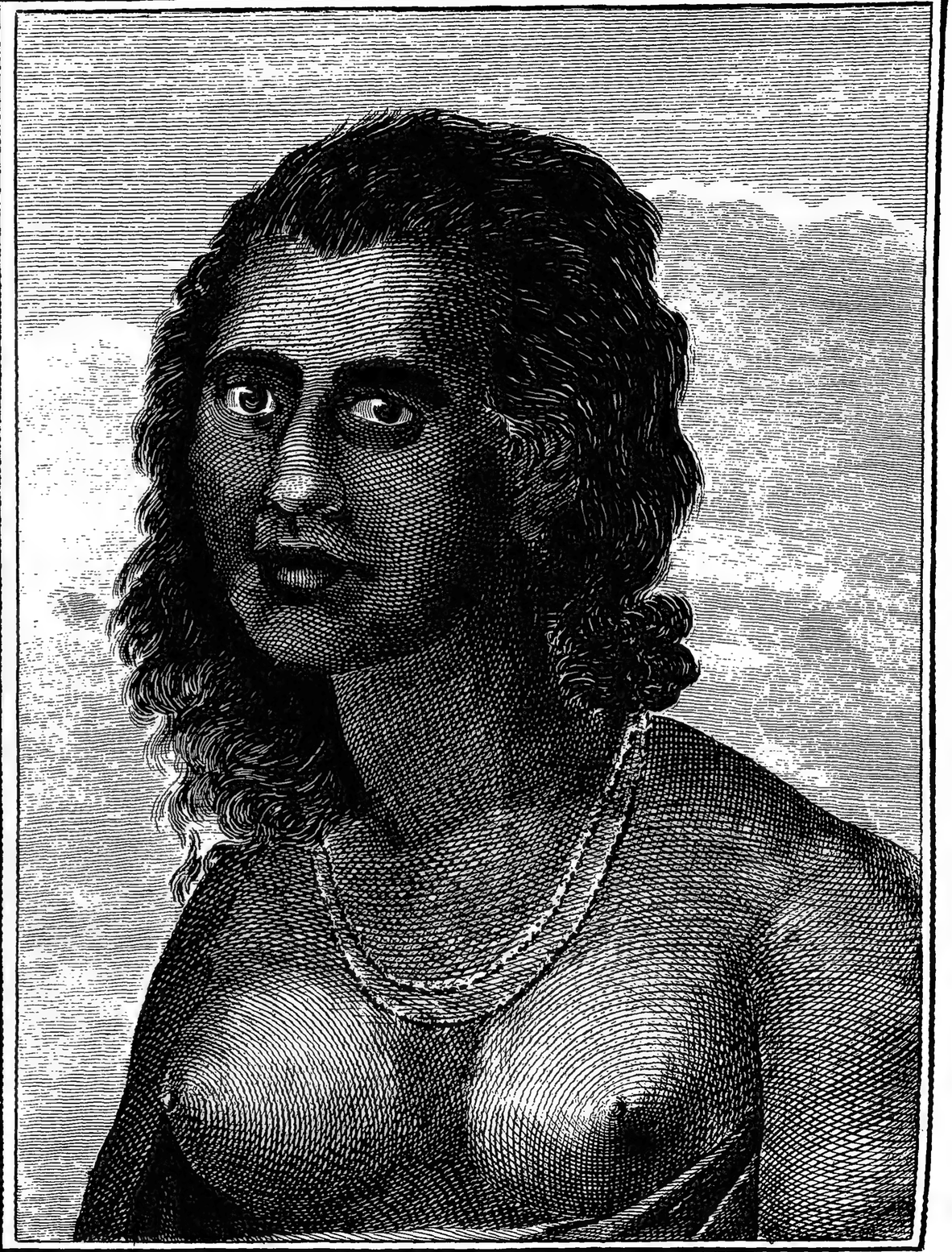
TANNA.



A WOMAN of the ISLAND of TANNA.



Portrait of POULAHO, KING of the FRIENDLY ISLANDS.



Portrait of A WOMAN of MIDDLEBURGH or EOOA, an Island near TONGATABOO.

Reſpecting the religion of theſe people, no information could be derived, only every morning at day-break was heard a ſlow ſolemn ſong or dirge, ſung on the eaſtern ſide of the harbour, which laſted more than a quarter of an hour. As this was ſuppoſed to be a religious act, the curioſity of our navigators was excited to inquire further concerning it: but when they attempted to paſs that way, the natives crowded about them, and entreated them with the greateſt earneſtneſs to return. As they ſtill ſeemed to perſiſt, they were at length given to underſtand, that if they remained obſtinate in their attempt, they would be killed and eaten. They now turned off towards a hut about fifty yards diſtant, where the ground began to riſe, on which ſeveral of the Indians took up arms out of the hut, apparently meaning to force them to return back. Unwilling, therefore, to give offence, our people checked their curioſity, and were content to leave this point undetermined. Nothing, however, was ſeen in the general behaviour of theſe people, that bore any reſemblance to a religious act, nor any thing that could be conſtrued into ſuperſtition or idolatry.

On the boat firſt going on ſhore, the natives were drawn up in great numbers on the beach, armed with clubs, darts, ſpears, ſlings and ſtones. From this hoſtile appearance, the Britiſh commander was induced to re-embark ſpeedily to prevent diſagreeable conſequences. In order to terrify without hurting them, he ordered a muſket to be fired over their heads; but the alarm was only momentary, as the natives inſtantly recovered themſelves, and began to diſplay their weapons. A few great guns, however, being fired from the ſhip, they all diſperſed, leaving the beach free for a ſecond debarkation.

The commander having marked out boundaries on the ſhore with a line, the natives came gradually forward, ſome unarmed. An old man, named Powang, ſhewed a very friendly diſpoſition in forwarding an intercourſe between the commander and the natives. Such was the honeſty of this old man, that he brought an ax which had been left by the ſhip's company upon the beach. They were extremely jealous of any one going up the country, or even along the ſhore of the harbour, a diſpoſition that greatly obſtructed the naturaliſts in their attempts to make obſervations.

It being the office of the women in this country to carry bundles, the natives imagined that thoſe from the ſhip who carried loads were females. A man who carried a bag which contained the plants ſelected by the naturaliſts, was followed by ſome of them, who, by their converſation, which was overheard, conſidered him as a woman, until by ſome means they diſcovered their miſtake, on which they cried out, *Erromange! erromange!* It is a man! it is a man!

The Engliſh wanting a tiller to the rudder, the carpenter was ſent on ſhore to look at a tree for the purpoſe, and with him an officer with a party of men to cut it down, provided leave could be obtained of the natives. The officer underſtanding that there was no objection, the people accordingly went to work; but as the tree was large, the felling of it was a work of time, and before it was down, word was brought that *Paowang* was not pleaſed: orders were therefore ſent from on board to deſiſt. The commander ſoon after went on ſhore, and ſending for *Paowang*, preſented him with a dog and a piece of cloth, and then explained to him the purpoſe for which the tree was wanted. All the natives preſent diſcovered great ſatisfaction at the means that were uſed to obtain the grant of the tree, and unanimouſly conſented to its being felled for the uſe above-mentioned.

It was remarked, that many were afraid to touch the preſents that were offered them, nor did they ſeem to have any notion of exchanging one thing for another. But few refreſhments were obtained on this iſland; ſome fruit or roots were daily procured from the natives, though greatly inadequate to the demands of the ſhip's company.

The natives having no knowledge of iron, nails, iron tools, beads, &c. which were ſo current in other parts, they were of no value here, nor was cloth of any uſe in a country where the inhabitants went moſtly naked. The only commodity they ſeemed deſirous of obtaining was tortoiſeſhell; but as no demand was expected for ſuch an article, there were only a few ſmall pieces remaining in the ſhip, which had been purchaſed at another iſland. The ſailors, however, notwithſtanding the loathſomeneſs of ſalt proviſions of long ſtanding, had not a ſingle provident thought for the future, but exchanged their tortoiſeſhell for bows and arrows, inſtead of furniſhing themſelves with a ſtock of yams for food.

Some men from the ſhip paſſing through a ſhrubbery, obſerved a man at work cutting ſticks, and ſeeing him make a very ſlow progreſs with his hatchet, which was only a bit of ſhell in lieu of a blade, they ſet about helping him with an iron hatchet, and in a few minutes cut a much greater heap than he had done the whole day. Several Indians, who were witneſſes to this diſpatch, expreſſed the greateſt aſtoniſhment at the utility of this tool, and ſome were very deſirous of poſſeſſing it, by offering their bows and arrows for it. This was conſidered as a favourable opportunity for procuring hogs; but they were deaf to every propoſal of that kind, and never exchanged a ſingle hog: one pig only was obtained as a preſent from *Paowang* to the commander.

As there was great reaſon to ſuppoſe that the inhabitants of Tanna are harraſſed by frequent wars; the diſtruſt which they expreſſed on the firſt debarkation from the ſhips is not ſurpriſing. But as ſoon as they were aſſured of the pacific diſpoſition of their new viſitants, all ſuſpicions entirely ſubſided. They did not trade, indeed, becauſe they had not the means in proportion to the other iſlanders; but they were as aſſiduous in offering their ſervices, and from leſs intereſted motives. If any of the botaniſts had procured a plant, of which he was deſirous of having other ſpecimens, he had only to ſignify it to ſome natives, who would immediately haſten to the ſpot where it was to be found, and bring it with the moſt engaging alacrity. The civility of the natives was conſpicuous in this particular inſtance: if they met any officer or gentleman of the ſhip in a narrow path, they always ſtepped aſide, in order to make way; if they happened to know their names, they pronounced them with a ſmile, which could be extremely well underſtood as a ſalutation; if they had not ſeen them before, they commonly inquired their names, in order to know them again. They have the ſame engaging manner of expreſſing their friendſhip by a mutual exchange of names, as is common in the moſt eaſtern iſlands in theſe parts.

CHAPTER VI.

THE FRIENDLY ISLANDS.

Their Diſcovery, Number, Situation, Soil, Productions and Extent, Manners and Cuſtoms of the Inhabitants.

THE Friendly Iſlands form a cluſter extending about three degrees of latitude and two of longitude. The principal are Middleburgh, Rotterdam or Anamooka, Hapaee, Amſterdam or Tongataboo, and Pylſtart, ſo denominated by Taſman; there are alſo others which have been ſeen and viſited by more modern navigators. We ſhall attend to them ſeverally in the reſpective order in which they lie.

MIDDLEBURGH, *called* EOOA *by the Natives.*

The iſland of Middleburgh forms a very beautiful landſcape. Its ſkirts are in general laid out in plantations, eſpecially thoſe on the north-weſt and ſouth-weſt ſides. The interior parts are not, indeed, ſo well cultivated as they might be, but this heightens the proſpect; for, while the other iſles of this cluſter are level, the eye can diſcover nothing but the trees that cover them; here the land riſing gradually upwards preſents an extenſive view, where groves of trees are only interſperſed at irregular diſtances, in a kind of beautiful diſorder. It is ſhaded near the ſhore with various trees, amongſt which are the habitations of the natives, laid out in ſuch order as convenience requires, and they may boaſt a moſt delightful ſituation.

About half way up the iſland is a deep valley, the bottom

bottom and ſides of which, though compoſed of hardly any thing but coral rock, are clothed with trees. The ſoil in general is reddiſh clay, which in many places ſeems to be very deep. On the moſt elevated part of the iſland is a round platform or mount of earth, ſupported by a wall of coral ſtones, to bring which to ſuch an height muſt have coſt much labour. This mount, called by the natives *Etchee*, is ſaid to have been erected by order of one of their chiefs. Not many paces from this, though on a former voyage, complaint was made of a dearth of water; on the laſt was found an excellent ſpring, and about a mile lower down a running ſtream, which, it is ſaid, found its way to the ſea when the rains were copious.

It appeared from information, that all or moſt of the land in this iſland belonged to the great chiefs of Amſterdam or Tongataboo, and that the inhabitants were only tenants or vaſſals to them. This, indeed, is repreſented to be the caſe at all the other neighbouring iſles, except Rotterdam or Anamooka, where there are ſome chiefs who ſeem to act with a degree of independence.

The principal articles of food are yams, with other roots, bananas, and bread-fruit; but the latter appeared to be ſcarce. The pepper tree, or *ava ava*, of which they make a favorite intoxicating liquor, alſo grows here. There are many odoriferous trees and ſhrubs, and one in particular of the lemon ſpecies; naturaliſts likewiſe met with divers new kinds of plants. The *caſuaria*, or club-wood, as in ſome neighbouring iſlands, points out alſo to the repoſitories of their dead. The ſhaddock, and ſeveral other trees, are found here.

The general complexion of the natives is mahogany, or cheſnut brown, with black hair. Some, indeed, are of an olive colour, and ſome of the women much fairer, which may be the effect of being more or leſs expoſed to the ſun. The men in general are of the middle ſtature; though ſome meaſured ſix feet. Their bodies are well proportioned, though muſcular, which ſeems a conſequence of much exerciſe. Their features are various, nor are they characteriſed by any general likeneſs, unleſs it be fulneſs at the point of the noſe, which is very common. The women in general are not ſo tall as the men; their bodies and limbs are well proportioned, and what peculiarly diſtinguiſhes them is the uncommon ſmallneſs and delicacy of their fingers, which may be put in competition with the fineſt in any part of the world.

Tattowing or painting the ſkin is in full faſhion amongſt the men here; on the tendereſt part of the body are marked configurated ſcars, which operation muſt be very painful as well as dangerous. The chiefs are exempted from this cuſtom. The dreſs of both men and women is much the ſame, and conſiſts of a piece of cloth or matting (though moſtly the former) about two yards wide, and two and an half long, ſo as to wrap in great abundance round the waiſt, to which it is confined by a girdle or cord. Before it is double, and hangs down like a petticoat as low as the middle of the leg. This, as to form, is the general dreſs; but large pieces of cloth and fine matting are worn only by thoſe of ſuperior rank. The inferior claſs are ſatisfied with ſmall pieces, and often wear nothing but a covering made of leaves and plants, or the *maro*, which is a narrow piece of cloth or matting like a ſaſh. This they paſs between the thighs and wrap round the waiſt; but the uſe of it is chiefly confined to the men. They have various dreſſes made for the purpoſe of their haivas or grand entertainments, but the form is always the ſame: the richeſt are adorned more or leſs with red feathers. Both ſexes ſometimes ſcreen their faces from the ſun, with little bonnets made of different kinds.

There is as little diverſity in the ornaments as in the clothing of the ſexes. Of the former, the moſt common are necklaces made of various ſweet-ſcented flowers, which go under the general name of *Kahulla*. Others conſiſt of ſeveral ſtrings of ſmall ſhells, ſharks' teeth, and other things, which hang looſe upon the breaſt. In the ſame manner they likewiſe wear a mother-of-pearl ſhell, neatly poliſhed, and a ring of the ſame ſubſtance carved, on the upper part of the arm, as alſo rings of tortoiſeſhell on the fingers, and a number of theſe joined together as bracelets on the wriſts. The lobes of the ears are perforated with two holes, in which they wear cylindrical pieces of ivory, ſtuck through both ſides the holes. Some uſe reeds filled with a yellow pigment. This ſeems to be a fine powder of turmeric, with which the women rub themſelves all over in the ſame manner as the European females apply to their cheeks dry rouge.

Theſe people were particularly characteriſed, which Taſman alſo remarked, by their wanting the little finger on one, and ſometimes on both hands; nor did the difference of age or ſex exempt from this amputation, for the very children were obſerved to have ſuffered that loſs, the reaſon for which is hereafter given. They had alſo a round ſpot on each cheek bone, which appeared to have been burned or bliſtered; on ſome it ſeemed to have been recently made, on others it was covered with ſcurf, and the mark was ſlight; but the purport of it could not be diſcovered. The women in general here are repreſented as modeſt and reſerved in their behaviour, though there were ſome exceptions, as in all other iſlands.

Voyagers have much commended the natives of theſe iſlands for their cleanlineſs; to produce which they are ſaid to bathe frequently in ponds, which ſeem to ſerve no other purpoſe. Though the water in moſt of them is nauſeous to a degree, they prefer it to that of the ſea, imagining that ſalt water hurts their ſkins. When neceſſity obliges them to bathe in the ſea, they commonly have ſome cocoa-nut ſhells filled with freſh water poured over them, to waſh it off. The cocoa-nut oil has an admirable effect on the ſkin in rendering it ſmooth; for which theſe people hold it in ſuch eſtimation, that they not only pour a great quantity of it upon their heads and ſhoulders, but rub the body all over briſkly with a ſmaller quantity.

The language here is ſoft, and not unpleaſing; and whatever they ſay is ſpoke in a kind of ſinging accent.

They do not diſcover much taſte or ingenuity in building their houſes; though the defect is rather in the deſign than the execution. Thoſe of the lower people are poor huts; thoſe of the better are larger and more comfortable. Their houſes, properly ſpeaking, are thatched roofs or ſheds, ſupported by poſts and rafters, diſpoſed in a tolerably judicious manner. The floor is a little raiſed, covered with ſtrong thick matting, and kept very clean. They are moſtly cloſed on the weather ſide with the ſame ſort of matting, the other being open. A thick, ſtrong mat, of two or three feet broad, bent into the form of a ſemicircle and ſet upon its edge, with the ends touching the ſides of the houſe, in ſhape reſembling the fender of a fire-hearth, encloſes a ſpace for the maſter and miſtreſs of the family to ſleep in. The latter, indeed, ſpends moſt of her time during the day within it. The reſt of the family ſleep upon the floor wherever they pleaſe to lie down, the unmarried men and women apart from each other. If the family be large, there are ſmall huts adjoining, to which the ſervants retire in the night; ſo that privacy is as much obſerved here as can be expected. They have mats made on purpoſe for ſleeping on, and the clothes they wear in the day ſerve for their covering in the night. Their houſehold furniture conſiſts of ſome bowls and platters, cocoa-nut ſhells, ſome ſmall wooden ſtools which ſerve them for pillows, and perhaps a large ſtool as a ſeat for the maſter of the family.

Their weapons are clubs, ſpears, bows and arrows. The former are of a great variety of ſhapes, and many of them ſo heavy as not to be managed with one hand, but with difficulty. The moſt common form is quadrangular. The far greater part were carved all over in many chequered patterns, which ſeem to have required great patience and a long time to work up, as a ſharp ſtone or piece of coral are the only tools made uſe of. The whole ſurface of the plain clubs was as highly poliſhed, as if furniſhed by an European artiſt with the beſt inſtruments. Their ſpears are ſometimes plain ſharp-pointed ſticks, and ſometimes barbed. Their bows and arrows are of a peculiar conſtruction. The former, which is about ſix feet long, is about the ſize of a little finger, and when ſlack, forms a ſlight curve: the convex part is channelled with a ſingle deep

deep groove, in which the bow-ſtring is lodged. The arrow is made of reed, near ſix feet long, and pointed with hard wood. When the bow is to be bent, inſtead of drawing it ſo as to increaſe the natural curve, they draw it the contrary way, make it perfectly ſtrait, and then form the curve on the other ſide.

In the conſtruction of their canoes there is much ingenuity diſplayed. They have out-riggers made of poles, and their workmanſhip is admirable. Two of theſe are joined together with ſurpriſing exactneſs, and the ſurface is poliſhed in a very curious manner. Their paddles have ſhort blades, and are wrought very neatly.

In this place a circumſtance occurred which afforded an opportunity of obſerving how theſe people treat conjugal infidelity. Some of our people, on their return from an excurſion, being informed that a party of the natives had ſtruck one of their own countrymen with a club, which laid bare, or, as others ſaid, fractured his ſkull, and then broke his thigh with the ſame, inquired the reaſon of ſuch treatment, and were given to underſtand, that he had been diſcovered in a ſituation rather indelicate with a woman that was *tabood*, that is, forbidden. But the female delinquent had by far the ſmaller ſhare of puniſhment; as our people were told, ſhe would only receive for her miſdemeanour a ſlight beating.

When this iſland was firſt viſited by our navigators, they obſerved, that ſeveral of both ſexes were affected with leprous diſorders in the moſt virulent degree, in various parts of their bodies. The face of one woman was corroded by the acrid humours, ſo as to exhibit a moſt horrid ſpectacle. Many others were likewiſe ſo diſfigured by the diſorder, that they could not be looked at without a mixture of pity and diſguſt.

Theſe people have fully evinced their friendly diſpoſition from the kind reception all ſtrangers have met with who have viſited them. When Captain Cook firſt anchored on the W. N. W. ſide of this iſland, two canoes with ſeveral men in each came along ſide the ſhip; one of them on board, without the leaſt heſitation, preſented a root of the pepper-tree, touched the noſes of the officers with his own, in token of friendſhip, and then ſat down on the deck without ſpeaking a word. The native was preſented with a nail, which, on receiving, according to the general cuſtom of the iſland, he held over his head, pronouncing the word *fagafetai* or *fagafatie*. This was moſt probably meant as an expreſſion of his thankfulneſs. No people could give greater proof of liberality of diſpoſition, for they came in great numbers about our veſſels, threw bales of cloth into them, and retired without ſo much as waiting for a return.

As an inſtance of their hoſpitality, Captain Cook, with ſeveral officers and gentlemen, were conducted on their landing by a chief, named Tioony, to his manſion, delightfully ſituated about three hundred yards from the ſea, at the head of a fine lawn, and under the ſhade of ſome ſhaddock trees, and there elegantly entertained. The very ſame chief, on the commander's laſt viſit, went with him on board immediately as he came to an anchor, and with the utmoſt cordiality rendered him every friendly ſervice within his power. The European ſtrangers, indeed, were careſſed by old and young, men and women, who embraced them, kiſſed their hands, and laid them on their breaſts with the moſt expreſſive looks of affection.

It was very remarkable, that the diſcharge of guns neither excited their admiration nor their fear, which plainly proved that their civility aroſe from the bent of natural diſpoſition, and not from a motive of conciliating the favour of their gueſts, becauſe they knew they were able to do them an injury. The only glaring defect that ſullies their character is, a propenſity to theft, which was ſaid to be confined to nails, on which they ſet ſo high a value, that they would endeavour to poſſeſs them at any rate; but we are ſorry to ſay, that truth and candour obliges us to confeſs, that from later experience, in many inſtances, the propenſity in ſome appeared to be ſo univerſal as to admit of no limitation.

So agreeably circumſtanced are the inhabitants of the Friendly Iſlands, as neither to be ſubject to exceſſive labour on the one hand, or ſupine indolence on the other. Their occupations are agreeably diverſified, and their recreations and amuſements follow in pleaſing ſucceſſion, ſo that they neither diſguſt or tire. To the women is committed the care of making the cloth, and to them is alſo conſigned the manufacture of their mats. Architecture, boat-building, agriculture and fiſhing, are the principal objects of the men's attention.

As cultivated roots and fruits form their chief ſubſiſtence, they find it neceſſary to practiſe huſbandry, which they have brought by their diligence to ſome degree of perfection. In planting yams and plantains, they dig ſmall holes for their reception, and afterwards root up the ſurrounding graſs. The inſtruments uſed by them for this purpoſe are called *hooo*; and are nothing more than ſtakes of various lengths, flattened and ſharpened to an edge at one end; and the largeſt ones have a ſhort piece fixed tranſverſely, by means of which they preſs the implement into the ground with the foot.

When they plant the two above-mentioned vegetables, they obſerve ſuch particular exactneſs, that, whichever way you turn your eyes, the rows preſent themſelves complete and regular. Some of their vegetable productions, and in particular the bread-fruit and cocoa-nut trees, are ſcattered without order, and reared without pains. The ſame may be ſaid of another large tree, which produces a roundiſh compreſſed nut, called *ereefee*; and of a ſmaller tree, bearing an oval nut with two or three triangular kernels. The *kappe* is, in general, planted regularly, and in large ſpots; but the *mawhawha* is interſperſed among other things, as is alſo the *jeejee*. Sugar-cane is uſually in ſmall ſpots, cloſely crowded. The tree of which the cloth is made is kept very clean, and has a good ſpace allowed for it. The *pandanus* is commonly planted in a row, cloſe together, at the ſides of the fields.

The lower claſs of people live in wretched huts, ſcarcely ſufficient to ſhelter them from the weather. The dwellings of the better ſort are larger, as well as more commodious and comfortable. An houſe of a middling ſize is about twelve feet in height, twenty in breadth, and thirty in length. Their houſes are, properly ſpeaking, thatched roofs or ſheds, ſupported by raſters and poſts. The floor is raiſed with earth ſmoothed, and covered with thick matting. Some of their habitations are open all round; but the major part of them are encloſed on the weather ſide with ſtrong mats, or with branches of the cocoa-nut tree, plated or interwoven with each other. A thick mat, about three feet broad, bent into a ſemicircular form, and placed edgeways, with the ends touching the ſide of the houſe, encloſes a ſufficient ſpace for the maſter and miſtreſs to ſleep in. The reſt of the family ſleep upon any part of the floor, the unmarried men and women lying apart from each other. If the family is large, there are little huts adjoining in which the ſervants ſleep. Their whole furniture conſiſts of ſome wooden ſtools, which ſerve them for pillows; baſkets of different ſizes, in which they put their combs, fiſh-hooks, and tools; two or three wooden bowls, in which they make *kava*; ſome cocoa-nut ſhells, a few gourds, and a bundle or two of cloth, &c.

The deficiency ſo apparent in the building of their houſes is, however, amply compenſated in the conſtruction of their canoes, which diſplay much taſte and ingenuity. The double ones are made ſufficiently large to carry about fifty perſons, and ſail at a great rate. Upon them they generally fix a hut or ſhed, for the reception of the maſter and his family. They are made of the bread-fruit tree, and the workmanſhip is extremely neat. They appear on the outſide as if they were compoſed of one ſolid piece; but, upon cloſer inſpection, they are found to conſiſt of a great number of pieces, which fit each other exactly, and by means of a ledge on the inſide are ſecured together by cocoa-nut line. The ſingle canoes are furniſhed with an out-rigger. The only tools which they make uſe of in the conſtruction of theſe boats, are hatchets, or adzes, of a ſmooth black ſtone; augers made of ſhark's teeth; and raſps, compoſed of the rough ſkin of a fiſh, faſtened on flat pieces of wood. The ſame tools are all they have for other works, except ſhells, which ſerve them for knives. Their cordage is made of the fibres of the cocoa-nut huſk, which, though not

above

above ten inches long, they plait about the ſize of a quill, to whatever length is required, and roll it up in balls; from which the ropes of a larger ſize are made, by twiſting ſeveral of theſe together. Their fiſhing-lines are as ſtrong and even as our beſt cord. Their ſmall hooks conſiſt entirely of pearl ſhells; but the larger ones are only covered with it on the back; and the points of both are, in general, of tortoiſeſhell. With the large hooks they catch albicores and bonnetos, by putting them to a bamboo-end, about twelve feet long, with a line of the ſame length. They have alſo numbers of ſmall ſeines, ſome of which are of the moſt elegant texture.

Their muſical reeds or pipes, which reſemble the *ſyrinx* of the ancients, have eight or ten pieces placed parallel to each other, moſt of which are of unequal lengths. Their flutes are made of a joint of bamboo, about eighteen inches long, and are cloſed at both ends, having a hole near each end, and four others; two of which, and only one of the firſt, are uſed by them in playing. They cloſe the left noſtril with the thumb of the left-hand, and blow into the hole at one end with the other noſtril. The fore-finger of the right-hand is applied to the loweſt hole on the right, and the middle-finger of the left to the firſt hole on that ſide. In this manner, with only three notes, they produce a pleaſing kind of muſic, though ſimple.

Their warlike weapons are clubs, curiouſly ornamented, ſpears and darts. They alſo make bows and arrows; but theſe are intended for amuſement, ſuch as ſhooting at birds, &c. and not for the purpoſe of war. Their ſtools, or rather pillows, are about two feet long, but only four or five inches in height, and near four in breadth, inclining downwards towards the middle, with four ſtrong legs and circular feet; the whole compoſed of brown or black wood, neatly poliſhed, and ſometimes inlaid with ivory. They likewiſe inlay with ivory the handles of fly-flaps; and, with a ſhark's tooth, ſhape bones into figures of men, birds, and the like.

The greater part of their vegetable food conſiſts of cocoa-nuts, plantains, bread-fruit, and yams. Their chief articles of animal food are hogs, fiſh, and fowls; but the common people frequently eat rats. Their hogs, fowls and turtle, ſeem to be only occaſional dainties ſerved for people of rank. Their food is, in general, dreſſed by baking; and they make, from different ſorts of fruit, ſeveral diſhes, which are very good. They ſometimes boil their fiſh in the green leaves of the plantain-tree, which ſerve as a bag to hold both fiſh and water: having tied them up, they wrap them again in three or four other leaves, and place them upon ſtones heated for the purpoſe: when they are ſufficiently done, they not only eat the fiſh, but drink the liquor or ſoup. They are not very cleanly either in their cookery, or their manner of eating.

Their uſual drink at their meals is water, or cocoa-nut milk, the *kava* being only their morning beverage. The food that is ſerved up to the chiefs is generally laid upon plantain-leaves. The king, at his meals, is commonly attended upon by three or four of the natives, one of whom cuts large pieces of the fiſh, or of the joint, another afterwards divides it into mouthfuls, and the reſt ſtand by with cocoa-nuts, and whatever elſe he may happen to want. The women are not excluded from taking their meals with the men; but there are certain ranks that are not allowed either to eat or drink together. This diſtinction begins with the king.

At day-break they riſe, and retire to reſt as ſoon as it becomes dark: they frequently ſleep alſo in the day-time, when the weather is very hot. They are fond of aſſociating together, in conſequence of which, it is not uncommon to find ſeveral houſes empty, and the poſſeſſors of them aſſembled in ſome other houſe, or upon ſome convenient ſpot in the neighbourhood, where they relax themſelves by converſation and various amuſements. Their private diverſions chiefly conſiſt of dancing, ſinging and muſic. When two or three women ſnap their fingers, and ſing in concert, it is called *oobai*; but when there are more, they form ſeveral parties, each of which ſings in a different key, which conſtitutes an agreeable melody, and is termed *heeva*, or *haiva*. The ſongs are generally accompanied with the muſic of their flutes. The dances both of the men and women are performed with an eaſe and grace, difficult to be deſcribed, but which are very pleaſing.

Their marriages could not be exactly aſcertained, either in point of form, or obligation; it is certain, however, that the major part of the men content themſelves with one wife. The chiefs, indeed, commonly have ſeveral women, but only one is conſidered as miſtreſs of the family.

A ſtriking but ſevere inſtance of regard is exhibited in theſe people by the manner in which they are affected on the loſs of their friends and relations. Beſides the *tooge*, and burnt circles and ſcars, they ſtrike a ſhark's tooth into their heads till the blood flows conſiderably, beat their teeth with ſtones, and thruſt ſpears not only through their cheeks into their mouths, but alſo into the inner parts of their thighs, and into their ſides. The more painful operations, however, are only practiſed when they mourn for the deaths of thoſe with whom they were moſt nearly connected.

They wrap up their dead in mats and cloth, and then inter them. The *fiatookas* ſeem to be appropriated to the chiefs and other perſons of diſtinction, as their burial places; but the inferior people have no particular ſpot ſet apart for their interment. It is uncertain what part of the mourning ceremony follows immediately afterwards; but there is ſomething beſides the general one, which is continued for a conſiderable time.

They ſeem to conſider death as a great evil, to avert which they practiſe a very ſingular cuſtom. When Captain Cook, during his ſecond voyage, firſt viſited theſe iſlands, he obſerved, that many of the natives had one or both of their little fingers cut off; of the reaſon of which mutilation, he could not then obtain a ſatisfactory account; but he was now informed, that they perform this operation when they are afflicted with ſome dangerous diſorder, which they imagine may bring them to the grave. They ſuppoſe, that the little finger will be accepted of by the Deity, as a kind of propitiatory ſacrifice ſufficiently efficacious to procure their recovery. In cutting it off, they make uſe of a ſtone hatchet. There is ſcarcely one perſon in ten who is not thus mutilated; and they ſometimes cut ſo cloſe, as to encroach upon that bone of the hand which joins the amputated finger. It is alſo common for the lower claſs of people to cut off a joint of their little finger, on account of the ſickneſs of the chiefs to whom they are reſpectively ſubject.

Theſe people ſeem to have little conception of future puniſhment for ſins committed in the preſent life. They believe, however, that they meet with juſt puniſhment upon earth; and, therefore, put every method in practice to render their divinities propitious. They admit a plurality of deities, all of them inferior to *Kallafootonga*, who they ſay is a female, and the ſupreme author of moſt things, reſiding in the heavens, and directing the wind, rain, thunder, &c. They are of opinion, that when ſhe is much diſpleaſed with them, the productions of the earth are blaſted, many things conſumed by lightning, and themſelves afflicted with ſickneſs and death; but that when her anger abates, every thing is immediately reſtored to its former ſtate. Among their ſubordinate deities, they mentioned *Futtafaihe*, or *Footafaoa*, who has the adminiſtration of the ſea, and its productions; *Toofoua-boolootoo*, god of the clouds and fog; *Talletehoo*, *Mattaba*, *Tareeuva*, and others. The ſame ſyſtem of religion does not extend all over the Friendly Iſlands; the ſupreme deity of Hapaee, for inſtance, being called *Alo Alo*. They entertain very abſurd opinions relative to the power and various attributes of theſe beings, who they ſuppoſe have, after death, no further concern with them.

Their ſentiments are more juſt reſpecting the immortality and immateriality of the ſoul, which they call life, the living principle, or an *Otooa*, that is a divinity. They imagine, that, immediately after death, the ſouls of their chiefs are ſeparated from their bodies, and go to a delightful region called *Bolotoo*, the god of which is named *Goleho*. By this *Goleho*, they probably perſonify death. His country, according to their mythology, is the general repoſitory of the dead; and thoſe who are once conveyed thither, are no more ſubject to death, but feaſt on all the favourite productions of their native ſoil, with which this bliſsful abode is plentifully furniſhed.

niſhed. As for the ſouls of people of an inferior claſs, they are ſuppoſed by them to ſuffer a kind of tranſmigration; or are eaten up, they ſay, by a bird called *louta*, which walks on the graves with that intent.

They do not worſhip any viſible part of the creation, or any things made by their own hands. They make no offerings of dogs, hogs, or fruit, unleſs emblematically. But there ſeems to be no reaſon to doubt of their offering up human ſacrifices. Their *fiatookas* are, in general, burying-grounds and places of worſhip: ſome of them, however, appear to be appropriated only to the former purpoſe: but theſe are ſmall, and greatly inferior to the reſt.

Little information could be obtained as to their mode and form of government. A ſubordination, reſembling the feudal ſyſtem of our anceſtors in Europe, is eſtabliſhed among them; but of its ſubdiviſions, and the conſtituent parts, we are ignorant. Though ſome of them aſſerted, that the king's power is unbounded, and that he has the abſolute diſpoſal of the lives and properties of his ſubjects; yet the few circumſtances that offered themſelves to our obſervation, contradicted, rather than confirmed, the idea of deſpotic ſway. Mareewagee, Feenou, and Old Toobou, acted each the part of a petty ſovereign, and ſometimes even counteracted the meaſures of the king. Nor was his court ſuperior in ſplendor to thoſe of Old Toobou and Mareewagee, who, next to his majeſty, were the moſt potent chiefs in theſe iſlands; and next after them, Feenou appeared to ſtand higheſt in rank and authority. But, how independent ſoever of the king the principal men may be, the inferior people are totally ſubject to the will of the chiefs to whom they ſeverally appertain.

That part of the country called Tongataboo is divided into a great number of diſtricts, each of which has its peculiar chiefs, who diſtributes juſtice, and decides diſputes within his own territory. Moſt of theſe chieftains have eſtates in other iſlands, whence they procure ſupplies. The king, at ſtated times, receives the product of his diſtant domains at Tongataboo, which is not only the uſual place of his reſidence, but the abode of moſt perſons of diſtinction among theſe iſlands. Its inhabitants frequently call it the Land of Chiefs, and ſtigmatize the ſubordinate iſles with the appellation of Lands of Servants.

They ſtyle their chiefs Lords of the earth, and alſo of the ſun and ſky; and great deference, not to ſay worſhip, is paid to them. The royal family aſſume the name of Futtafaihe, from the god diſtinguiſhed by that appellation, who is probably conſidered by them as their titular patron. The king's peculiar title is ſimply *Tooee Tonga*. The order and decorum obſerved in his preſence, and likewiſe in that of the other chiefs, are admirable. Whenever he ſits down, all the attendants ſeat themſelves before him, forming a ſemi-circle, and leaving a ſufficient ſpace between them and him, into which no one, unleſs he has particular buſineſs, preſumes to come. Nor is any one ſuffered to ſit or paſs behind him, or even near him, without his permiſſion. When a perſon wiſhes to ſpeak to his majeſty, he comes forward, and having ſeated himſelf before him, delivers in a few words what he has to ſay; then, after being favoured with an anſwer, retires. If the king ſpeaks to any one, the latter gives an anſwer from his ſeat, unleſs he has to receive an order; in which caſe he riſes from his place, and ſeats himſelf croſs-legged before his majeſty. To ſpeak to the king ſtanding, would here be conſidered as a great mark of unpolite behaviour.

Theſe people have not been excelled by any of the civilized nations in implicit obedience to the commands of their chiefs, in decorum and order of behaviour, as well as in harmony and unanimity. Such a behaviour manifeſts itſelf in a remarkable manner, whenever their chiefs harangue a body of them aſſembled together, which frequently happens. The greateſt attention, and moſt profound ſilence are obſerved during the harangue; nor is there ever ſeen a ſingle inſtance of any one preſent ſhewing ſigns of being diſpleaſed, or ſeeming in the leaſt inclined to diſpute the declared will of the ſpeaker. It is a peculiar privilege annexed to the perſon of the king, not to be punctured, or circumciſed, or rather ſuperciſed, as his ſubjects are. Whenever he walks out, all who meet him muſt ſit down till he has paſſed. No perſon is ſuffered to be over his head; but, on the contrary, all muſt come under his feet.

The following is the method of doing homage to their ſovereign, and the other chiefs: the perſon who is to pay obeiſance, ſquats down before the great perſonage, and bows the head down to the ſole of his foot, which he taps or touches with the under and upper ſide of the fingers of each hand; then riſing up, he retires. His majeſty cannot refuſe any one who is deſirous of paying him this homage, which is called by the natives *moe moea*; for the people frequently think proper to ſhew him theſe marks of ſubmiſſion when he is walking; and he is on theſe occaſions obliged to ſtop, and hold up one of his feet behind him, till they have performed this reſpectable ceremony. The hands, after having been thus applied, become, in ſome caſes, uſeleſs for a little time; for, till they are waſhed, they muſt not touch food of any ſort. This prohibition, in a country where water is far from being plentiful, would be attended with inconvenience, if a piece of any juicy plant, which they can immediately procure, being rubbed over the hands, did not ſerve for the purpoſe of purification. When the hands are in this ſituation, they term it *taboo rema*; the former word generally ſignifying forbidden, and the latter implying hand. When the *taboo* is incurred, by doing homage to a perſon of rank, it may thus eaſily be waſhed off; but in ſeveral other caſes, it muſt continue for a certain period. Women, who have been *taboo rema*, are not fed by themſelves, but by others. The interdicted perſon, after a limited time has elapſed, waſhes herſelf in one of their baths, which are in general dirty ponds of brackiſh water. She then waits upon the ſovereign, and having paid the cuſtomary obeiſance, takes hold of his foot, which ſhe applies to her ſhoulders, breaſt, and other parts; he then embraces her on both ſhoulders, and ſhe immediately retires, purified from her uncleanneſs. If it be always neceſſary to have recourſe to his majeſty for this purpoſe, it may be one reaſon of travelling from one iſland to another.

Divers ſignifications ſeem to be annexed to the word *taboo*. They call human ſacrifices *tangata taboo*; and when any particular thing is prohibited to be eaten, or made uſe of, they ſay it is *taboo*. If the king goes into a houſe belonging to one of his ſubjects, that will, in conſequence, become *taboo*, and can never be again inhabited by the owner of it; ſo that, wherever his majeſty travels, there are houſes peculiarly aſſigned for his accommodation. A certain perſon is appointed as an inſpector of all the produce of the iſland, who takes care that each individual ſhall cultivate and plant his quota, at the ſame time directing what ſhall, and what ſhall not, be eaten. By ſo prudent a regulation, they take effectual precautions againſt a famine; ſufficient ground is employed in raiſing proviſions; and every article is ſecured from unneceſſary conſumption. By another good regulation, an officer is appointed to ſuperintend the police, whoſe buſineſs it is to puniſh all delinquents; he is alſo generaliſſimo, or commander in chief of the forces of the iſlands. If this commander ſhould act inconſiſtent with the duties of his office, or govern in ſuch a manner as may be injurious to the public welfare, he would, by the collective body of the people, be depoſed from his ſovereignty, and put to death. A monarch thus ſubject to controul and puniſhment for abuſe of power, cannot juſtly be deemed deſpotic.

On a review of theſe iſlands, and the remote diſtance at which ſome of them are ſituated from the ſeat of government, we might be led to ſuppoſe that many efforts would have been made to throw off the yoke of ſubjection; but ſuch a circumſtance never happens. One reaſon of their not being thus embroiled in domeſtic commotions may be this; that all the principal chiefs take up their reſidence at Tongataboo. They alſo ſecure the dependence of the other iſles, by the deciſive celerity of their operations; for if a ſeditious and popular man ſhould ſtart up in any of them, the commander is immediately diſpatched thither to put him to

death, by which means they prevent any conſiderable inſurrection.

Their chiefs ſeem to have nearly as many different claſſes as there are among us; but few, comparatively ſpeaking, are lords of extenſive diſtricts of territory. It is ſaid, that when a perſon of property dies, all his poſſeſſions devolve on the ſovereign; but that it is cuſtomary to give them to the eldeſt ſon of the deceaſed, with this condition annexed, that he ſhould provide out of the eſtate for the other children. The crown is hereditary; and it is known, from a particular circumſtance, that the Futtafaihes have reigned, in a direct line, for the ſpace of at leaſt one hundred and thirty-five years; which have elapſed between our countrymen viſiting theſe iſlands, and the diſcovery of them by Taſman.

It was found upon inquiring of them, whether any traditional account of the arrival of Taſman's ſhips had been preſerved among them till this time, that this hiſtory had been delivered down to them, from their anceſtors, with great accuracy: for they ſaid, that his two ſhips reſembled ours, and alſo mentioned the place where they had lain at anchor, their having continued but a few days, and their quitting that ſtation to go to Annamooka; and, for the purpoſe of informing us how long ago this affair had happened, they communicated to us the name of the Futtafaihe who then reigned, and thoſe who had ſucceeded him in the ſovereignty, down to Poulaho, who is the fifth monarch ſince that time.

Rank of precedence ever appeared among them a matter of great difficulty to aſcertain. It was generally ſuppoſed that the preſent ſovereign of the Friendly Iſles had the higheſt rank of any perſon in his dominions. But it was found to be otherwiſe; for Latoolibooloo and three women are ſuperior, in ſome reſpects, to Poulaho himſelf. Theſe great perſonages are diſtinguiſhed by the title of *Tammaha*, which implies a chief. The late king, father of Poulaho, left behind him a ſiſter of equal rank, and older than himſelf; ſhe, by a native of Feejee, had a ſon and two daughters; and theſe three perſons, as well as their mother, are of higher rank than the king. Endeavours were made to diſcover the reaſon of this pre-eminence of the *Tammahas*, but without effect. The mother, and one of her daughters, named Tooeela-Kaipa, reſided at Vavaoo. The other daughter, called Moungoula-kaipa, and Latooliboolo, the ſon, dwelt at Tongataboo. Latoolibooloo was ſuppoſed, by his countrymen, to be diſordered in his intellects.

The moſt diſcerning part of our countrymen ſay, that the language of the natives of the Friendly Iſlands bears a ſtriking reſemblance to thoſe of New Zealand, of Otaheite, and the Society Iſles. The pronunciation of theſe people differs, indeed, in many inſtances, from that both of Otaheite and New Zealand; but, notwithſtanding that, a great number of words are either very little changed, or exactly the ſame. The language, as ſpoken by the Friendly Iſlanders, is ſufficiently copious to expreſs all their ideas; and beſides being tolerably harmonious in common converſation, is eaſily adapted to the purpoſes of muſic. They have terms to ſignify numbers as far as an hundred thouſand, but they either would not, or could not reckon beyond that number.

At the Friendly Iſlands the tides are more conſiderable than at any other of Captain Cook's diſcoveries in this ocean, that are ſituate within either of the tropics. At Annamooka, the tide riſes and falls about ſix feet upon a perpendicular. At Tongataboo it riſes and falls four feet and three quarters on the full and change days, and three feet and a half at the quadratures. The latitude of that part of Tongataboo, where our countrymen erected an obſervatory, and which was near the middle of the north ſide of the iſland, is, according to the moſt accurate obſervations, 21 deg. 8 min. 19 ſec. ſouth; and its longitude 184 deg. 55 min. 18 ſec. eaſt.

ROTTERDAM, *called* ANNAMOOKA *by the Natives.*

Diſpoſition, Cuſtoms, and Manners peculiar to the Inhabitants.

THIS iſland was diſcovered by Taſman in the ſame year with the former; it was alſo named by him. It lies in latitude 20 deg. 15 min. ſouth, and longitude 174 deg. 31 min. weſt. The ſhore conſiſts of a ſteep, rugged coral rock, about nine or ten feet high; but there are two ſandy beaches, which are defended from the ſea by a reef of the ſame kind of rock. In the centre of the iſland is a ſalt water lake, in breadth about a mile and a half. On the riſing parts, and eſpecially towards the ſea, the ſoil is either of a blackiſh mould or reddiſh clay, though not a ſtream of water was to be found upon the iſland but what had a brackiſh taſte.

With reſpect to the perſons, diſpoſitions, dreſs, manners, cuſtoms, language, &c. of the inhabitants, they are almoſt the ſame here as thoſe of the natives of Middleburgh, and indeed of the Friendly Iſlands in general, as before deſcribed. Upon the whole, the land appears to be well cultivated, and if ſome parts lie waſte, the deſign is evidently that they might recover that ſtrength which had been exhauſted by too frequent culture. The chief plantations were yams and plantains. Bread fruit and cocoa-trees are alſo interſperſed without regular order, but are chiefly found near the habitations of the natives. The iſland is in general covered with luxuriant trees and buſhes, but particularly thoſe parts round the lake, and towards the ſea.

The inhabitants gave proof of that courteous diſpoſition from which their country is denominated, to all the ſtrangers they met from our veſſels, bowing their heads, and uſing the expreſſion. *lelei woa*, good friend, or ſome word of that import. They readily undertook to conduct into the receſſes of their country ſuch as applied to them, climbed the higheſt trees to procure them flowers, and took to the water, like ſpaniels, after birds that were ſhot: they pointed out the fineſt plants, and gave them their proper names; and whenever any intimation was given, that ſpecimens of a certain kind of plant were wanted, they would go to any diſtance to procure ſome.

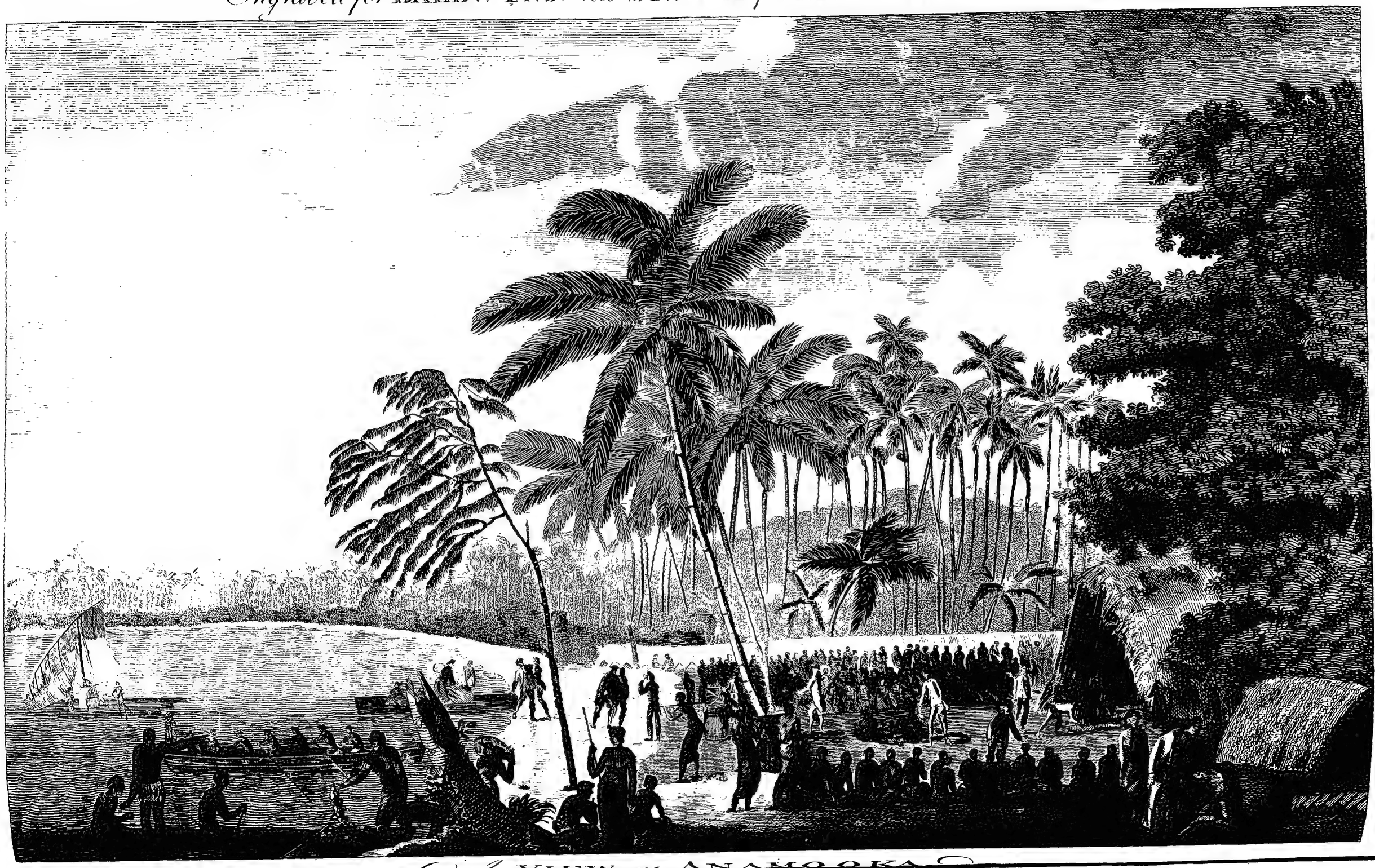
Their canoes they manage with the greateſt agility, and ſwim with ſurpriſing eaſe. Their common trailing canoes are neatly made, and curiouſly poliſhed. Theſe conſiſt of two, faſtened to a tranſverſe platform of planks, in the midſt of which they erect an hut, where they place their goods, their arms and utenſils, and where they paſs great part of their time. They have alſo holes which give into the body of each canoe: their maſts are ſtraight poles, which can be ſtruck at pleaſure; and their ſails are very large and triangular, but not very proper to make way before the wind. Their cordage, in general, is excellent, and they have alſo contrived a very good ground tackle, conſiſting of a ſtrong rope, with large ſtones at the end, by means of which they come to an anchor.

It appeared, from the inquiry of a great number of the natives, on the arrival of the veſſel in the iſland, that the fame of theſe voyagers had already reached this ſpot. They ſupplied their European viſitors with plenty of fruit and roots. A few fowls, and one or two ſmall pigs, were all the animal food procured in this place.

On the firſt viſit no king was diſtinguiſhed amongſt theſe people, and their method of government was entirely unknown. A young dog and a bitch were left here, as they had no ſuch animal among them, and were the firſt of thoſe they ſaw. The people here are more afflicted with the leproſy, or ſome ſcrophulous diſorder, than at any of the other iſlands we had ſeen.

Re-viſiting theſe iſlands in 1777, Captain Cook reſumed the ſame ſtation for anchorage as he had before occupied, and, as he thought, moſt probably in the ſame place where the firſt diſcoverer of this and ſome of the neighbouring iſlands anchored in 1643. The officers ſometimes amuſed themſelves in walking up the country, and ſhooting wild ducks, reſembling our widgeon, which are very numerous on the ſalt lake, as well as on the pool where water was procured. They found, in theſe excurſions, that the inhabitants frequently deſerted their houſes to repair to the trading place, without entertaining the leaſt ſuſpicion that ſtrangers would take away or deſtroy any property that belonged to them. From this circumſtance, it might be ſuppoſed, that moſt of

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VIEW of ANAMOOKA

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A BOXING MATCH in HAPAEE

Portrait of A MAN of MANGEA

of the natives were ſometimes collected on the beach, and that there would be no great difficulty in forming an accurate computation of their number; but the continual reſort of viſitors from other iſlands rendered it impoſſible. However, as they never ſaw more than a thouſand perſons collected at one time, it may be reaſonably ſuppoſed, that there are upon the iſland about twice the number.

Every mark of civility was ſhewn by the natives, as on a former occaſion, to their European viſitors. In the courſe of a few days they were viſited by a great chief from Tongataboo, or Amſterdam, whoſe name was Feenou, and to whom the commander was introduced as king of all the Friendly Iſles. He was alſo given to underſtand, that on his arrival a canoe had been diſpatched to Tongataboo with the news; in conſequence of which, this chief immediately paſſed over to Annamooka. When the Britiſh commander went to pay this great man a viſit, having firſt received a preſent of two fiſh from him, brought on board by one of his ſervants, he came up to him immediately on his landing. He appeared to be about thirty years of age, tall, but thin, and had more of the European features than had been ſeen before. Captain Cook, after the firſt ſalutation, aſked if he was the king; for, notwithſtanding the information he had received, finding he was not the man he had remembered to have ſeen under that character during a former voyage, he began to entertain doubts. Taipa, a friendly chief, who had accompanied him ſince his laſt arrival, officiouſly anſwered for him, and mentioned many iſlands of which he ſaid Feenou was the ſovereign. The monarch, and five or ſix of his attendants, having done the European viſitor the honour of attending him on board, he gave ſuitable preſents to them all, and having entertained them in ſuch a manner as he thought would be moſt agreeable, attended them on ſhore in the evening, and received a return for the preſents he had made.

A recital of the following event will convey ſome idea of the extent of the authority exerciſed here over the common people, very little of which was known before. While Feenou was on board the ſhip, an inferior chief, for what reaſon our people on ſhore did not know, ordered all the natives to retire from the poſt they occupied. Some of them having ventured to return, he took up a large ſtick and beat them moſt unmercifully. He ſtruck one man on the ſide of the face with ſo much violence, that the blood guſhed out of his mouth and noſtrils, and after laying ſome time motionleſs, he was removed from the place in convulſions. The perſon who had inflicted the blow, being told that he had killed the man, only laughed at it; and it was evident he was not in the leaſt ſorry for what had happened. It was heard afterwards, however, that the poor ſufferer had been ſo fortunate as to recover. One of the natives having ſtolen a large junk ax out of the ſhip on the firſt day of arrival, opportunity was taken of an invitation to apply to Feenou to exert his authority to get it reſtored; and ſuch was the effect of his mandate, that it was brought on board before the captain quitted the coaſt.

The iſlanders, on this ſecond viſit, gave frequent proofs of their expertneſs in theft: and it is remarked from experience, that even ſome of their chiefs did not think this profeſſion beneath them; for one of them was detected carrying out of the ſhip, concealed under his clothes, the bolt belonging to the ſpun-yarn winch, for which he was ſentenced by the commander to receive a dozen laſhes, and kept in confinement till he paid for his liberty. Their ſervants, or ſlaves, however, were ſtill employed in this dirty work, and it ſeems, at the inſtigation of their maſters, who, nevertheleſs, when any of them happened to be caught in the act, ſo far from interceding for them, would adviſe the Europeans to kill them. As this was a puniſhment they did not chooſe to inflict, and flogging ſeemed to make no greater impreſſion on them than it would have done on the main-maſt, a mode of treatment was deviſed which was thought to have had ſome effect. The delinquents were put under the hands of the barber, who completely ſhaved their heads; thus pointing them as objects of ridicule to their countrymen, and enabling our people, by keeping them at a diſtance, to deprive them of future opportunities for a repetition of their rogueries.

So fond was Feenou of aſſociating with his European friends, that he viſited them daily, and gave the ſtrongeſt proofs of his eſteem and reſpect. But the commander, finding that the iſland was exhauſted of almoſt every article of food that it afforded, determined to proceed directly to Tongataboo. Feenou, underſtanding his reſolution, importuned him ſtrongly to alter his plan, to which he expreſſed as ſtrong an averſion as if he had ſome particular intereſt to anſwer by diverting him from it. In preference to it, he warmly recommended an iſland, or rather a group of iſlands, called Hapaee, lying to the north-eaſt, where he aſſured him he might obtain a plentiful ſupply of every refreſhment in the eaſieſt manner; and, to add weight to his advice, he engaged to attend his new friends thither in perſon. Arguments ſo founded could not fail of having full weight, and Hapaee was accordingly made choice of for the next ſtation. Indeed, as it had never been viſited by any European ſhips, the examination of it became an object of importance to the commander.

THE ISLAND OF HAPAEE.

Various Forms, Ceremonies, and Entertainments.

NORTHWARD and north-eaſt of Annamooka, and in the direct track to Hapaee, whither our voyagers were now bound, the ſea is ſprinkled with a great number of very ſmall iſles. As from the ſhoals and rocks adjoining to this group there was no aſſurance that there was a free or ſafe paſſage for large veſſels, though the natives ſailed through the intervals in their canoes, it was deemed expedient to go to the weſtward of the above iſlands; the courſe was framed N. N. W. towards Kao and Toofa, the two moſt weſterly iſlands in ſight, and remarkable for their great height. Theſe iſles lie ſcattered at unequal diſtances, and are in general nearly as high as Annamooka. Moſt of them are entirely clothed with trees, amongſt which are many cocoa-palms; and each forms a proſpect like a beautiful garden placed in the ſea.

Our navigators, on the firſt ſight of Hapaee, judged it to be low land, from the trees only appearing above the water. On a nearer view, they could ſee it plainly forming three iſlands, almoſt of an equal ſize; and ſoon after, a fourth to the ſouthward, as large as the others. Each ſeemed to be about ſix or ſeven miles long, and of a ſimilar height and appearance. The northernmoſt of them is called Haanno, the next Foa, the third Lefooga, and the ſouthernmoſt Hoolaiva; but all four are included under the general name of Hapaee.

When the European veſſels came to an anchor at Hapaee, they were viſited by the natives, and ſurrounded by a multitude of their canoes, filled alſo with them. They brought from the ſhore hogs, fowls, fruit and roots. Feenou and Omai having come on board after it was light, in order to introduce the commander to the people of the iſland, he accompanied them on ſhore for that purpoſe, landing at the north part of Lefooga, a little to the right of the ſhip's ſtation. Being aſked how long he intended to ſtay, and replying five days, Taipa was ordered to proclaim to the people, as by Omai, his interpreter, he was given to underſtand, that they were all, both old and young, to look upon the viſitor before them as a friend, who intended to remain with them a few days; that, during his ſtay, they muſt not ſteal any thing, nor moleſt him any other way, and that it was expected they would bring hogs, fowls, fruit, &c. to the ſhips, where they would receive in exchange for them a great variety of articles which he enumerated. Taipa then took occaſion to ſignify to the commander, that it was neceſſary he ſhould make a preſent to the chief of the iſland, whoſe name was Earoupa; in conſequence of which ſuch articles were preſented him as far exceeded his expectation. Feenou then ordered Earoupa to ſit by him, and to harangue the people as Tapia had done before him, and to the ſame effect.

The ſupply of proviſions at this place was copious; for, in the courſe of one day, our people got by barter along-ſide the ſhips about twenty ſmall hogs, beſides a large quantity of fruit and roots. The commander was informed, that on his firſt land-

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ing in the morning a man came off to the ſhips, and ordered every one of the natives to go on ſhore. Probably this was done with a view to have the whole body of the inhabitants preſent at the ceremony of his reception; for when that was over, multitudes of them returned back to the ſhip.

Soon after, Feenou, attended by Omai, came on board to require the preſence of the commander upon the iſland. In landing, he was conducted to the ſame place where he had been ſeated the day before, and where, ſeeing a large concourſe of people already aſſembled, he conjectured that ſomething more than ordinary was in agitation, but could obtain no information as to particulars. He had not been long ſeated before near an hundred of the natives appeared in ſight, and advanced laden with yams, bread-fruit, cocoa-nuts and ſugar-canes. They depoſited their burdens in two heaps or piles, upon the left hand. Soon after arrived a number of others, bearing the ſame kind of articles, which were collected into two piles on the right: to theſe were tied two pigs and ſix fowls; and to thoſe upon the left-hand, ſix pigs and two turtles. Earoupa ſeated himſelf before the ſeveral articles to the left, and another chief before thoſe on the right; they being, as was judged, the two chiefs who had collected them by order of Feenou, who ſeemed to be as implicitly obeyed here as he had been at Annamooka; and, in conſequence of his commanding ſuperiority over the chiefs of Hapaee, had laid this tax upon them for the preſent occaſion.

This munificent collection of proviſion being laid down in order, and diſpoſed to the beſt advantage, the bearers of it joined the multitude, who formed a large circle round the whole. Preſently a number of men entered the circle, armed with clubs made of green branches of the cocoa-nut tree. Theſe paraded about for a few minutes, and then retired, the one half to the one ſide, and the other half to the other, ſeating themſelves before the ſpectators. Soon after they ſucceſſively entered the liſts, and entertained them with ſingle combats. One champion riſing up, and ſtepping forward from one ſide, challenged thoſe on the other ſide, by expreſſive geſtures more than by words, to ſend one of their body to oppoſe him. If the challenge was accepted, the two combatants put themſelves in proper attitudes, and then began the engagement, which continued till one or other owned himſelf conquered, or till their weapons were broken. As ſoon as each combat was over, the victor ſquatted himſelf down oppoſite the chief, then roſe up and retired. At the ſame time ſome old men, who ſeemed to ſit as judges, gave their plaudits in a few words; and the multitude, eſpecially thoſe on the ſide to which the victor belonged, celebrated the glory he had acquired in two or three loud huzzas. During the intervals of ſuſpenſion from this entertainment, there were both wreſtling and boxing matches: the latter differed very little from the method practiſed by the Engliſh.

Our people were, however, moſt ſurpriſed on ſeeing two luſty wenches ſtep forth, and begin boxing without ceremony, and with as much art as the men. This conteſt, however, did not laſt above half a minute before one of them gave it up. The conquering heroine received the ſame applauſe from the ſpectators, which they beſtowed upon the ſucceſsful combatants of the other ſex. The Europeans expreſſed ſome diſlike at this entertainment, which, however, did not prevent two other females from entering the liſts. They ſeemed to be girls of ſpirit, and would certainly have given each other a good drubbing, if two old women had not interpoſed to part them. All the combats were exhibited in the midſt of at leaſt three thouſand people, and were conducted with the greateſt good-humour on all ſides; though ſome of the champions, women as well as men, received blows which they muſt have felt for ſome time afterwards.

When the diverſions were ended, the chief gave the commander to underſtand, that the heaps of proviſion on the right-hand were a preſent to Omai; and thoſe on the left-hand, being about two-thirds of the whole quantity, were given to himſelf. He aſſured him that a guard would be needleſs, as not the ſmalleſt article would be taken away by the natives. So, indeed, it proved; for when the proviſions were removed on board, not a cocoa-nut was miſſing. It was remarked, that this preſent of Feenou excelled any that had been made the commander by any of the ſovereigns of the various iſlands he had viſited in the Pacific Ocean. His liberality was compenſated by the beſtowal of ſuch commodities as were ſuppoſed to be moſt valuable in his eſtimation.

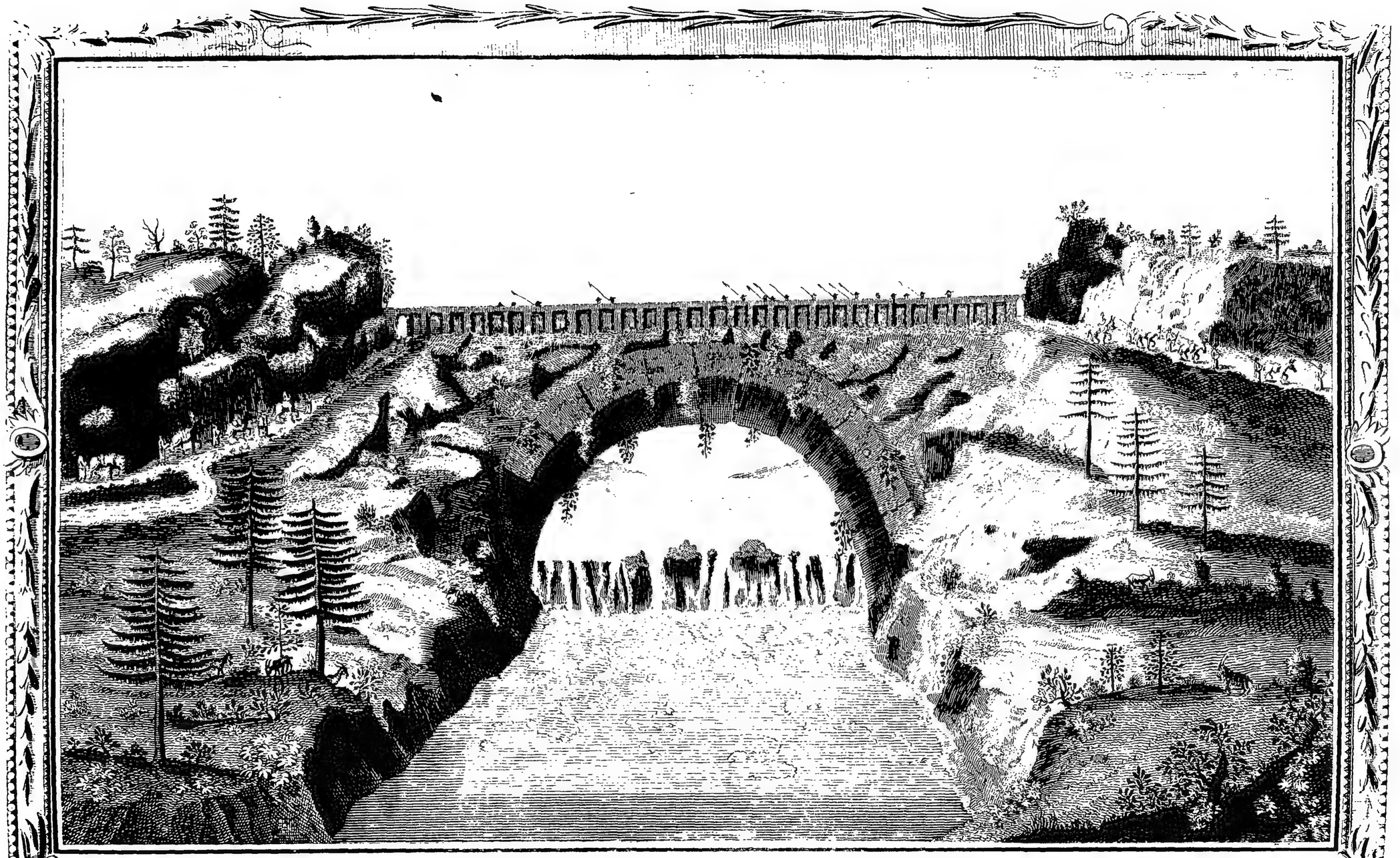
This chief having expreſſed a deſire to ſee the marines go through their military exerciſe, they were accordingly ordered on ſhore from both ſhips. After they had performed various evolutions, and fired ſeveral vollies to the gratification of the ſpectators, the chief entertained his viſitors, in his turn, with an exhibition which, as acknowledged by all, was performed with dexterity and exactneſs, far ſurpaſſing the ſpecimen the Europeans had given of their military manœuvres. This was a dance performed by men, and in which no leſs than one hundred and five perſons bore their parts. Each of them had in his hand an inſtrument neatly made, in ſhape reſembling a paddle, of two feet and an half in length, with a ſmall handle and a thin blade, ſo that they were very light. With this inſtrument they made many and various flouriſhes, each of which was accompanied with a different attitude of the body, or a different movement.

At firſt, the performers ranged themſelves in three lines, and by various evolutions each man changed his ſtation in ſuch a manner, that thoſe who had been in the rear came into the front. Nor did they remain long in the ſame poſition; but theſe changes were made by pretty quick tranſitions. At one time they extended themſelves in one line; they then formed into a ſemicircle; and, laſtly, into two ſquare columns. While this laſt movement was executing, one of them advanced, and performed an antic dance before the commander, with which the whole ended. It was the general opinion of the party preſent, that ſuch a performance would have met with univerſal applauſe upon an European ſtage; and it ſo far exceeded any attempt our people had made to entertain them, that they ſeemed to plume themſelves upon their ſuperiority in this particular. They held none of our muſical inſtruments in the leaſt eſteem, except the drum. The French horns, in particular, ſeemed to be held in great contempt; for they would not pay the leaſt attention to them, either here, or at any other of the iſlands.

In order to give the natives a more favourable opinion of Engliſh amuſements, and to have their minds fully impreſſed with a ſenſe of our ſuperior attainments, the commander directed ſome fireworks to be prepared, and after dark cauſed them to be played off in the preſence of Feenou, the other chief, and a vaſt concourſe of their people. They ſucceeded in general ſo well as to anſwer the end propoſed. The water and ſky-rockets, in particular, pleaſed and aſtoniſhed them.

Feenou had prepared for his gueſts another entertainment of dances, as a prelude to which a band of muſic, or chorus of eighteen men, ſeated themſelves before them in the centre of the circle compoſed by the numerous ſpectators, the area of which was to be the ſcene of the exhibitions. Four or five of this band had pieces of large bamboo, from three to five or ſix feet long, each managed by one man, who held it nearly in a vertical poſition, the upper end open, but the other cloſed by one of the joints. With this cloſe end the performers kept conſtantly ſtriking to the ground, though ſlowly, thus producing different notes, according to the different lengths of the inſtruments, but all of them of the hollow or baſe ſort; to counteract which, a perſon kept ſtriking, quickly and with two ſticks, a piece of the ſame ſubſtance, ſplit and laid along the ground, and by that producing a tone as acute as thoſe proceeding from the others were grave. The reſt of the band, as well as thoſe who performed on the bamboo, ſung a ſlow and ſoft air, which ſo tempered the harſher notes of the above inſtruments, that no by-ſtander, however accuſtomed to hear the moſt perfect modulations of ſweet ſounds, could avoid confeſſing the vaſt power and pleaſing effect of this ſimple harmony.

After this concert had continued about a quarter of an hour, twenty women entered the circle. Moſt



View of the FLYING BRIDGE, *over the* RIVER WHANG-HO *in China.*

of them had upon their heads garlands of crimſon flowers of China roſe, or others; and many of them had ornamented their perſons with leaves of trees, cut with great nicety about the edges. They formed a circle round the chorus, turning their faces towards it, and began by ſinging a ſoft air, to which reſponſes were made by the chorus in the ſame tone, and theſe were repeated alternately. All this while the women accompanied their ſong with ſeveral very graceful motions of their hands towards their faces, and in other directions, at the ſame time making conſtantly a ſtep forward, and then back again with one foot, while the other was fixed. They then turned their faces to the aſſembly, ſung ſome time, and retreated ſlowly in a body to that part of the circle which was oppoſite to the ſpot where the principal ſpectators ſat. After this, one of them advanced from each ſide, meeting and paſſing each other in the front, and continuing their progreſs round till they came to the reſt. On which two advanced from each ſide; two of whom alſo paſſed each other, and returned as the former; but the other two remained, and to theſe came one from each ſide by intervals, till the whole number had again formed a circle about the chorus. They now changed their manner of dancing to a quicker meaſure, in which they made a kind of half turn by leaping, and clapped their hands and ſnapped their fingers, repeating ſome words in conjunction with the chorus.

Towards the end, as the quickneſs of the muſic increaſed, their geſtures and attitudes were varied with wonderful vigour and dexterity; and ſome of their motions, by our countrymen, might be deemed indecent: though probably this part of the performance was not meant to convey any wanton ideas, but merely to diſplay the aſtoniſhing variety of their movements. Another exhibition followed, performed by fifteen men; and though ſome of them were old, time ſeemed to have robbed them of but little of their agility. They were diſpoſed in a kind of circle, divided at the front. Sometimes they ſung ſlowly, in concert with the chorus, making ſeveral graceful motions with their hands, but differing from thoſe of the women; at the ſame time inclining the body alternately to either ſide, by raiſing one leg outward, and reſting on the other; the arm of the ſame ſide being alſo ſtretched upwards. They then recited ſentences, which were anſwered by the chorus; and occaſionally increaſed the meaſure of the dance, by clapping their hands and quickening the motions of the feet. Towards the concluſion, the rapidity of the muſic and dancing ſo much increaſed, that the different movements were hard to be diſtinguiſhed.

After the concluſion of the dance, twelve other men advanced, placing themſelves in double rows, fronting each other. On one ſide was ſtationed a kind of prompter, who repeated ſeveral ſentences, to which reſponſes were made by the performers and chorus. They ſung and danced ſlowly; and gradually grew quicker, like thoſe whom they had ſucceeded.

The next that exhibited themſelves were nine women, who ſat down oppoſite the hut where the chief had placed himſelf. A man immediately roſe, and gave the firſt of theſe women a blow on the back with both his fiſts joined. He treated the ſecond and third in the ſame manner; but when he came to the fourth, he ſtruck her upon the breaſt. Upon ſeeing this, a perſon inſtantly riſing from among the crowd, knocked him down with a blow on the head, and he was quietly carried away. But this did not excuſe the other five women from ſo extraordinary a diſcipline; for they were treated in the ſame manner by a perſon who ſucceeded him.

When theſe nine women danced, their performance was twice diſapproved of, and they were obliged to repeat it again. There was no great difference between this dance and that of the firſt women, except that theſe ſometimes raiſed the body upon one leg, and then upon the other, alternately, by a ſort of double motion. Soon after a perſon entered, making ſome ludicrous remarks on what had been exhibited, which extorted a burſt of laughter from the crowd. The company had then a dance by the attendants of Feenou: they formed a double circle, of twenty-four each, round the chorus, and joined in a gentle ſoothing ſong, accompanied with motions of the head and hands. They alſo began with ſlow movements, which gradually became more and more rapid, and finally cloſed with ſeveral very ingenious interchanges of the two circles.

A dance concluded the entertainments of this remarkable night; and herein the principal people preſent exhibited: and it was performed with ſo much ſpirit, and ſo great exactneſs, that they met with univerſal approbation. The native ſpectators, who, no doubt, were perfect judges whether the ſeveral performances were properly executed, could not with-hold their applauſes of ſome particular parts, and even a ſtranger who never ſaw the diverſion before, felt at this time a ſimilar ſatisfaction.

Theſe dances were performed in an open ſpace amongſt the trees, juſt by the ſea, with lights at ſmall intervals placed round the inſide of the circle. The concourſe of people was pretty large, though not equal to the number aſſembled when the marines went through their exerciſe. Some gueſſed there might be about five thouſand perſons preſent on this occaſion.

On the next day the commander took a tour into the iſland of Lefooga, of which he was deſirous to obtain ſome knowledge, and found it to be in ſeveral reſpects ſuperior to Annamooka. The plantations were more numerous and more extenſive. In many places, indeed, towards the ſea, eſpecially on the eaſt ſide, the country is ſtill waſte, which is owing probably to the ſandy ſoil, as it is much lower than Annamooka and its ſurrounding iſles. But towards the middle of the iſland the ſoil was better, and the marks of conſiderable population and of improved cultivation were every where ſeen. The party which went on the excurſion obſerved large ſpots covered with the paper-mulberry trees, and the plantations in general were well ſtocked with ſuch roots and fruits as are the natural produce of the iſland. To theſe ſome addition was made by our countrymen, in ſowing the ſeeds of Indian corn, melons, pumpkins, and the like.

This iſland is not above ſeven miles long, and in ſome places not above two or three broad. The eaſt ſide of it, which is expoſed to the trade wind, has a reef running to a conſiderable breadth from it, on which the ſea breaks with great violence. It is a continuation of this reef that joins Lefooga to Foa, which is not above half a mile diſtant; and at low water the natives can walk upon this reef, which is then partly dry, from one iſland to another. The ſhore itſelf is either a coral rock, ſix or ſeven feet high, or a ſandy beach; but higher than the weſt ſide, which in general is not more than three or four feet from the level of the ſea, with a ſandy beach the whole length of it.

It happened that a party in a walk ſtepped into a houſe where a woman was dreſſing the eyes of a young child who ſeemed blind, the eyes being much inflamed, and a film ſpread over them. The inſtruments ſhe uſed were two ſlender wooden probes, with which ſhe had bruſhed the eyes ſo as to make them bleed. It ſeems worth mentioning, that the natives of thoſe iſlands ſhould attempt an operation of this ſort; though our countrymen entered the houſe too late to deſcribe exactly how this female oculiſt applied the wretched tools ſhe had to work with. However, they ſaw a different operation go on in the ſame houſe, of which they were able to give a tolerable account. They there found another woman ſhaving a child's head with a ſhark's tooth, ſtuck into the end of a piece of ſtick. It was obſerved, that ſhe firſt wetted the hair with a rag dipped in water, applying her inſtrument to that part which had been previouſly ſoaked. The operation ſeemed to give no pain to the child, although the hair was taken off as cloſe as if one of our razors had been employed. A perſon of curioſity amongſt the party, encouraged by what he ſaw, ſoon after tried one of theſe ſingular inſtruments upon himſelf, and found it to be an excellent ſhift. The men of theſe iſlands, however, have recourſe to another contrivance when they ſhave their beards. They perform the operation, as before mentioned, with two ſhells; and ſome amongſt them ſeem to profeſs this trade. It was as common, according to the account of our voyagers, to ſee the ſailors go on ſhore to have their beards ſcraped off, after the

faſhion of Hapaee, as it was to ſee their chiefs come on board to be ſhaved by our barbers.

Near the ſouth end of the iſland Lefooga, was an artificial mount. From the ſize of ſome trees that were growing upon it, and from other appearances, it was ſuppoſed to have been raiſed in remote times. At the bottom of this mount ſtood a ſtone, which muſt have been hewn out of coral rock; it was four feet broad, two and a half thick, and fourteen high, and our people were told by the natives preſent, that not above half its length appeared above ground. They called it *tangata arckee*, (tangata in their language is man, arekee, king) and ſaid that it had been ſet up, and the mount raiſed by ſome of their forefathers, in memory of one of their kings; but they could give no information of the time when it was done.

A party of the ſhip's company that landed at Hoolaiva did not find the leaſt mark of cultivation or habitation upon it, except a ſingle hut, the reſidence of a man employed to catch fiſh and turtle. Uninhabited as Hoolaiva is, an artificial mount, like that at the adjoining iſland, has been raiſed upon it as high as the ſurrounding trees. A large ſailing canoe here came under the commander's ſtern, in which was a perſon named Tuttafaihe, or Poulaho, or both, who, as the natives then on board informed our people, was king of Tongataboo, and was king of all the neighbouring iſlands that we had ſeen or heard of. The commander was ſurpriſed at having a ſtranger introduced to him under that dignified character, which he had been before aſſured belonged to another; but the natives perſiſted in their declaration, and for the firſt time confeſſed Feenou was not the king, but only a ſubordinate chief, though of great power, as he was often ſent from Tongataboo to the other iſlands on warlike expeditions, or to decide differences. However, as it was the intereſt, as well as inclination of the commander to pay court to all the great men, without inquiring into the validity of their aſſumed titles, Poulaho was invited on board; nor was he an unwelcome gueſt, for he brought with him as a preſent two good fat hogs, though not ſo fat as himſelf. If weight of body could give weight in rank or power, he was certainly the moſt eminent man in that reſpect who had been ſeen; for, though not very tall, he was very unwieldy, and almoſt ſhapeleſs with corpulence. He appeared to be a ſedate, ſenſible man, viewed the ſhip and the ſeveral new objects with uncommon attention, and aſked many pertinent queſtions. Poulaho ſoon became as ſolicitous himſelf as his people were, to convince his new friends that he was king, and not Feenou, who had paſſed with them as ſuch; for he ſoon perceived they had ſome doubts about it, which Omai, from his attachment to Feenou, was not very deſirous of removing.

Poulaho ſat down to table, ate little, drank leſs, and, on riſing, deſired the commander to accompany him on ſhore. This was accordingly complied with, after preſenting him with ſuch articles as he was obſerved to value moſt, and were even beyond his expectation to receive. This munificence was however amply compenſated both by preſents and honours, as ſoon as they reached the ſhore. The commander was placed at his ſide, while he received the ſeveral articles his people had got by trading on board the ſhips. At length he ordered every thing to be reſtored to the reſpective owners, except a glaſs bowl, with which he was ſo much pleaſed, that he reſerved it to himſelf. The perſons who brought theſe things to him firſt ſquatted themſelves down before him, then depoſited their ſeveral purchaſes, and immediately roſe up and retired. The ſame reſpectful ceremony was obſerved in taking them away, and not one of them preſumed to ſpeak to him ſtanding.

The commander ſtaid till ſeveral of his attendants left him, firſt paying him obedience, by bowing the head down to the ſoles of his feet, and touching or tapping the ſame with the upper or under ſide of the fingers with both hands. The commander was charmed with the decorum that was obſerved, and declared that he had no where ſeen the like, even amongſt more civilized nations. The king continued to heap favours on his new friend, and, in particular, preſented the commander with one of their caps, which were known to be valued at Otaheite, one of the places of their future deſtination. Theſe caps, or rather bonnets, are compoſed of the tail feathers of the tropic bird, with the red feathers of the paroquets wrought upon them, or jointly with them.

After various courſes, hazards and difficulties, they arrived and landed at Kotoo, in order to examine that iſland. It is ſcarcely acceſſible by boats on account of the coral reefs that ſurround it. It is not more than a mile and a half, or two miles long, and not ſo broad. The north-weſt end of it is low, like the iſlands of Hapaee, but it riſes ſuddenly in the middle, and terminates in reddiſh clayey cliffs at the ſouth-eaſt end about thirty feet high. The ſoil in that quarter is of the ſame ſort as in the cliffs; but in the other parts, it is a looſe black mould. It produces the ſame fruits and roots which were found at the other iſlands, and is tolerably cultivated, though inhabited but thinly.

CHAPTER VII.

ISLANDS BETWEEN THE EQUATOR AND THE SOUTHERN TROPIC.

Their Situation, Productions, Manners of the Natives, and other Particulars.

SUCH of theſe as are comprehended under the liſt of the Friendly Iſlands, will be pointed out and firſt attended to.

We may from the beſt accounts, include not only the group at Hapaee, viſited by our late navigators, but thoſe diſcovered nearly under the ſame meridian to the north, as well as ſome others under the dominion of Tongataboo, which is the capital ſeat of government, though not the largeſt.

This archipelago muſt be very extenſive, for the natives reckoned a great number of iſlands; fifteen of them were ſaid to be very lofty. The principal of thoſe ſeen on the laſt voyage have been deſcribed, viz. Eooa, Annamooka, Hapaee, and Tongataboo.

PLYSTART ISLAND. Taſman firſt ſaw this iſland, and gave it the above name, which ſignifies arrow-tail. This iſland lies in latitude 22 deg. 26 min. ſouth, and longitude 170 deg. 59 min. weſt; it is mountainous, barren, and about two or three miles in circumference.

AMMATTAFOA. This iſland exhibiting the appearance of a thick ſmoke ariſing, and a fire iſſuing from it in the night, it was concluded that there was a volcano upon it, and this opinion was confirmed by information received from the natives that the appearances are conſtant. Near to this iſland is a high peak called Oghoa. They are both inhabited, ſeem barren, and are above twelve leagues from Annamooka.

Captain Cook ſuppoſed that Prince William's Iſlands, diſcovered and ſo named by Taſman, are included in this liſt; and aſſigns as a reaſon, that while he lay at Hapaee, he received information from one of the natives, that at the diſtance of three or four days ſail from thence to the north-weſt, there was a cluſter of ſmall iſlands, and this account correſponds with that given in Taſman's voyage. From the beſt information our late navigators could obtain, the moſt conſiderable in this neighbourhood are Hamod, Vavaoo, and Feejee. Each of theſe was repreſented to them as larger than Tongataboo: our countrymen, in their late voyages, did not viſit them.

HAMOA lies two days ſail north-weſt from Vavaoo. It is ſaid to be the largeſt of all their iſlands; affords harbours and good water, and produces in abundance all the articles of refreſhment that are found at the places our people viſited. Poulaho frequently reſides upon this iſland; and the people of it are in high eſtimation at Tongataboo.

FEEJEE is ſituated in the direction of north-weſt by weſt, about three days ſail from Tongataboo. It abounds with hogs, dogs, fowls, and ſuch fruits and roots as are to be found in any of the others, and

and is much larger than Tongataboo; but not ſubject to its dominion, as the other iſlands of this archipelago are. Feejee and Tongataboo frequently engage in war againſt each other; and the inhabitants of the latter are often ſo much afraid of this enemy, that they bend the body forward, and cover the face with their hands, to expreſs the ſenſe of their own inferiority to the Feejee men. This is, indeed, no matter of ſurpriſe, for thoſe of Feejee have rendered themſelves formidable, by their dexterity in the uſe of bows and ſlings; but more ſo, by their ſavage practice of eating ſuch of their enemies as they kill in battle.

Extreme hunger, ſome ſay, firſt occaſioned men to feed on human fleſh; but where could be the inducement for the Feejee men to continue it in the midſt of plenty? It is held in deteſtation by the inhabitants of Tongataboo, who ſeem to cultivate the friendſhip of their ſavage neighbours of Feejee through fear; though they, occaſionally, venture to ſkirmiſh with them on their own territory, and carry off large quantities of red feathers as trophies. When a profound peace reigns between the two iſlands, they have frequent intercourſe together; though, it is probable, they have not long been known to each other; or, it might be ſuppoſed that Tongataboo, and its neighbouring iſlands, would, before this time, have been ſupplied with a breed of dogs, which are numerous at Feejee, and were not introduced at Tongataboo, when firſt viſited in 1773, by our countrymen.

The complexion of the natives of Feejee, met with here, was a ſhade darker than that of any inhabitants of the other Friendly Iſlands. One of the natives was ſeen, who had his left ear ſlit, and the lobe ſo ſtretched, that it almoſt extended to his ſhoulder; which ſingularity had been obſerved at other iſlands in the South Seas during a former voyage. The Feejee men are much reverenced here; not only on account of their power and cruelty in war, but alſo for their ingenuity; for they greatly excelled the inhabitants of Tongataboo in workmanſhip. Specimens were ſhewn of their clubs and ſpears, which were ingeniouſly carved. Some of their beautifully checquered cloth, variegated mats, earthen pots, and other articles, alſo diſplayed a ſuperiority in the execution.

Theſe people have no other method of expreſſing the diſtance from iſland to iſland, but by mentioning the time required for the voyage in one of their canoes. That this might be aſcertained with ſome preciſion, Captain Cook failed in one of their canoes, and by repeated trials with the log, found that ſhe went cloſe hauled, in a gentle gale, ſeven miles in an hour. He judged from this, they could ſail, with ſuch breezes as in general blow in their ſeas, ſeven or eight miles an hour on an average. Each day, however, is not to be reckoned at twenty-four hours; for when they talk of one day's ſail, they mean no more than from the morning to the evening, or ten or twelve hours at the moſt. From the morning of the firſt day till the evening of the ſecond, is, with them, two days ſail. In the day they are guided by the ſun; and, in the night, by ſtars. When theſe are obſcured, they can only have recourſe to the points from whence the winds and waves come upon the veſſel. If, at any time, the winds and waves ſhould ſhift, they are quite bewildered, often miſſing their intended port, and ſometimes are never heard of afterwards.

TRAITORS, or KEPPEL'S ISLAND, ſituate in 15 deg. 55 min. latitude; 175 deg. 3 min. longitude weſt, is three miles and a half in extent and two in breadth. It was ſeen by Le Mair in 1716, and by him named, The Iſland of Traitors. When Captain Wallis arrived here, in the Dolphin, in 1765, he found a good landing place. The natives appeared to be of a diſpoſition ſimilar to that of thoſe of the Friendly Iſlands in general, and reſemble them in the cloathing and the amputation of the little fingers. At that time no hogs were ſeen upon this iſland, and the refreſhments procured were trifling. The reaſon that Captain Cook comprehends both this, and the following, called Boſcawen's Iſland, in the liſt, ariſes from the following circumſtances.

Inquiring one day of Poulaho, the king, in what manner the inhabitants of Tongataboo had acquired the knowledge of iron, and from what quarter they had procured a ſmall iron tool, which he had ſeen amongſt them when he firſt viſited their iſland; he was informed, they had received it from an iſland which he called Neeootabootaboo. On a more minute inquiry, the king ſaid, that one of the iſlanders ſold a club for five nails to ſome of the crew of a ſhip that had touched there, and that theſe five nails were afterwards ſent to Tongataboo. He added, that this was the firſt iron known amongſt them, ſo that what Taſman left of that metal muſt have been worn out and forgotten long ago.

On inquiring further, the principal facts appeared to be freſh in his memory; he ſaid there was but one ſhip, that ſhe did not come to anchor, but left the iſland after her boat had been on ſhore. From ſeveral particulars which he mentioned, it could not be many years ſince this had happened. It appeared, further, from his account, that there were two iſlands near each other, at which he had been himſelf. The one he deſcribed as high and peaked, like Kao, and he called it Kootahee; the other, where the people of the ſhip landed, called Neeootabootaboo, he repreſented as much lower. He added, that the natives of both were the ſame ſort of people with thoſe of Tongataboo; and built their canoes in the ſame manner; that their iſland had hogs and fowls, and in general the ſame vegetable productions. Upon the whole, it appeared evident to Captain Cook, that the ſhips ſo pointedly referred to, in this converſation, could be no other than the Dolphin, the only ſhip from Europe, as far as could be learned, that had touched, of late years, at any iſland in this part of the Pacific Ocean, prior to his former viſit of the Friendly Iſlands.

COCOS, or BOSCAWEN'S ISLAND. The former name was given by Le Mair and Schouten, who firſt viſited this iſland in 1716, and the latter from Captain Wallis, who ſaw it in the ſame voyage as he did the foregoing. It lies in latitude 15 deg. 50 min. ſouth, and longitude 175 deg. weſt. The natives of this, as well as Traitors Iſland, are of a ſavage diſpoſition. Their cloathing conſiſts of ruſhes or mats; they have their hair in different forms, and are robuſt and well proportioned. The flaps of their ears are ſlit, and hang down almoſt to their ſhoulders. They wear whiſkers and a ſhort tuft under the chin, and their bodies are punctured or tattowed.

On the arrival of the firſt Europeans at this ſpot, one of the chiefs put off from the ſhore, in a canoe covered with a mat in the form of a tent, and accompanied by a number of people in thirty canoes. As they approached Schouten's ſhip, the chief cried out three times with a loud voice, and at the fourth all the attendants joined him. He preſented the commander with a paper dreſs and a fine mat, for which he received due compenſation.

Theſe people ſoon gave proofs of an irreſiſtible propenſity to theft, attempting to pilfer every thing they ſaw; they even tried to draw out the nails from the ſhip's ſide with their teeth; nay, ſome ſwam under the very keel, and ſtrove to draw the nails from thence, till being fired at they deſiſted. A vaſt number of them, however, next day put off from the ſhore with ſome hogs, bananas, fowls, and cocoa nuts, of which they have great plenty.

When the chief, or Latow, as he is there called, gave the ſignal from his double canoe, there was a general ſhout, followed by a volley of ſtones thrown on board the ſhip. The chief, indeed, was ſo abſurd as to ſuppoſe that he could run down the ſhip with his canoe, and made the ridiculous attempt, in which he ſtruck the head of it to pieces. This exaſperated the ſavages, and they renewed the attack, but they were ſoon put to flight, by the diſcharge of ſmall arms and a few great guns.

HERVEY ISLAND, ſo named by Captain Cook, in honour of the Earl of Briſtol, was diſcovered by him in 1773. It is ſituated low, in latitude 19 deg. 8 min. ſouth, longitude 158 deg. 4 min. weſt. On his laſt voyage, our people obſerved, on their approach, ſeveral canoes coming from the ſhore towards the ſhips, a circumſtance which occaſioned much ſurpriſe, as no traces or ſigns of inhabitants were ſeen when the iſland was firſt diſcovered. It

might,

might, indeed, be owing to a brisk gale that then blew, and prevented their canoes from coming out. Those that came off stopped at a short distance from the vessel: it was with difficulty they were prevailed on to come along side, but could not be induced, by any means, to come on board. They soon, however, began to evince their propensity to theft, so prevalent in this part of the globe, in stealing oars, cutting away a net, containing meat, that hung over the stern of one of the ships, and other acts of the like nature. But it appeared that they had a knowledge of bartering; for they exchanged some fish for some of our small nails, of which they were extravagantly fond, and called them *gobre*. Pieces of paper, or any trifling article that was thrown to them, they caught with the greatest avidity; and if what was thrown fell into the sea, they immediately plunged in to swim after it.

The complexion of the natives of Hervey Island is of a deep cast; and several of them had a fierce, savage aspect, like the natives of New Zealand, though some were fairer. Their hair was long and black, either hanging loose, or tied in a bunch on the top of the head: some few, indeed, had it cropped short; and in two or three of them it was of a red or brownish colour. Their clothing was a narrow piece of mat, bound several times round the lower part of the body, and passing between the thighs. A fine cap of red feathers was seen lying in one of the canoes; and some amongst them were ornamented with the shell of a pearl oyster, polished and hung about the neck.

The party in the boats sent to reconnoitre the coast could advance no further than the outer edge of the reef, which was computed almost a quarter of a mile from the dry land. A number of the natives came upon the reef, armed with clubs and long pikes, meaning, as was supposed, to oppose the people's landing; though at the same time they threw cocoa nuts to them, and requested them to come on shore. Notwithstanding this seeming friendly treatment, the women were very active in bringing down a fresh supply of darts and spears.

PALMERSTON'S ISLAND was discovered by Captain Cook in 1774. It lies in latitude 18 deg. 4 min. south, and longitude 163 deg. 10 min. west. This island consists of a group of small islets, about nine or ten in number, connected by a reef of coral rocks, and lying in a circular direction. It appeared, from observation made by some of our people in going on shore upon the last voyage, that the island does not exceed a mile in circumference, and is not elevated above three feet beyond the level of the sea. It consists almost entirely of a coral sand, with a small mixture of blackish mould, which appeared to be produced from rotten vegetables.

The soil, though poor, is covered with shrubs and bushes; a great number of man-of-war birds, tropic birds, and also two sorts of boobies were perceived, which were then laying their eggs, and so exceedingly tame as to suffer themselves to be taken off their nests, which consisted only of a few sticks loosely put together. These tropic birds differ essentially from the common sort, being of a beautiful white, slightly tinged with red, and having two long tail-feathers of a deepish crimson. Our people killed a considerable number of each sort, which, though not the most delicate kind of food, were highly acceptable to such as had been a long time confined to salt diet. There were plenty of red crabs creeping among the trees; and several fish caught, which had been left in holes upon the reef when the sea retreated.

On that part of the reef which bounds the lake within, almost even with the surface, there appeared a large bed of coral, which afforded a most enchanting prospect. Its base, which was fixed to the shore, extended so far that it could not be seen, so that it appeared to be suspended in the water. The sea was then unruffled, and the refulgence of the sun exposed the various sorts of coral, in the most beautiful order—some parts luxuriantly branching into the water, others appearing in vast variety of figures, and the whole greatly heightened by spangles of the richest colours, glowing from a number of large clams interspersed in every part. Even this delightful scene was greatly improved by the multitude of fishes, whose colours were the most beautiful that can be imagined—blue, yellow, red, &c. far excelling any thing that can be produced by art. The richness of this view was greatly increased by their various forms; and the whole could not possibly be surveyed without a most pleasing transport.

The English could not discover any traces of inhabitants having been here, except a piece of a canoe that was found upon the beach; and probably that might have been drifted from some other island. Some small brown rats were found on this island; a circumstance, perhaps, not easily accounted for, unless we admit the possibility of their being imported in the canoe of which the remains were seen.

Here was found an ample supply for the subsistence of the cattle, consisting principally of tender branches of the wharra tree, palm tree, palm cabbage, and young cocoa-nut trees. Amongst the great number of fish found upon the reefs, were some beautiful large spotted eels, which would raise themselves out of the water, and endeavour to bite their pursuers. There were also snappers, parrot-fish, and a brown spotted rock-fish, not larger than a haddock, so tame that it would remain fixed, and gaze at the people. If they had been really in want, a sufficient supply might easily have been had. There were also some shell-fish; and when the tide flowed, several sharks came with it, some of which were killed by our people; but their presence rendered it, at that time, unsafe to walk in the water. Musquitoes abound here.

The several islets, comprehended under the name of Palmerston's Island, may be said to be the summits of a reef of coral rock, covered only with a thin coat of sand; though clothed with trees and plants, like the low grounds of the high islands of this ocean.

Our late navigators, in their course to Annamooka, passed the following places:

1. SAVAGE ISLAND, discovered by Captain Cook in 1774. It lies in latitude 19 deg. 1 min. south, and longitude 169 deg. 37 min. west. On his first landing the inhabitants discovered a most savage ferocity, and withstood every possible intimation of good will. They gave such evident tokens of hostile designs, in darting a spear which grazed the commander's shoulder, and other instances, that a party posted on a rock, to secure a retreat in case of an attack, found it necessary to fire on the natives to rescue him, and those that were with him, from impending destruction. From the general aspect and conduct of these islanders, Captain Cook was induced to call this spot Savage Island. It is in circuit about seven leagues, of a round form, good height, and has deep water close to its shores. As no soil was to be seen towards the coasts, and the rocks alone supplied the trees with moisture, the interior parts are supposed to be barren.

2. EIMEO, or WALLIS'S DUKE of YORK'S ISLAND, was first discovered by Captain Wallis in 1767. It was visited by Captain Cook in 1777. The harbour, which is called Taloo, is situated on the north side of the island. It runs between the hills about two miles south, or south by east. For safety and soundness of bottom, it is pronounced by our navigators equal to any harbour met with in this ocean; to which is added this peculiar convenience, that a vessel can sail both in and out with the reigning trade wind. A rivulet falls into it sufficiently capacious to admit boats a quarter of a mile up, where the water was found perfectly fresh. The banks of the rivulet are covered with what the natives call the Pooroo tree, which is in no estimation, and solely used for firing. From these two causes wood and water abound here. There is another harbour called Parowroah, about two miles to the eastward, on the same side of the island: though much larger within than Taloo, the opening in the reef lies to leeward of it, and is in no degree so wide. From these two defects the harbour of Taloo is evidently superior. On the south side of the island are one or two more harbours; but they are inconsiderable compared with those above described.

The people who inhabit the Duke of York's Island are stout, robust, and well made, of a copper colour: none of them could be called black; they go entirely

entirely naked. Their hair is woolly; but it is ſo managed by ſome ſort of greaſe or ointment, and a white or red powder with which they dreſs it, that it hangs on ſome like ſo many candle-wicks, or rather like the thrums of a new mop reverſed, or turned upſide down: they are generally as fully powdered as a beau dreſſed for an aſſembly: ſome have their hair of a yellow, ſun-burnt colour; others quite red, as if powdered wholly with the true marechall; none are ſeen with the hair of its natural colour. This yellow or red appearance, we believe, may be occaſioned by an univerſal method of powdering; for the powder ſeems to be made from burnt ſhells or coral, and is really a kind of lime: they generally carry a ſmall gourd or box filled with it about them; and when they are hoſtilely diſpoſed, they frequently take a quantity of this powder into the hollow of the hand, from which, with a ſtrong blaſt from the mouth, they blow it before them; and at a ſmall diſtance it has exactly the appearance of firing gunpowder, and no doubt ſo meant as a token of defiance.

Upon hoſtile occaſions, their chief powdered his body all over, ſo that it was no difficult matter to diſcover him; they alſo upon ſuch occaſions painted their faces red; ſome had marks upon their arms and ſhoulders, cauſed by ſcarifying thoſe parts in long ſtripes, and letting the ſore riſe above the ſurface of the ſkin. They frequently wore a bone or reed thruſt through the ſeptum of the noſe, and, like the natives of Lord Howe's group, had alſo holes cut through the wings of the noſe, into which were fixed ſhort pieces of hollow reed, as ladies wear wires to keep the ears open when newly bored; into theſe hollows or rings they occaſionally ſtuck long pieces of reed, which are no doubt conſidered by them as ornamental. The men in general were well-looking people; but the women are remarkable for being of a dark hue, low of ſtature, and diſagreeable features.

Many of the natives came on board the European veſſels as ſoon as they had anchored, from mere curioſity, as appeared by their bringing out commodities for the purpoſe of traffic. Several canoes, however, arrived the next day from more remote quarters with an abundant ſupply of bread-fruit, cocoa-nuts, and a few hogs, which were exchanged for beads, nails and hatchets.

The chief of the iſland, whoſe name was Maheme, accompanied by his wife, viſited the commander on board; but through extreme caution and deliberation, betrayed much diſtruſt. They were preſented with ſuch articles as appeared moſtly to engage their attention, which they took with them on ſhore, and returned with a hog in compenſation; but received an additional preſent to its full value. This chief was between forty and fifty years of age, and bald headed, which in theſe iſlands was rather ſingular at that time of life. He ſeemed deſirous of concealing this baldneſs, as he wore a turban, from whence it was inferred, that it was held diſgraceful; a very probable ſuppoſition, as one of the natives had his head ſhaved as a puniſhment for theft. This propenſity to pilfering prevailed here in common with the iſlanders in general, and the loſs of a goat on the part of the Europeans had nearly been attended with the moſt ſerious conſequences.

The natives were guilty of great duplicity of conduct upon this occaſion. The chief retired to a remote part of the iſland. Their replies were equivocal on demanding reſtoration of the animal, inſomuch that it was deemed expedient to ſend on ſhore an armed party, which drove the natives before them: however, as aſſurance was given them of their ſafety, it put a ſtop to their flight. Perſiſting in their denial of any knowledge of the animal, ſix or eight of their houſes were ſet on fire, two or three canoes were conſumed, and a meſſenger was diſpatched to Maheme with a peremptory declaration, that on his refuſing immediate reſtoration of the goat, a ſingle canoe ſhould not be left on the iſland, nor ſhould hoſtilities ceaſe while the ſtolen animal continued in his poſſeſſion. Theſe means had the deſired effect; the goat was returned; and, it appeared from good intelligence, that it was brought from the very place where the inhabitants, but the day before, declared their total ignorance of the matter.

In its produce, this iſland nearly reſembles thoſe adjoining. The country is hilly, has little low land except the valleys, and the flat border that almoſt ſurrounds the ſea. Theſe hills, though rocky, are generally covered almoſt to their tops with trees. At the bottom of Taloo harbour the ground gradually riſes to the foot of the hills; but the flat border on each ſide becomes quite ſteep, at a very ſmall diſtance from the ſea. This gives it a romantic caſt, pleaſing to the view. In the low grounds the ſoil is of a yellowiſh ſtiff mould; on the lower hills it is blacker and looſer; and the ſtone that compoſes the hills is of a bluiſh colour, with ſome particles of glimma interſperſed. Near where the veſſels lay were two large ſtones, or rather rocks, concerning which the natives entertain ſome ſuperſtitious notions, conſidering them as brother and ſiſter, and holding them to be *Eatooas*, or divinities brought there by ſupernatural agency.

3. O-HETEROA is thirteen miles in circumference, ſituated in latitude 22 deg. 27 min. ſouth, and longitude 150 deg. 47 min. weſt. Though more even and uniform, it is neither ſo populous or fertile as the adjacent iſland. The inhabitants are not hoſpitable, nor have they an harbour for the accommodation of ſhipping. There is a bay on the weſtern ſide of the iſland; the bottom is foul and rocky; but the water is ſo clear that the bottom can be ſeen at the depth of 25 fathom, or 150 feet. The natives are of an hoſtile diſpoſition, and generally armed with lances near twenty feet long, made of a very hard wood, ſharpened and poliſhed at one end. They differ much in the form of their dreſs from the other iſlanders, though the materials are the ſame. Some of them wear caps made of the large feathers of the tropic bird; and cover their bodies with ſtripes of different coloured cloth, as yellow, red, and brown. Their habit is a ſhort jacket of cloth, which reaches to the knee: it is of one piece, and having a hole in the middle, with long ſtitches round it, is thereby rendered different from the dreſs of all the other iſlands. Through this hole the head is put, and the whole being bound round the body by a piece of yellow cloth or ſaſh, that paſſes round the neck behind, is croſſed upon the breaſt, and collected round the waiſt like a belt, which paſſes over another belt of red cloth, ſo that they are repreſented as making a very gay and warlike appearance. They take ſingular pains in adorning their canoes, by the embelliſhments of carving, and ſome rows of white feathers hanging down from head to ſtern.

4. The ISLANDS of DANGER, were ſo called by Commodore Byron, from the hazard to which a veſſel is expoſed from the rocks and broken ground between them, which being ſo low a ſhip may be cloſe in with them before they are ſeen. They are three in number, and their ſituation is differently laid down by Commodore Byron and Captain Cook, the former placing them in latitude 12 deg. 33 min. ſouth, longitude 167 deg. 47 min. weſt. The length of the moſt extenſive of theſe iſlands is about three leagues. From the extreme points runs out a reef, upon which the ſea breaks to a tremendous height. Innumerable rocks and ſhoals ſtretch near two leagues into the ſea, on the north-weſt and weſt ſides, and are extremely dangerous. Theſe iſlands are populous, and appear fertile and beautiful; but their very dangerous ſituation ſecludes them from inveſtigation.

5. BYRON'S DUKE of YORK'S ISLAND, was thus named by Commodore Byron, who diſcovered it in 1765. It lies in latitude 8 deg. 41 min. ſouth, and longitude 173 deg. 3 min. weſt. It is a dreary ſpot, uninhabited; a dreadful ſea breaks upon almoſt every part of the coaſt, nor could ſoundings be anywhere found. The boats landed with great difficulty, and procured ſome cocoa-nuts, which greatly refreſhed the crew, amidſt a dearth of wholeſome food.

The iſland appeared as if it never had been trodden by a human being before. Innumerable ſea-fowls were then ſitting upon their neſts, built upon high trees; but ſo tame, that they ſuffered themſelves to be knocked down without leaving their

neſts. No other animal was ſeen but land-crabs, with which the ground was covered.

6. TURTLE ISLAND, ſo denominated by Captain Cook, who firſt viſited it, from the number of turtles with which it abounded, lies in latitude 19 deg. 48 min. ſouth, and longitude 178 deg. 2 min. weſt.

7. QUEEN CHARLOTTE'S ISLANDS lie in latitude 11 degrees, longitude 164 deg. eaſt, and were firſt diſcovered by Captain Carteret, who counted ſeven of them; but there was reaſon to ſuppoſe there were more diſperſed within the cluſter. The water here is excellent; but there is a dearth of wholeſome vegetables. The colour of the natives is black, their hair is woolly, and they go ſtark naked. A party ſent on ſhore upon this iſland by Captain Wallis to procure proviſions, by their inſolent behaviour brought upon themſelves the reſentment of the natives, and thereupon enſued a ſkirmiſh, in which the maſter of the ſhip and three ſeamen were wounded by arrows, and afterwards died, while the Dolphin lay here.

To protect the Engliſh on ſhore from the fury of the natives, grape ſhot was fired from the ſhip's guns, which ſo intimidated them, that they abandoned that part of the iſland, and left the people to fill water without annoyance. The commander was not acceſſary to the carnage, as the inſult given to the natives was contrary to his expreſs orders, and he was under an indiſpenſable neceſſity of procuring water by any means. The inhabitants are very nimble and vigorous, and of an amphibious compound, as they were in and out of their canoes every minute.

8. BYRON'S ISLAND was ſo called from Commodore Byron, who diſcovered it in 1765; it lies in 1 deg. 18 min. ſouth latitude, and 170 deg. 50 min. eaſt longitude. There being no part favourable for anchorage, the people could not go on ſhore, nor procure any refreſhments. It was ſuppoſed to be about four leagues in extent, and was evidently very populous; for as ſoon as the veſſels came in ſight, the natives aſſembled on the beach, to the number of above a thouſand, and more than ſixty canoes put off from the ſhore, made towards it, and ranged themſelves in a circle round it.

One of the people, having gazed for ſome time, jumped out, ſwam to the ſhip, and ran up the ſide like a cat. Having ſtepped over the gunwale, he ſat down upon it, burſt into a fit of exceſſive laughter, and, ſtarting up ſuddenly, ran up and down the ſhip, ſeeming deſirous of ſtealing whatever he could lay his hands on; but could not effect his deſign, as being ſtark naked it was impoſſible to conceal his booty. Much merriment was produced on the ſailors dreſſing him in a jacket and trowſers, as he then diſplayed all the droll geſticulations of an ape. He was ready enough to eat, with a moſt voracious appetite, ſome bread which was given him; and having played a number of antic tricks, leaped over in his new garb, and ſwam to his canoe.

Theſe iſlanders are of good ſtature, proportion, and features. Their complexion is of a bright copper; and the mixture of cheerfulneſs and intrepidity, diſcoverable in their countenances, ſtrikes the beholder. They have long black hair; ſome had long beards, others only whiſkers, and others nothing more than a ſmall tuft at the point of the chin. They were all ſtark naked except ſome ornaments, which conſiſted of ſhells fancifully diſpoſed and ſtrung together, which they wore round their necks, wriſts, and waiſts. Their ears were perforated, but they had no ornaments in them; though it ſeemed as if they had worn very heavy ones, for their ears hung down almoſt to their ſhoulders, and ſome were ſplit quite through.

A perſon amongſt them, of apparent importance, had a ſtring of human teeth tied about his waiſt, which was ſuppoſed to be a badge of his valour, as he would not part with it upon any conſideration. Some were armed with a kind of ſpear very broad at the end, and ſtuck full of ſhark's teeth, which were as ſharp as a lancet. They were of a ſavage diſpoſition; for when our people ſhewed them ſome cocoa-nuts, and indicated, by ſigns, that they wanted more, inſtead of ſupplying them, they diſcovered a deſire of depriving them of thoſe few they had remaining; ſo that we could expect no friendſhip to be eſtabliſhed with them.

CHAPTER VIII.

OF THE ISLANDS OF MANGEEA, WATEEOO, AND OTAKOOTAIA.

Soil of the Country, Manners, Diſpoſition, Dreſs, and Cuſtoms of the Natives.

THE iſland of Mangeea, or Mangya, is ſituated in 21 deg. 59 min. ſouth latitude, and 201 deg. 53 min. eaſt longitude, and was diſcovered by Capt. Cook in March 1777. As an attempt to land from boats appeared impracticable, on account of the ſurf, and no bottom could be found for anchorage, till they came within a cable's length of the breakers, our late navigators were obliged to leave this iſland unviſited. However, thoſe parts of the coaſt that fell under obſervation are guarded by a reef of coral rock, againſt which a heavy ſurf is continually breaking.

Mangeea is about five leagues in circumference; and though of a moderate and pretty equal height, may be ſeen in clear weather at the diſtance of ten leagues. In the interior parts it riſes into ſmall hills whence there is an eaſy deſcent to the ſhore, which, in the ſouth-weſt part, is ſteep, though not very high, and has ſeveral evacuations made by the daſhing of the waves againſt a browniſh ſand ſtone, of which it conſiſts. The deſcent here abounds with trees of a deep green, which ſeem to be all of one ſort, except neareſt the ſhore, where was obſerved a number of that ſpecies, found in the woods of New Zealand. The ſhore on the north-weſt part terminates in a ſandy beach, beyond which the land is broken into ſmall chaſms, and has a broad border of trees, which reſemble tall willows. Further upon the aſcent, the trees were of the deep green before mentioned. Some trees of the higher ſorts were thinly ſcattered on the hills, the other parts of which were either covered with ſomething like fern, or were bare, and of a reddiſh colour.

Upon the whole, this iſland has a pleaſing appearance, and might, by proper cultivation, be made a beautiful ſpot. From the numbers and aſpect of the natives, it is highly probable, that ſuch articles of proviſion as the iſland produces, are found in great abundance. Our countrymen were informed, that they had no hogs or dogs, though they had heard of both thoſe animals; but that they had plantains, taro, and bread-fruit. The only birds obſerved were ſome terns, noddies, white egg-birds, and one white heron.

On approaching the ſhore, our people ſaw many of the natives running along the beach, and, by the aſſiſtance of glaſſes, could perceive that they were armed with long ſpears and clubs, which they brandiſhed in the air with ſigns of threatening, but, as ſome ſuppoſed, with invitations to land. Moſt of them were naked, except having a kind of girdle, which was brought up between the thighs; but ſome of them wore about their ſhoulders pieces of cloth of various colours, white, ſtriped, or chequered; and almoſt all of them had about their heads a white wrapper, in ſome degree reſembling a turban. They were of a tawny complexion, robuſt, and about the middle ſize.

One of the natives getting into a ſmall canoe, at a diſtant part of the beach, put off, as with a view of reaching the ſhip; but his courage failing, he quickly returned towards the ſhore. Another man ſoon after joined him in the canoe; and then both of them paddled towards it. They ſeemed, however, afraid to approach, till their apprehenſions were partly removed by Omai, who addreſſed them in a language they underſtood. Thus encouraged, they came near enough to receive nails and beads, which being tied to ſome wood, were thrown into the canoe. They, however, put the wood aſide without untying the things from it, which might perhaps have proceeded from ſuperſtition; for Omai told

told our people, that when they obſerved them offering preſents, they requeſted ſomething for their *Eatooa*.

On being aſked by Omai, whether they ever eat human fleſh, they replied in the negative, with equal abhorrence and indignation. One of them, named Mourooa, being queſtioned with regard to a ſcar on his forehead, ſaid, it was the conſequence of a wound he had received in fighting with the natives of an iſland lying towards the north-eaſt, the people of which ſometimes invaded them. They afterwards laid hands on a rope, but would not venture on board, telling Omai, that their countrymen on ſhore had ſuggeſted to them this caution; and had likewiſe directed them to inquire when our ſhip came, and to learn the name of the captain. Their chief, they ſaid, was called Orooaeeka, the name of the iſland *Mangya* or *Mangeea*, to which they ſometimes added *nooe*, *nai*, *naiwa*.

One of the natives we perceived to be rather corpulent; and, though not tall, well proportioned. As his perſon was agreeable, ſo was his diſpoſition; this appeared from ſome droll geſticulations, which indicated humour and good-nature. He alſo made others of a ſerious kind, and repeated ſome words with an air of devotion, before he would venture to take hold of the rope at the ſtern of the ſhip. His complexion was nearly of the ſame caſt with that of the natives of the moſt ſouthern parts of Europe. His companion was not ſo handſome. They both had ſtrong, ſtraight, black hair, tied together on the top of their heads with a piece of white cloth. They had long beards; and the inſide of their arms, from the elbow to the ſhoulder, and ſome other parts, were tatooed or punctured. The lobes of their ears are ſlit to ſuch a length, that one of them ſtuck a knife and ſome beads that were given him in them. The ſame perſon had hung about his neck, by way of ornament, two poliſhed pearl ſhells, and a bunch of human air, looſely twiſted together. They wore a kind of girdle, of a ſubſtance manufactured from the *morus papyrifera*, and glazed like thoſe uſed in the Friendly Iſlands. They had on their feet a ſort of ſandals, made of a graſſy ſubſtance interwoven, which were obſerved to be worn by all thoſe ſeen on the beach.

The only canoe ſeen, was that in which the natives came; it was very narrow, and not above ten feet long, but ſtrong and neatly made. The lower part was of white wood, but the upper part black; and their paddles were made of wood of the ſame colour; theſe were broad at one end, and blunted, and about three feet long. The fore part had a flat board faſtened over it, which projected out, to prevent the water from getting in. It had an upright ſtern, five feet high, which terminated at top in a kind of fork. They paddled indifferently either end of the canoe forward.

While the Engliſh officers were employed in reconnoitring the coaſts in two boats, the natives thronged down upon the reef all armed. Mourooa, who was in the boat with Captain Cook, thinking, perhaps, that this warlike appearance deterred them from landing, commanded his own people to retire. As many of them complied, it was imagined that he was a perſon of ſome conſequence. Several of them, inſtigated by curioſity, ſwam from the ſhore to the boats, and came on board them without reſerve. It was difficult to keep them out, and prevent their pilfering whatever they could lay hands upon. When the natives obſerved our people returning to the ſhips, they all departed except Mourooa, who, though not without manifeſt indication of fear, accompanied the commodore on board the Reſolution. The cattle and other new objects that he ſaw there, did not ſtrike him with much ſurpriſe; his mind, perhaps, being too much occupied about his own ſafety, to allow him to attend to other things. He ſeemed very uneaſy, gave but little new intelligence; and therefore, after he had continued a ſhort time on board, Captain Cook ordered a boat to carry him towards the land. In his way out of the cabin, happening to ſtumble over one of the goats, he ſtopped, looked at the animal, and aſked what bird it was; but not receiving an immediate anſwer from him, he put the ſame queſtion to ſome of the people who were upon deck. The boat having conveyed him near the ſurf, he leaped into the water, and ſwam aſhore. His countrymen, eager to learn what he had ſeen, flocked round him as ſoon as he had landed; in which ſituation they remained till our people loſt ſight of them.

The Mangees ſpeak a language reſembling that ſpoken at Otaheite, but their pronunciation is more guttural, and they have ſome words peculiar to themſelves. It was remarked, that they ſeemed to reſemble the natives of Otaheite in their perſons more than any other nation ſeen in theſe ſeas, having a ſmooth ſkin, and not being muſcular. Their general diſpoſition and method of living, as far as there were opportunities of judging, were ſuppoſed to be ſimilar. One houſe was obſerved near the beach. It was pleaſantly ſituated in a grove of trees, and appeared to be about thirty feet long, and ſeven or eight feet high, with an open end. Their mode of ſalutation is that of joining noſes, with the additional ceremony of taking the hand of the perſon whom they ſalute, and rubbing it with a degree of warmth upon their noſe and mouth.

WATEEOO, diſcovered alſo by Captain Cook, in 1777, is ſituated in latitude 20 deg. 1 min. ſouth, and longitude 201 deg. 45 min. eaſt. It is a beautiful ſpot, about ſix leagues in circuit, with a ſurface covered with verdure, and compoſed of hills and plains. The ſoil in ſome parts is light and ſandy, but on the riſing ground of a reddiſh caſt. Soon after the arrival of the European veſſels, ſeveral of the natives put off from the ſhore in canoes, and came alongſide of them.

Their canoes are long and narrow, and ſupported with out-riggers; the head is flat above, but prow-like below, and the ſtern about four feet high. They ſeemed to have no idea of barter or traffic; as after having received ſome preſents of knives, beads, and other trifles, they gave our people ſome cocoa nuts, in conſequence of having aſked for them, but not by way of exchange. One of them with a little perſuaſion came on board, and others ſoon followed his example. They appeared to be perfectly free from all apprehenſion of danger. When introduced into the cabin, and conducted to other parts of the ſhip, though ſome objects ſeemed to ſurpriſe them, nothing could fix their attention. They were afraid to venture near the cows and horſes, of whoſe nature they could form no conception. As for the ſheep and goats, they gave the ſeamen to underſtand, that they knew them to be birds, a moſt aſtoniſhing proof of their ignorance, and total want of conception. Though the commodore beſtowed on his new friends what he ſuppoſed would be moſt acceptable, yet they ſeemed rather diſſatisfied.

The natives ſeen in the canoes were in general of the middle ſtature, and not unlike thoſe of Mangeea. Their hair either flowed looſe over their ſhoulders, or was tied on the crown of their heads; and though in ſome it was frized, yet that, as well as the ſtraight ſort was long. Some of the young men were handſome. Like the inhabitants of Mangeea, they wore girdles of glazed cloth, or fine matting, the ends of which were brought between their thighs. Their ears were bored, and they wore about their necks, by way of ornament, a ſort of broad graſs, ſtained with red, and ſtrung with berries of the night-ſhade. They were punctured or tatooed from the middle downwards, particularly upon the legs, which made them appear as if they wore boots. Their beards were long, and they had a kind of ſandals on their feet. They were frank and cheerful in their deportment, and very friendly and good-natured to ſtrangers.

They brought in the canoes ſome cocoa nuts and plantains, for which was demanded a dog in return, refuſing every other thing elſe offered by way of exchange. Though one of the ſailors had a dog and a bitch, which were great nuiſances in the ſhip, and which might have ſerved to propagate a race of ſo uſeful an animal in this iſland, yet he could not be prevailed upon to part with them. However, to gratify them, Omai gave them a favourite dog he had brought from Great-Britain; with which acquiſition they were highly ſatisfied. Now-and-then ſome of them brought a few cocoa nuts to the ſhips,

ſhips, which they exchanged for whatever was offered them.

A general diſplay of their conduct is given in the following account of their tranſactions, which is very circumſtantial, and includes ſome obſervations on the iſland and its inhabitants.

"A party of our people rowed towards a ſandy beach, where a great number of the natives had aſſembled, and came to anchor at the diſtance of an hundred yards from the reef. Several of the iſlanders ſwam off, bringing cocoa nuts with them; and Omai gave them to underſtand, that our people were deſirous of landing. Soon after two canoes came off; and to inſpire the natives with greater confidence, they reſolved to go unarmed. The conductors of the canoes, watching with great attention the motion of the ſurf, landed them ſafely on the reef. A native took hold of each of them, with a view of ſupporting them in walking over the rugged rocks to the beach, where ſeveral others, holding in their hands the green boughs of a ſpecies of *mimoſa*, met them, and ſaluted them by the junction of noſes. They were conducted from the beach amidſt a vaſt multitude, who flocked round them with the moſt eager curioſity; and being led up an avenue of cocoa-palms, ſoon came to a number of men, arranged in two rows, and armed with clubs.

"Proceeding farther among theſe, they found a perſon who appeared to be a chief, ſitting croſs-legged on the ground, and cooling himſelf with a kind of triangular fan, made from the leaf of the cocoa-palm, with a poliſhed handle of black wood. He wore in his ears large bunches of beautiful feathers of a red colour; but had no other mark to diſtinguiſh him from the reſt of the people. Our countrymen having ſaluted him as he ſat, marched on among the men armed with clubs, and came at a ſecond chief, adorned like the former, and occupied like him in fanning himſelf. He was remarkable for his ſize and corpulence, though he did not appear to be above thirty years of age. They were conducted in the ſame manner to a third chief, who ſeemed older than the two former; he was alſo ſitting, and was ornamented with red feathers. After they had ſaluted him as they had done the others, he deſired them to ſit down; which they willingly conſented to, being greatly fatigued with walking, and with the extreme heat they felt amidſt the ſurrounding multitude.

"The people being ordered to ſeparate, they ſaw, at a ſmall diſtance, about twenty young women, adorned like the chiefs, with red feathers, engaged in a dance, which they performed to a ſlow and ſolemn air, ſung by them all. They roſe up, and walked forward to ſee theſe dancers, who, without paying them the ſmalleſt attention, ſtill continued their dance. They ſeemed to be directed by a man, who mentioned the ſeveral motions they were to make. They never changed the ſpot, as Europeans do in dancing, though their feet were not entirely at reſt: this exerciſe conſiſted chiefly in moving their fingers very nimbly, holding their hands at the ſame time near the face, and occaſionally clapping them together. Their dancing and ſinging were performed in the exacteſt concert. They were in general very ſtout, and of an olive complexion, with black hair flowing with ringlets down their necks. Their ſhape and limbs were elegantly formed; their dreſs conſiſted only of a piece of glazed cloth, tied round the waiſt, which ſcarcely reached ſo low as the knees. Their features were rather too full to conſtitute a perfect beauty. Their eyes were of a deep black, and their countenances expreſſed a degree of modeſty and complacency.

"Before the dance concluded, a noiſe was heard by our countrymen, as if ſome horſes had been galloping towards them; and, on turning their eyes aſide, they ſaw the people armed with clubs, who had been deſired to entertain them, as they ſuppoſed, with an exhibition of their mode of fighting; which they now did, one party purſuing another which ran away.

"It was diſcovered by one of our people, that the natives pilfered ſeveral trifling things which were in his pocket; and on his complaining of this treatment to the chief, he juſtified their behaviour. From theſe circumſtances it was apprehended, that they deſigned to detain the party among them. In this ſituation he aſked for ſomething to eat; upon which they brought him ſome cocoa-nuts, bread-fruit, and a ſort of ſour pudding; and when he complained of the heat, occaſioned by the multitude of people, the chief himſelf condeſcended to fan him. To try whether their ſuſpicions were well founded or not, they attempted to get to the beach; but were ſoon ſtopped by ſome of the natives, who ſaid they muſt return to the place which they had left. On their coming up they found Omai under the ſame apprehenſions; but he had, as he imagined, an additional motive of terror; for, having obſerved that they had dug a hole in the ground for an oven, which they were now heating, he could aſſign no other reaſon, than that they intended to roaſt and devour our party: he even went ſo far as to aſk them whether that was their intention, at which they were much ſurpriſed, aſking, in return, whether that cuſtom prevailed among us. Our party were continually in a crowd, who frequently deſired them to uncover parts of their ſkin, the ſight of which ſtruck the iſlanders with admiration. They at the ſame time rifled their pockets; and one of them ſnatched from an officer a bayonet which hung by his ſide. This being repreſented to one of the chiefs, he pretended to ſend a perſon in ſearch of it, but probably countenanced the theft; for Omai, ſoon after, had a dagger ſtolen from his ſide in the ſame manner.

"Some green boughs were now brought as emblems of friendſhip, when ſticking the ends of them into the ground, they deſired that our party would hold them as they ſat, giving them to underſtand, that they muſt ſtay and eat with them. The ſight of a pig lying near the oven which they had prepared and heated, removed Omai's apprehenſions of being put into it himſelf, and made him think that it might be intended for the repaſt of him and his friends. The chief alſo ſent ſome of his people to provide food for the cattle, and they returned with a few plantain trees, which they conveyed to the boats. In the mean time our party made a ſecond attempt to get to the beach; but on their arrival, they found themſelves watched by people who ſeemed to have been ſtationed there for that purpoſe; for, when one of them endeavoured to wade it upon the reef, a native dragged him back by his clothes. They alſo inſiſted upon his throwing down ſome pieces of coral that he had picked up, and, on his refuſal to comply, took them from him by force. Nor would they ſuffer him to retain ſome ſmall plants which he had gathered. They likewiſe took a fan from an officer, which, on his coming aſhore, he had received as a preſent.

"Our people finding that obedience to their will was the only method of procuring better treatment, returned to the place they had quitted; and the natives now promiſed, that, after they had partaken of a repaſt which had been prepared for them, they ſhould be furniſhed with a canoe to carry them off to their boats. Accordingly, the ſecond chief to whom they had been preſented, having ſeated himſelf on a low ſtool, and directed the multitude to form a large ring, made them ſit down by him. A number of cocoa-nuts were now brought, with a quantity of baked plantains, and a piece of a pig that had been dreſſed was placed before each of them. Their fatigue, however, had taken away their appetites; but they ate a little to pleaſe their entertainers. It being now near ſun-ſet, the iſlanders ſent down to the beach the remainder of the proviſions that had been dreſſed, to be carried to the ſhips. Our people found a canoe prepared to put them off to their boats, which the natives did with great caution; but as they were puſhing the canoe into the ſurf, one of them ſnatched a bag out of her, which contained a pocket piſtol, but the owner calling out to the thief with marks of the higheſt diſpleaſure, he ſwam back to the canoe with the bag. The iſlanders then put them on board the boats, with the cocoa nuts, plantains, and other proviſions; and they immediately rowed back to the ſhips.

"The confined ſituation of the party gave them very little opportunity of obſerving the country: for they were ſeldom an hundred yards from the place where they had been introduced to the chiefs, and conſequently their views were limited to the ſurrounding objects. The firſt thing that attracted

their notice was the number of people, which muſt have been at leaſt two thouſand. Except a few, thoſe who had come on board the ſhips were all of an inferior claſs; for a great number of thoſe ſeen on ſhore had a ſuperior dignity of demeanour, and their complexion was much whiter. In general, they had their hair, which was long and black, tied on the crown of the head. Many of the young men were perfect models in ſhape, and of a delicate complexion. The old men were, many of them, corpulent; and they, as well as the young, had a remarkable ſmoothneſs of ſkin.

"Their general dreſs conſiſted of a piece of cloth wrapped about the waiſt; but ſome had pieces of mats moſt curiouſly variegated with black and white, formed into a kind of jacket without ſleeves; while others wore conical caps made of the core of a cocoa-nut, interwoven with beads. In their ears, which were pierced, they hung pieces of the membranous part of ſome plant, or ſtuck there ſome odoriferous flower. The chiefs, and other perſons of rank, had two little balls, with a common baſe, made of bone, which they hung round their necks with ſmall cord. Red feathers are here conſidered as a particular mark of diſtinction; for none but the chiefs, and the young women who danced, aſſumed them. Some of the men were punctured all over the ſides and back, and ſome of the women had the ſame ornament (if it deſerves that name) on their legs.

"The hair of the elderly women was cropped ſhort; and many of them were cut all over the fore part of the body in oblique lines. The wife of a chief appeared with her child laid in a piece of red cloth, which had been preſented to her huſband; ſhe ſuckled the infant much after the manner of our women. Another chief introduced his daughter, who was young, beautiful, and modeſt. No perſonal deformities were obſerved in either ſex, except in a few individuals, who had ſcars of broad ulcers remaining on the face, and other parts. Their weapons were ſpears and clubs; the latter of which were generally about ſix feet long, made of a hard black wood neatly poliſhed. The ſpears were formed of the ſame wood ſimply pointed, and were in general twelve feet long; but ſome were ſo ſhort as to ſeem intended for darts.

"Our people continued all the day under the ſhade of various trees, where they preſerved their canoes from the ſun. They ſaw eight or ten of them, all double ones; that is, two ſingle ones faſtened together by rafters laſhed acroſs. Moſt of the trees obſerved were cocoa-palms, ſome ſpecies of *bibiſcus*, a ſort of *euphorbia*, and many of the ſame kind as had been ſeen at Mangeea. The latter are tall and ſlender, reſembling a cypreſs, and are called by the natives *etoa*. Here was ſeen a ſpecies of *convolvulus*, and ſome treacle-muſtard. The ſoil, towards the ſea, is nothing more than a bank of coral, generally ſteep and rugged, which, though it has been for many centuries expoſed to the weather, has ſuffered no further change than becoming black on its ſurface. The party which landed upon this occaſion were gratified in no particular except that of curioſity in ſpeculation; for they did not procure any article that could be ranked among the grand objects in view.

"Omai was queſtioned by the natives concerning us, our country, our ſhips and arms: in anſwer to which he told them, among many other particulars, that our country had ſhips as large as their iſland, on board of which were implements of war (deſcribing our guns) of ſuch dimenſions as to contain ſeveral people within them; one of which could demoliſh the iſland at one ſhot. As for the guns in our two ſhips, he acknowledged they were but ſmall in comparion with the former; yet even theſe, he ſaid, could with great eaſe, at a conſiderable diſtance, deſtroy the iſland and all its inhabitants. On their inquiring by what means this could be done, Omai produced ſome cartridges from his pocket, and having ſubmitted to inſpection the balls, and the gun powder by which they were to be ſet in motion, he diſpoſed the latter upon the ground, and, by means of a piece of lighted wood, ſet it on fire. The ſudden blaſt, the mingled flame and ſmoke that inſtantaneouſly ſucceeded, filled the natives with ſuch aſtoniſhment, that they no longer doubted the formidable power of our weapons. Had it not been for the terrible ideas they entertained of the guns of our ſhips, from this ſpecimen of their mode of operation, it was imagined they would have detained the party on ſhore the whole night; for Omai aſſured them, that if he and his friends did not return on board the ſame day, they might expect the Commodore would fire upon the iſland.

"The Europeans, it ſeems, were not the only ſtrangers upon this iſland, as was diſcovered by Omai's accompanying our countrymen on ſhore. He had ſcarcely landed on the beach, when he found among the crowd three of his own countrymen, natives of the Society Iſles. The mutual ſurpriſe and pleaſure in which they engaged in converſation may be eaſily imagined. Their ſtory is a very affecting one:—About twenty perſons, male and female, had embarked in a canoe at Otaheite, with an intention of croſſing over to Ulietea; but were prevented by contrary winds from reaching the latter, or returning to the former iſland. Their ſtock of proviſion being ſoon exhauſted, they ſuffered inconceivable hardſhips. They paſſed many days without ſuſtenance, in conſequence of which their number gradually diminiſhed, worn out by fatigue and famine.

"The deſtruction of this ſmall remnant now ſeemed inevitable; however, they continued hanging by the ſide of the veſſel, during ſome of the laſt days, till they providentially came in ſight of the inhabitants of this iſland, who ſent out canoes and brought them on ſhore. One of theſe four died. The other three were ſo well ſatisfied with the generous treatment they met with here, that they refuſed the offer made them by our party, at the requeſt of Omai, of taking them on board our ſhips, and reſtoring them to their native iſlands. They had arrived upon this coaſt at leaſt twelve years before. Their names were Tavee, Otirreroa, Orououte; the former was born at Huaheine, the ſecond at Ulietea, and the latter at Otaheite. This circumſtance will ſerve to explain, in a more ſatisfactory manner, than the conjectures of ſome ſpeculative reaſoners, how the detached parts of the world, and in particular the iſlands of the Pacific Ocean, may have been firſt peopled; thoſe eſpecially that lie at a conſiderable diſtance from each other, or from any inhabited continent. Several of the houſes of the natives appeared to be long and ſpacious. The produce of this iſland is nearly the ſame with that of Mangeea.

"Omai obſerved, in his report of what he learned from his three countrymen in the courſe of converſation, that the manners of the people of Wateeoo, their general habits of life, and their method of treating ſtrangers, greatly reſemble thoſe at Otaheite, and its neighbouring iſlands. There is alſo a great ſimilarity between their religious opinions and ceremonies. From every circumſtance, indeed, it may be conſidered as indubitable, that the inhabitants of Wateeoo derive their deſcent from the ſame ſtock, which has ſo remarkably diffuſed itſelf over the immenſe extent of the Southern Ocean. Omai aſſured our people, that they dignified their iſland with the pompous appellation of *Wenooa no te Eatooa*, implying *a land of Gods*; eſteeming themſelves a kind of divinities, poſſeſſed with the ſpirit of the *Eatooa*. Their language was equally well underſtood by Omai, and by the two New Zealanders who were on board."

It appears, from divers particulars already mentioned, that Wateeoo can be of little ſervice to any ſhip that wants refreſhment, unleſs in a caſe of the moſt abſolute neceſſity.

As the natives were ignorant of the value of ſome of our commodities, they might be induced to bring off fruits and hogs to a ſhip ſtanding off and on, or to boats lying off the reef, as the boats of our lateſt circumnavigators did. It is doubtful, however, if any freſh water could be procured; for though ſome was brought in cocoa-nut ſhells to the party who went on ſhore, they were told that it was at a conſiderable diſtance; and probably it is not to be met with but in ſome ſtagnate pools, as no running ſtream was any where diſcovered.

OTAKOOTAIA is ſituated in latitude 19 deg. 15 min. ſouth, and longitude 201 deg. 37 min. eaſt. It was diſcovered by Captain Cook in 1777. It is about three or four leagues diſtant from Wateeoo, and ſuppoſed not to exceed three miles in circuit.

Here alſo the natives labour under a dearth of water. The only common trees found here were the cocoa-palms, of which there were ſeveral cluſters, and great quantities of the *wharra* or pandanus. There were alſo the *calloflyllum*, *ſuriana*, with a few other ſhrubs; alſo a ſort of *bind-weed*, *treacle-muſtard*, a ſpecies of *ſpurge*, and the *metinda citri-folia*.

A beautiful cuckoo, of a cheſnut brown, variegated with black, was the only bird ſeen among the trees; but upon the ſhore was a ſmall ſort of curleu, blue and white herons, ſome egg-birds, and a great number of noddies. A lizard was caught running up a tree, and though ſmall had a forbidding aſpect. Many of another kind were likewiſe ſeen. Infinite numbers of a kind of moth, elegantly ſpeckled with black, white and red, ſwarmed on the buſhes towards the ſea. Other ſorts of moths, and pretty butterflies were ſeen.

Our countrymen ſaw no fixed inhabitants upon this iſland; but they diſcovered a few empty huts, which proved that it had been at leaſt occaſionally viſited. Monuments, conſiſting of ſeveral large ſtones, were alſo erected under the ſhade of ſome trees: there were alſo ſome ſmaller ones, with which ſeveral places were encloſed, where it was thence inferred their dead had been buried. As many cockle-ſhells were found very large, and of a particular kind, it was ſuppoſed that the iſland muſt have been viſited by people who ſometimes fed on ſhell-fiſh.

CHAPTER IX.

NEW DISCOVERIES

BY ENGLISH NAVIGATORS, AND NOT YET SETTLED BY THE EUROPEANS.

NOTWITHSTANDING we are greatly indebted to the moderns for the amazing progreſs they have made in Geography, yet we are ſtill far from knowing all the parts of our terraqueous globe, or of being made acquainted with the prodigious variety of the human ſpecies inhabiting the different countries of the earth. Terra del Fuego was believed to be the extremity of South America, till Magellan, in 1519, diſcovered the ſtraights which bear his name. It was then conſidered as an iſland; but ſucceeding navigators found that this alſo was a miſtake, and that, inſtead of being one, it conſiſts of ſeveral iſlands; but with regard to the nature of the country, or the diſpoſitions of the inhabitants, we had but very imperfect notions, till the Endeavour, a ſhip fitted out by the government in purſuit of natural knowledge, viſited Terra del Fuego in 1769. But before we give a particular account of that and other voyages, it will be neceſſary to give a compendious narrative of the ſeveral voyages and expeditions projected and accompliſhed by Britiſh navigators, for the diſcovery of a ſouthern continent, in the reign of King George III.

The Dolphin was ſent out, in Auguſt 1766, under the command of Captain Wallis, with the Swallow, commanded by Captain Carteret, at the expence of the Britiſh government, in order to make diſcoveries in the ſouthern hemiſphere. Theſe veſſels proceeded together till they came within ſight of the South Sea, at the entrance of the Straight of Magellan, and returned from thence by different routes to England. Captain Wallis, on the 6th of June, 1767, diſcovered an iſland, about four miles long and ſix wide, to which he gave the name of Whitſun Iſland, it being diſcovered on Whitſun Eve. Its latitude is 19 deg. 26 min. ſouth, and its longitude 137 deg. 56 min. weſt. The next day he diſcovered another iſland, to which he gave the appellation of Queen Charlotte's Iſland; it is about ſix miles long, and one mile wide, and lies in latitude 19 deg. 18 min. ſouth, and 138 deg. 1 min. weſt.

The inhabitants of this iſland were of a middle ſtature, and dark complexion, with long black hair, which hung looſe over their ſhoulders. The men were well made, and the women handſome. Their clothing was a kind of coarſe cloth or matting, which was faſtened about their middle, and ſeemed capable of being brought up round their ſhoulders. A few days afterwards he alſo diſcovered ſeveral other ſmall iſlands, to which he gave the names of Egmont Iſland, Glouceſter Iſland, Cumberland Iſland, Oſnaburgh Iſland, and Prince William Henry's Iſland. On the 19th of the ſame month, he diſcovered the iſland of Otaheite; and after quitting that he diſcovered, on the 28th of July, 1767, another iſland, about ſix miles long, which he called Sir Charles Saunders's Iſland; and on the 30th of the ſame month, another about ten miles long, and four broad, which he called Lord Howe's Iſland. After having ſeen ſeveral other ſmall iſlands, he arrived at Batavia on the 30th of November, at the Cape of Good Hope on the 4th of February, 1768, and on the 10th of May following his ſhip anchored ſafely in the Downs.

Captain Carteret, in the Swallow, having parted from Captain Wallis, in the Dolphin, he paſſed through the Straight of Magellan, and made ſome ſtay at the iſland of Maſafuero, on the 2d of July, 1767, and ſaw an iſland about five miles in circumference, to which he gave the name of Pitcairn's Iſland; it is ſituated in latitude 25 deg. 2 min. ſouth, and in 133 deg. 21 min. weſt longitude, about 1000 leagues to the eaſtward of the continent of America. On the 11th of the ſame month he obſerved another ſmall iſland, to which he gave the name of Biſhop of Oſnaburgh's Iſland. The next day he diſcovered two other ſmall iſlands, to which he gave the name of Queen Charlotte's Iſlands; and alſo three others, which he named Gower's Iſland, Simpſon's Iſland, and Carteret Iſland. On the 27th of the ſame month they diſcovered Sir Charles Hardy's Iſland, which lies in latitude 4 deg. 50 min. ſouth, and the next day Winchelſea's Iſland, diſtant about ten leagues in the direction of ſouth by eaſt. He afterwards diſcovered ſeveral other iſlands, and then, proceeding homewards round the Cape of Good Hope, in March, 1769, he arrived in England.

About the latter end of the year 1767, the Royal Society came to a reſolution, that it would be proper to ſend perſons into ſome part of the South Sea, to obſerve a tranſit of the planet Venus over the ſun's diſk, which, according to aſtronomical calculation, would happen in the year 1769; and that the iſlands named Marguefas de Mendoza, or thoſe of Rotterdam or Amſterdam, were the propereſt places then known for making ſuch obſervations. In conſequence of theſe reſolutions, it was recommended to his Majeſty, in a memorial from the ſociety, dated February 1768, that he would be pleaſed to order ſuch an obſervation to be made; whereupon his Majeſty ſignified, by the Lords Commiſſioners of the Admiralty, his pleaſure that a ſhip ſhould be provided to carry ſuch obſervers as the ſociety ſhould think fit to the South Seas; and accordingly a bark of 370 tons was prepared for that purpoſe. It was called the Endeavour, and commanded by Captain James Cook, who was ſoon after, by the Royal Society, appointed with Mr. Charles Green, a gentleman who had long been aſſiſtant to Dr. Bradley, at the Royal Obſervatory at Greenwich, to obſerve the tranſit. But while this veſſel was getting ready for her expedition, Captain Wallis returned; and it having been recommended to him by Lord Martin, when he went out, to fix on a proper place for this aſtronomical obſervation, he by letter dated on board the Dolphin, May 18, 1768, the day before he landed at Haſtings, mentioned Port Royal Harbour in the iſland of Otaheite; the Royal Society, therefore, by letter dated the beginning of June, in anſwer to an application from the Admiralty, to be informed whither they would have their obſervers ſent, mentioned that place.

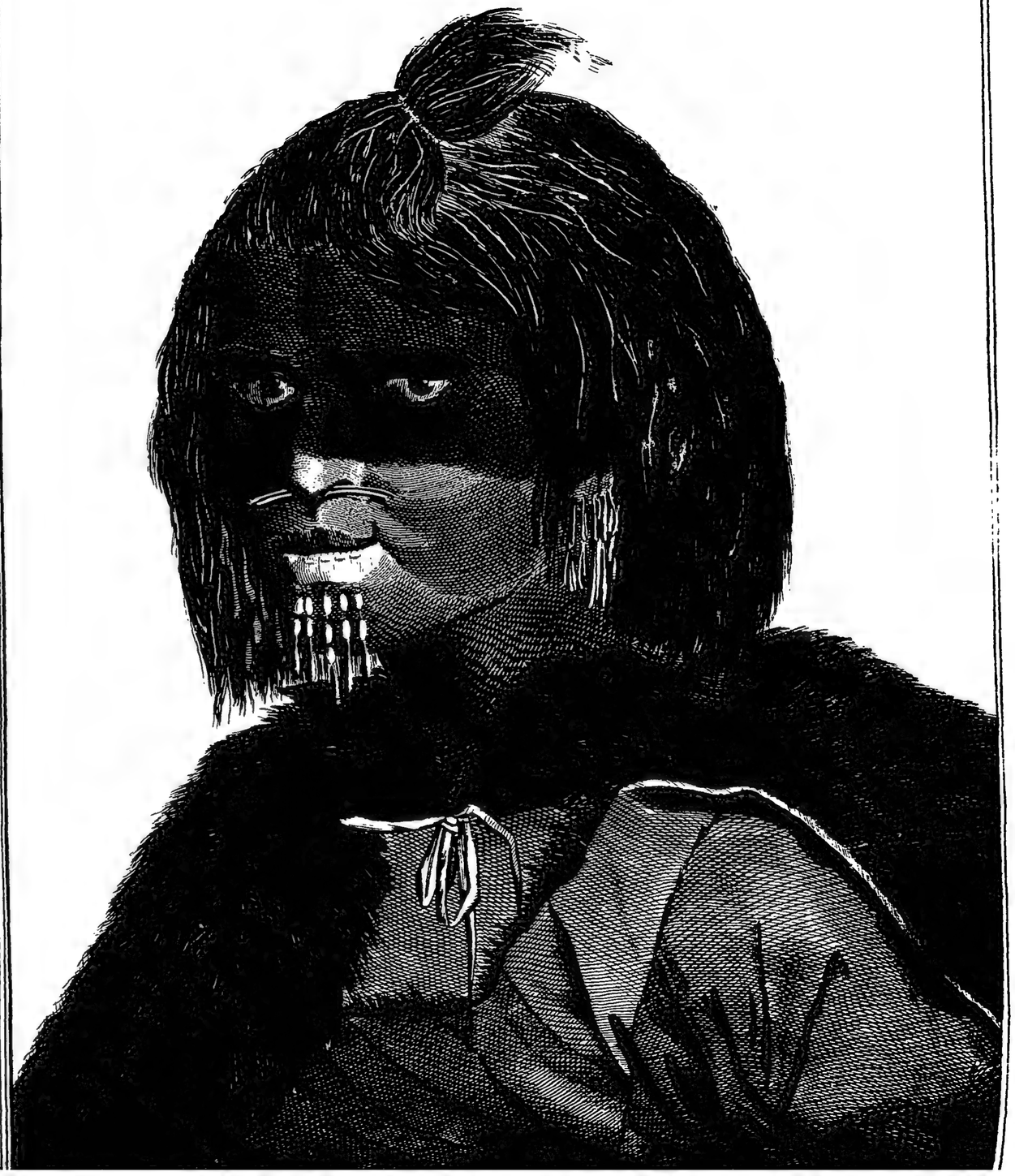
Accordingly, on the 26th of Auguſt, 1768, Captain Cook ſet out from Plymouth, in the Endeavour. He was accompanied in his voyage by Joſeph Banks, Eſq. and Dr. Solander. They made no diſcovery till they got within the tropic, where they fell in with Lagoin Iſland, Two Groups, Bird Iſland, and Chain Iſland; and they arrived at Otaheite on the 13th of April, 1769. During their ſtay at that iſland they had an opportunity of making very accurate inquiries relative to its produce and inhabitants; and on the 4th of June the whole paſſage of the planet Venus over the ſun's diſk was obſerved by them with great advantage: the Philoſophical Tranſactions contain an ample account of the reſult of their obſervations. After Captain Cook departed from Otaheite,

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heite, he diſcovered and viſited the Society Iſlands and Oheteſoa, and thence proceeded to the ſouth till he arrived in the latitude of 40 deg. 22 minutes, and 147 deg. 29 min. weſt longitude; and afterwards made an accurate ſurvey of the coaſt of New Zealand. In November he diſcovered a chain of iſlands, which he called Barrier Iſlands. He afterwards proceeded to New Holland, and from thence to New Guernſey; and in September, 1770, arrived at the iſland of Savus, from whence he ſailed to Batavia, and from thence proceeding round the Cape of Good Hope, he arrived in England on the 12th of June, 1771.

Captain Cook returned home a ſhort time after in the Endeavour, when it was reſolved to equip two ſhips, in order to make further diſcoveries in the ſouthern hemiſphere. Accordingly the Reſolution, commanded by Captain Cook, and the Adventure, by Captain Tobias Furneaux, were appointed for that purpoſe; and, excluſive of excellent officers and able ſeamen, ſeveral learned and ingenious gentlemen were engaged to aſſiſt in the undertaking. The two veſſels ſailed from Plymouth Sound on July 13, 1772; and on the 29th of the ſame month arrived at the iſland of Madeira. From thence they proceeded to the Cape of Good Hope, which they came to on the 10th of October following; and in February, 1773, arrived at New Zealand, having ſought in vain for a ſouthern continent. In that month the Reſolution and Adventure ſeparated, in conſequence of a thick fog; but joined company again in Queen Charlotte's Sound, on the 18th of May following.

In Auguſt they arrived at Otaheite, and in December they diſcovered Hervey's Iſland. On the 2d of October they came to Middleburgh, one of the Friendly Iſlands; and about the cloſe of the month, the two ſhips ſeparated, and did not join company more. Captain Cook, however, proceeded in the Reſolution, in order to make diſcoveries in the ſouthern polar regions, but was ſtopped in his progreſs by the ice, in the latitude of 71 deg. 10 min. ſouth, and 106 deg. 54 min. weſt longitude. He then proceeded to Eaſter Iſland, where he arrived in March, 1774; as he did alſo in the ſame month at the Marqueſas. He afterwards diſcovered four iſlands, which he named Palliſer's Iſlands, and again ſteered for Otaheite, where he arrived on the 22d of April, and made ſome ſtay; and alſo viſited the neighbouring iſles.

In Auguſt he came to the New Hebrides, ſome of which were firſt diſcovered by him. After quitting theſe iſlands, he ſteered to the ſouthward a few days, and diſcovered New Caledonia. Having ſurveyed the ſouth-weſt coaſt of this iſland, Captain Cook again ſtood for New Zealand, in order to refreſh his crew, and put his ſhip into a condition to encounter the dangers attending the navigation in the high ſouthern latitudes. Directing his courſe to the ſouth and eaſt, after leaving New Zealand, till he arrived in the latitude of 35 deg. 6 min. ſouth, 138 deg. 56 min. weſt longitude, without meeting with any continent. This able navigator gave up all hopes of diſcovering any in that ocean; and therefore came to a reſolution to ſteer directly to the weſt entrance of the Straights of Magellan, with a view of coaſting and ſurveying the uttermoſt, or ſouth ſide of Terra del Fuego. Keeping accordingly in about the latitude of 53 or 35, and ſteering nearly eaſt, he arrived off the weſtern mouth of theſe ſtraights, without meeting with any thing remarkable in this new route.

In January, 1775, he diſcovered a large and dreary iſland, to which he gave the name of South Georgia. He afterwards perceived various capes, and elevated ſnow-clad coaſts, to the moſt extreme part of which he gave the name of the Southern Thule, as being the neareſt land to that pole which has been yet diſcovered. In February, he perceived Sandwich Land, and ſeveral iſlands covered with ſnow. He then proceeded round the Cape of Good Hope to England, where he arrived on the 30th of July, 1775. Captain Furneaux had returned in the Adventure a year before, having ſailed round the Cape of Good Hope without making any remarkable diſcovery. Ten of his men, a boat's crew, had been murdered and eaten by ſome of the ſavages of New Zealand; ſo that this voyage afforded a melancholy proof, that cannibals really exiſt. Indeed, in the courſe of theſe voyages of diſcovery, other evidence of this diſputed matter too plainly appeared.

In the years 1776, 1777, 1778, and 1779, Captain Cook and Captain Clarke performed another voyage in the Reſolution and Diſcovery, in ſearch of a north-weſt paſſage between the continents of Aſia and America. After they had arrived at the Cape of Good-Hope, they proceeded from thence to New Holland; and in their courſe, they diſcovered two iſlands, which Captain Cook called Prince Edward's Iſles. The largeſt, about fifteen leagues in circuit, is in lat. 46 deg. 53 min. ſouth, and 37 deg. 46 min. long. The other, about nine leagues in circuit, lat. 46 deg. 40 min. and long. 38 deg. 8 min. eaſt. both barren, and almoſt covered with ſnow. From thence they proceeded to New Zealand, and afterwards they viſited the Friendly and the Society Iſles.

In January 1777, they arrived at the Sandwich Iſles, which are twelve in number, and are ſituate between 22 deg. 15 min. and 18 deg. 53 min. north lat. Captain Cook afterwards diſcovered King George's Sound, which is on the north-weſt coaſt of America, and is extenſive. That part of it where the ſhips under his command anchored, is in lat. 43 deg. 36 min. north, and long. 233 deg. 28 min. eaſt. On the 12th of May, they diſcovered Sandwich Sound, in lat. 59 deg. 54 min. north. The harbour in which the ſhips anchored, appeared to be almoſt ſurrounded with high land, which was covered with ſnow; and here they were viſited by ſome of the natives in their canoes. They afterwards proceeded to the Iſland of Unalaſchka, and after their departure from thence ſtill continued to trace the coaſt.

They arrived on the 20th of Auguſt 1778, in lat. 70 deg. 54 min. and 194 deg. 55 min. long. where they found themſelves almoſt ſurrounded with ice, and the further they proceeded to the eaſtward, the cloſer the ice became compacted. This voyage afforded ſufficient evidence, that no practicable paſſage exiſts between the Atlantic and Pacific Oceans towards the north; and it alſo aſcertained the weſtern boundaries of the great continent of America. On their return, it unfortunately happened, that the celebrated and able navigator, Captain Cook, was killed in an affray with the natives, of which event, a full detail will be given in its proper place. In his laſt voyage, he had explored the coaſt of America, from 42 deg. 27 min. to 70 deg. 40 min. 57 ſec. north. After his death, the command devolved on Captain Clarke, who died at ſea on his return to the ſouthward, on the 22d day of Auguſt 1779. The two ſhips returned home by the Cape of Good-Hope, and anchored at the Nore, on the 5th of October 1780.

In the courſe of his voyage in the Reſolution, begun in 1772, Captain Cook had made the circuit of the ſouthern ocean, in a high latitude, and had traverſed it in ſuch a manner, as to leave little room for indulging an idea of a ſouthern continent, except ſo near the pole, as to be out of the reach of navigation. It deſerved alſo to be remembered, in honour of that experienced commander, that, with a company of 118 men, he performed this voyage of three years and eighteen days, throughout all the climates, from 52 deg. north, to 71 deg. ſouth, with the loſs of only one man by ſickneſs; and this appears in a great meaſure to have ariſen from the great humanity of the commander, and his uncommon care and attention to adopt every method for preſerving the health of his men, and deviſing all proper means for removing thoſe diſeaſes which long voyages and different climates had ſubjected them to.

We ſhall treat of the Iſles diſcovered in the courſe of theſe voyages, beginning with Otaheite, in the deſcription of which our readers may find both inſtruction and amuſement.

CHAPTER X.

OTAHEITE, OR, ST. GEORGE'S ISLAND.

Situation

Situation and Extent. Captain Wallis anchors there. Endeavours to traffic with the Inhabitants. Natives aſſault and attack the Veſſel. Various Affrays and Reconcilements. The Captain takes Poſſeſſion of the Place in the Name of the King of England. Peace perfectly reſtored, and Traffic eſtabliſhed. Oberea, a Princeſs, comes on board.

THIS iſland has been viſited by ſeveral navigators, particularly by Commodore Byron, and laſtly, by Captain Wallis, in the Dolphin, on the 19th of June 1767, but its firſt diſcovery is not exactly aſcertained. It is ſituated in 17 deg. 30 min. ſouth latitude, and 149 deg. 5 min. weſt longitude. It conſiſts of two peninſulas, joined by an iſthmus, and is ſurrounded by a reef of coral rocks, which form ſeveral excellent bays and harbours, where there is room and depth of water for almoſt any number of the largeſt ſhips. The length of the iſland is thirty miles. A border of low land almoſt ſurrounds each peninſula, and behind this border the land riſes in ridges that run up into the middle of the diviſions, and theſe form mountains that may be ſeen at ſixty leagues diſtance.

Captain Wallis having paſſed ſeveral ſmall iſlands, diſcovered a high ſpot of land in hazy weather, near which having anchored, when the fog cleared up, he took a view of the land, and conceived it to be worthy his notice. About this time, a number of canoes ſurrounded the veſſel, who ſeemed amazed at her conſtruction. Many invitations were given to the natives in the canoes to come on board, which they did, but not till after ſeveral branches of plantain had been thrown on the ſhip's deck, in token of peace and friendſhip. On their firſt eſſay, one of the ſtrangers being ſtruck down by a he-goat, leaped into the ſea, and his companions immediately followed. Theſe circumſtances impreſſed the Engliſh ſailors with a ſtrong idea of their timidity. When this alarm was over, many of them came on board again; but could not be prevailed on to traffic, though they ſhewed great inclination to ſteal ſome articles; and one of them ſnatching a laced hat from an officer's head, jumped into the ſea, and ſwam clear off with it.

The boats were afterwards ſent out in ſearch of anchorage, when the iſlanders ſurrounding our people, a gun was fired over their heads to intimidate them, on which, exhibiting ſigns of a hoſtile intention, a muſket was diſcharged, whereby an offender was wounded; and the conſequence was, that his party diſperſed in conſternation.

After this, the veſſel ſailing along the coaſt, and coming to an anchor occaſionally, the natives began to reſort on board, bringing fruit, fowl, and hogs, in exchange for nails, toys, &c. And with the men alſo came ſome women, whoſe behaviour was not the moſt modeſt, but very friendly, ſo that there was reaſon to conclude a commerce and amicable connexion eſtabliſhed, after having repelled ſome acts of hoſtility. But at this juncture, ſeveral canoes ſurrounded the ſhip, loaded with pebbles, which the iſlanders had been found very dextrous in ſlinging. The people in theſe canoes played on a ſort of flute, and blowed their ſhells, and in this manner they advanced to the ſound of muſic.

In one of theſe canoes which came forward, was a chief ſitting under an awning, who, being encouraged to come alongſide, gave an Engliſh ſailor a bunch of red and yellow feathers, as a preſent for the captain. This was accepted, and ſome things were preparing to be given him in return, when the canoe ſuddenly put off, and a branch of the cocoa-nut tree was thrown up in the air, as a ſignal for the commencement of hoſtilities, whereon vollies of ſtones were poured by the canoes from all quarters into the veſſel. The unwelcome ſalute was returned by a diſcharge of muſketry and two of the ſhip's guns, which at firſt diſordered the iſlanders; but they rallied, and there were numbers ſeen ready to embark to ſupport the aſſailants. Notwithſtanding the cannon were brought to bear, they returned to the attack, and ſeveral of the ſeamen were wounded by their miſſiles. However, at length, a ſhot ſtriking a canoe that ſeemed to have a chief on board, the canoes rowed off with precipitation, and the people fled for ſhelter behind the hills.

Lieutenant Furneaux ſoon after this was ſent on ſhore with the boats well armed, and a party of marines, with orders to land his men under cover of the ſhip; the intent being to procure water from a place where they had received intelligence by a reconnoitring party, that ſome of the pureſt was to be obtained. This officer having executed that part of his orders, proceeded to take poſſeſſion of the iſland in the name of the King of Great-Britain, and diſplayed a broad pendant on a ſtaff ſet up on the occaſion. They now perceived an old man on the oppoſite ſide of the river, who was apparently terrified, and in a ſupplicating poſture. When ſigns were made for him to advance, he croſſed, and crawled on his hands and knees towards the lieutenant, who gave him ſigns of encouragement, but could not forbear likewiſe pointing at the ſtones which the Indians uſed to annoy the ſhip.

Several hatchets were then produced, and two water caſks filled, in order to renew the idea of bartering with the natives. Some trinkets were alſo preſented to this man, who danced round the flag-ſtaff to expreſs his joy; and this ceremony, returning after the lieutenant embarked, he and ſeveral of the natives who came with him repeated, though at firſt they appeared to be frightened by the pendants ſhaking in the wind. The conſequence of this reconciliation was, that two large hogs having been laid before the flag-ſtaff, and danced round, were put into a canoe, which the old man brought as a preſent alongſide the veſſel. He would not accept of any thing, but pronounced a ſpeech, between the different parts of which he delivered, one by one, a number of plantain leaves, which ſeemed calculated to anſwer the ſame end as the belts of wampum delivered at their *talks* by the natives of North-America.

Hoſtilities were, notwithſtanding this, renewed, and the flag-ſtaff was taken away; but when the offenders were fired at, they retired in confuſion. Therefore, finally to convince them of the power of thoſe whom they ſeemed ſo raſhly diſpoſed to contend with, cannon were pointed, and fired, to their great terror and aſtoniſhment, firſt into the woods, and afterwards towards the hills, where numbers of the Otaheiteans were aſſembled; beſides which, fifty of their canoes were deſtroyed. Theſe proceedings, together with the incident of ſome of them having ſeen the ſurgeon, when on ſhore, ſhoot three ducks flying, gave them ſuch an idea how far fire-arms would reach, and the execution done by them, that levelling a cannon, or only pointing a muſket, ſerved to diſperſe whole bodies of warriors. Thus by degrees, partly by force, and partly by kindneſs, was friendſhip eſtabliſhed between our people and a ſet of men, who had diſplayed more courage in war than could have been rationally expected, from the fears ſhewn by individuals among them upon trifling occaſions. But ſuch paradoxes will ever appear among nations deſtitute of refinement, and ſuch are to be traced and ſolved only by thoſe who have read the book of human nature, and, combining the knowledge gained by books with that reſulting from experience, can thereby in ſome meaſure form a judgment of the motives that actuate communities, too often termed *ſavage*, becauſe they poſſeſs not our modern cultivation, which perhaps they might ignorantly deem a corruption of manners.

From the ſequel it ſhould appear, that the natives of Otaheite fought not againſt the Engliſh in anger or malice, but from a ſuppoſition that they came with a deſign to invade or injure them; as nothing could be more friendly than their behaviour, when they were fully convinced to the contrary. The frequent overtures to barter commodities might not at firſt perhaps ſeem to them a ſufficient token of intended amity, but as a ſnare laid, which they rather wiſhed to avoid.

After theſe tranſactions, a tall female, of a majeſtic deportment, and placid countenance, who ſeemed to have come from ſome diſtance, came on board his ſhip, where ſhe was well entertained, preſented with ſeveral trinkets, a looking-glaſs, and a blue mantle, which latter the captain himſelf tied on, and

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A Native of Otaheite defying his Enemy by the Wry Mouth.



A New Zealand Warrior defying his Enemies.



A Musical Youth in the Habit of his Profession.



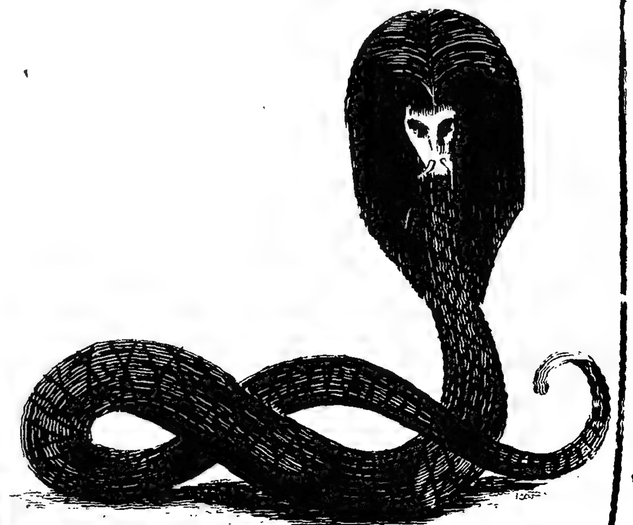
An Ape of Java.



Habits of a Woman & Boy.



Habit of a Priest.



The Hooded Serpent.

with theſe ſhe ſeemed greatly delighted; but in all her geſtures, ſtill retained her dignity. It was afterwards aſſerted, that ſhe was no leſs than ſhe appeared. Her name was Oberea, and it was ſaid ſhe was queen at leaſt of that part of the iſland where Captain Wallis landed.

The next day ſhe was viſited by the captain, who was not yet entirely recovered from a late indiſpoſition that had confined him to his veſſel, and rendered him very weak; and on which account, he was carried by her attendants to her own dwelling, as ſhe was prepared for the viſit. Numbers of perſons aſſembled on the occaſion were diſperſed on a ſign from the queen; and when the gueſts entered her houſe, which was ſpaciouſly built, according to the manner of the country, the captain's coat, ſtockings, and ſhoes being taken off, in which ſhe herſelf aſſiſted, ſome young girls were introduced, who ſmoothed his ſkin, and chafed it ſoftly with their hands; the ſame was done by Lieutenant Furneaux and the purſer, who attended him, and who had likewiſe been indiſpoſed; and they all found benefit from this gentle operation, which however was interrupted for a time, by the ſurgeon's taking off his wig, in order to cool himſelf. This appeared to the natives as a moſt extraordinary circumſtance, and excited their aſtoniſhment accordingly; but the girls ſoon returned to their employment. The queen was ſo tender of her principal gueſt, that when ſhe walked out with him, ſhe laid hold of his arm, and lifted him like an infant over any dirt or water that happened to be in the way.

The Otaheiteans have no utenſils for boiling their food, and were entirely ignorant of the poſſibility of ſuch an operation, and of the effects of hot water. This was evident enough from a whimſical circumſtance that happened on board the ſhip where the queen was one morning at breakfaſt with the captain. One of her attendants (apparently a perſon of no mean rank) obſerving that the tea-pot was filled by turning the cock of an urn, that ſtood on the table, took it into his head to turn it alſo, and received the boiling water on his hand. In conſequence, being ſcalded, he roared out, and danced about the cabin with the moſt extravagant geſtures, and his companions ſtood ſtaring in aſtoniſhment, till the ſurgeon applied a lenient remedy to the part affected. However, a perſon who was ſerviceable in bringing in proviſions, and had curiouſly obſerved the gunner boiling his pork when on ſhore, was put in poſſeſſion of an iron pot, and after that he always boiled his meat for himſelf and his aſſociates.

Oberea was equally ſurpriſed and pleaſed at looking through a teleſcope, which Capt. Wallis brought with him to her houſe, directing her view to various objects which were very familiar to her, but not perceptible to the naked eye, which, when the glaſs was removed, to her amazement ſhe ſtrove to trace in vain. She had at firſt admired the ſtructure, little gueſſing, as might well be conceived, the uſe of ſuch an inſtrument. Captain Wallis gave his royal hoſteſs two turkies, two geeſe, three guinea-hens, and a cat big with kitten; ſome looking-glaſſes, china, linen, needles, thread, and ribbands, together with cutlery-ware, and other articles (among which various vegetables and garden ſeeds were not forgotten) in memorial of the preſents received from her, and her friendly behaviour.

The time for his departure drawing near, it was not without reluctance that the captain intimated this to the queen, who received the tidings with real concern, an intercourſe of good offices having endeared them to each other. Trying the force of perſuaſion in vain to detain her gueſt, ſhe came on board the Dolphin, where ſhe remained till the anchor was weighed, and the veſſel under ſail; ſhe then received the laſt preſents he made her in ſolemn ſilence, when he bade farewell to Oberea, and the iſland of Otaheite.

CHAPTER XI.

AS it is our Intention to blend Amuſement with Information, we ſhall here lay before our numerous Readers a particular Account of the Reception Captain Cook met with from the hoſpitable Inhabitants of Otaheite, &c.; and alſo every Tranſaction worthy of Notice in his Firſt, Second, Third and Laſt Voyages. The Relation of the various Incidents that have occurred, and the Diſcoveries made at the different Periods in which Captain Cook has viſited this remote Part of the Globe, preſent a moſt agreeable and entertaining Narrative; eſpecially the laſt, when he brought back with him Omai, from whoſe Interpretation much uſeful Information was obtained.

Captain Cook on his firſt Voyage viſits Otaheite. His Reception by the Natives. Alterations there. Tootahah found to be a Man in Power. A Fort erected. Various Thefts. Oberea again brought forward. Strange Adventure with her. A Wreſtling Match. A Chief's Honeſty not Proof againſt a Baſket of Nails. Obſervation of the Tranſit of Venus in thoſe Parts.

ON the 13th of April 1769, as already obſerved, Captain Cook, on his firſt voyage, fell in with Otaheite, and came to an anchor in Port-Royal harbour. The canoes of the natives immediately ſwarmed round the Endeavour, bringing with them fruits and other proviſions to exchange for various commodities. At the ſame time an old man came on board, who was known to many of the officers, who had been here before with Captain Wallis. This man, who was called Owhaw, had a reſpectable appearance. When Captain Cook, Mr. Banks, and Dr. Solander went on ſhore, accompanied by this Indian, together with a party of men, they were received with the greateſt joy and reſpect, by a vaſt number of the natives, who very thankfully accepted their preſents; and, promiſing to conduct them to a more agreeable ſpot, led them for ſome miles through pleaſant groves of trees, intermixed with the huts of the natives; yet they ſaw no fowls and few hogs in their road.

Things ſeemed to wear ſomewhat of a different appearance from what the officers who were with Captain Wallis had before obſerved; and, according to their opinion, the queen's houſe had been removed; and they were now informed, that ſuch as they had ſeen before, were not any of the principal people of the iſland. Early the next morning ſome canoes appeared alongſide the ſhip, which contained perſons whoſe dreſs ſeemed to denote their being of diſtinction; and two of them who came on board, having fixed on Mr. Banks and Captain Cook reſpectively as friends, invited them on ſhore to their dwellings; whither thoſe two gentlemen went accordingly, accompanied by Dr. Solander and others. Soon after landing, they were conducted to a large houſe, and introduced to a middle-aged man, whoſe name they found to be Tootahah. He preſented Mr. Banks with a cock, a hen, and a piece of perfumed cloth, and received a ſuitable preſent in return. They afterwards viſited ſeveral other large houſes, where they were introduced to many females, who preſſed them to ſit down and ſtay, and behaved in a manner agreeably free and engaging. On their return, they were met by Tuborai Tamaide, another chief, with whom they dined, and proceeded to ſettle a treaty of peace and mutual intercourſe.

Nevertheleſs,

Nevertheleſs, the circumſtance of moſt of the hogs, and all the poultry ſeeming to have vaniſhed, cauſed the captain to ſuſpect, that theſe had been driven up the country: it was therefore reſolved to explore the woods, whilſt an officer was left with a party of marines to guard the tent.

As ſoon as the Endeavour reached Otaheite, Captain Cook eſtabliſhed ſeveral very judicious rules and ordinances among his people, all tending to facilitate barter for proviſions, and preſerve peace and harmony between them and the natives, which thoſe who broke through were to be ſeverely puniſhed; and theſe, with other precautions that had been taken, were deemed ſufficient, with a people ſo friendly, to ſecure tranquillity. But where the cuſtoms and manners of nations are ſo different as thoſe of England and Otaheite, it muſt needs be that diſputes will frequently ariſe, and ſometimes on mere trifling occaſions; for, while this party were purſuing their deſign, they heard two pieces fired, which they knew muſt be diſcharged by the guard left at the tent, a circumſtance not at all pleaſing at ſuch a juncture. However, Owhaw diſperſed all the Indians, three excepted, who gave every poſſible token of fidelity.

The captain and his companions, it may be naturally ſuppoſed, were anxious to know what had paſſed at the tent during the time of their abſence; and on the ſtricteſt inquiry, they found the following circumſtance had occaſioned the alarm. One of the natives, whoſe propenſity to theft was unconquerable, had ſnatched a centinel's muſquet out of his hand, in conſequence of which, by order of a young midſhipman who commanded the guard, they fired, but none were ſlain or wounded except the aggreſſor, who was purſued and killed as ſoon as overtaken. As it was apprehended that the matter would excite ſome reſentment in the iſlanders, but few of whom appeared the next morning, and none of thoſe few were inclined to come on board the ſhip, ſhe was brought cloſer in ſhore, and ſo moored, that her broadſide was brought to bear on a ſpot which had been pitched on for the erection of a little temporary fortification, equally calculated for defence and convenience. Mr. Buchan, who was Mr. Banks's landſcape painter, died the next day, univerſally regretted. The anger of the natives ſeemed, however, ſoon to have ſubſided, and our people remained quiet enough on ſhore, except their being annoyed by flies, which, to the working parties there, were the moſt troubleſome of enemies.

The Indian named Tuborai Tamaide, reſolving to build a houſe near the Engliſh fort, brought the materials with him, and invited Mr. Banks to a place in the woods where he ſometimes reſided, entertained him with a diſh of ſomewhat that had the appearance of wheat flour, but when ſtirred about with cocoa-nut milk, formed a jelly of an agreeable ſavour, not unlike what is called *Blanc-Mange* in Europe. He alſo gave this gentleman two garments, one made of ſcarlet cloth, the other of fine matting.

Not long afterwards, the ſame chief, who was a frequent gueſt to Mr. Banks on board, preferred a complaint againſt the ſhip's butcher for having brutally threatened to cut his wife's throat, becauſe ſhe would not let him have one of the ſtone axes, or adzes, which they ſubſtitute for iron in this iſland, in return only for a ſingle nail; a flagrant violation of juſtice and good order, and a breach of thoſe rules which the captain had reſolved ſhould be attended to while the veſſel ſtaid at Otaheite. The conſequence was, that the offender was flogged in ſight of the Indians; and he went through the whole of the puniſhment, notwithſtanding they themſelves interceded for him, and that even with tears and exclamations of ſorrow, after they had ſeen the firſt laſh given. This ſtrictneſs of diſcipline being certainly as well timed as neceſſary, did honour to the juſtice and policy of the commander.

Captain Cook having produced an iron adze, made in imitation of one of thoſe ſtone inſtruments juſt mentioned, Tootahah, to whom it was only ſhewed as a curioſity, laid hold of it, and could not be ſatisfied till he was permitted to take it away, though an offer was made him to ſelect any article in its ſtead out of numbers contained in all the cheſts that could be conveniently opened before him. On ſeveral of the natives bringing their axes to be ground, all of which, it was ſcarcely doubted, had been left there by Captain Wallis or ſome of his people; a French one was diſcovered among the reſt. It appeared that the Otaheiteans were indebted for this to M. de Bougainville, who had viſited the iſland in 1768.

Some coldneſs was occaſioned at this time, by the following incident. Mr. Banks's gun was ſuddenly taken out of his hand by Tuborai Tamaide, one day when he ſeemed employed only in curiouſly obſerving it. The Indian alſo pulled the trigger, though the piece only flaſhed in the pan. This was an offence not ſo heinous in itſelf as it might tend to prove inconvenient in its conſequences. It is unneceſſary to obſerve, that in our expeditions to theſe places, the knowledge of fire-arms furniſhes almoſt the whole of the ſecurity of the few againſt the many; and experience has continually evinced how ſoon a ſudden miſtake, and fatal reſentment may be kindled in the boſoms of thoſe who ſeem moſt friendly among the uncultivated nations. Conſiderations of this nature appear to have influenced Mr. Banks, in giving a moſt ſevere reprimand for this preſumption to one favourite Indian acquaintance, who was not inſenſible either of the rebuke, or the cauſe of its ſharpneſs, as he demonſtrated by his behaviour; but that of one of his female attendants was truly extraordinary on this occaſion. She broke forth into tears, wounded herſelf with a ſhark's tooth, and exhibited before the offended party a number of extravagant geſtures, refuſing to anſwer ſuch queſtions as were aſked; and yet after all this, ſhe carefully took up the certain pieces of cloth, which ſhe had placed to receive her blood, and having thrown them into the ſea, bathed herſelf in the river, and returned with a cheerful countenance.

The wife of the ſame chief came one morning to ſolicit Mr. Banks's attendance on her huſband, whom ſhe repreſented as being in a moſt deplorable ſtate, occaſioned by having ſwallowed ſomething very deadly, that was given him by one of the Endeavour's people. Mr. Banks went accordingly, and found the perſon in queſtion extremely ſick indeed. On his arrival, he perceived that the Indian had already been vomiting, which ſaved the trouble of preſcribing an emetic. It appeared likewiſe that he had thrown up a leaf which thoſe around him affirmed to contain the poiſon; and indeed this, which was only a leaf of tobacco, proved to be all the poiſon that the ſick chief had ſwallowed. The cauſe of the diſorder being thus explained, the patient, who, while Mr. Banks examined the leaf, ſeemed in doubt whether he ſhould live or die, was ordered to drink plentifully of cocoa-nut milk, in conſequence of which ſimple and agreeable remedy he ſoon became as well and cheerful as before.

Oberea, who, in the mean time, ſeemed to have been loſt, was luckily diſcovered at Mr. Banks's tent, by the gunner, who recognized in her the ſame perſon that had been ſo friendly to Captain Wallis (with whom this officer ſailed in the Dolphin) and was ſet down as queen of the Iſland. She was tall and majeſtic, as has been already obſerved, her eyes had great expreſſion in them, her ſkin was white, and ſhe appeared to have been what might probably be termed handſome; but being now paſt forty, ſhe was rather on the decline. She was conducted on board the ſhip, where ſhe was preſented, amongſt other matters, with a doll, which greatly delighted her. But this circumſtance being obſerved by Tootahah, who, though not king, ſeemed to be inveſted with the authority of a regent, he would not be ſatisfied without a preſent of the ſame ſort. And dolls now grew ſo much in faſhion, that for a while they were preferred even to axes, till time and juſt reflexion cauſed the iſlanders once again to ſet a due value on the latter, as being ſo uſeful and neceſſary. Temporary faſhions, however, were found to prevail in many more inſtances, even among theſe children of ſimple nature.

A circumſtance occured relative to Oberea, which at firſt greatly ſurpriſed Mr. Banks; namely, that one morning being informed ſhe was aſleep under the awning of her canoe, upon going to awake her, he found ſhe was in bed with a young man, whoſe name was Obadee; but it was ſoon underſtood that

a commerce of this kind was frequent with the ladies of Otaheite, and ſo familiarized were they to it, that no ſecrecy was obſerved in the matter.

As the natives about this time had been exerciſing ſome of their uſual dexterity, the aſtronomical quadrant was miſſing, though for the whole night a centinel had been placed within a few yards of the place where it was lodged. But a proper application being made to Tubourai Tamaide, he found out the thief; and the inſtrument, which luckily had received no damage, was with ſome trouble recovered.

In the abſence of Captain Cook, who had gone to ſupport Mr. Banks and Mr. Green, while they were travelling up the country in ſearch of the quadrant, an embargo having been laid on the canoes in the bay by that commander's order, occaſioned a diſturbance: for, one of theſe attempting to depart, a boat was ſent out to detain her, on which the Indians, among whom was Tootahah, leaped into the ſea. When this chief was taken up ſwimming, the lieutenant confined him in the fort, which was now quite finiſhed and fortified, and the captain found it ſurrounded by a number of the natives when he returned from his excurſion. He cauſed the priſoner, who had expected nothing but death, to be releaſed; yet the affair raiſed great murmurings among his countrymen, who pretended that he had been beaten and ill uſed; but no proofs appeared of ſuch treatment. Yet the markets were but ill ſupplied, which was doubtleſs owing to the circumſtance juſt mentioned. Theſe were matters, however, which, from the friendly diſpoſition of the natives, their gueſts conceived might be well ſettled; and, in particular, they endeavoured to conciliate the affections of the chief whoſe confinement had occaſioned the diſpute. And in fact, little was done in the principal matter, which regarded proviſions, till that was accompliſhed; nor was this brought about without ſome difficulty.

Tootahah had left ſome hogs behind him, which he demanded; but it was thought moſt proper not to ſend them, becauſe his preſence was deemed neceſſary for the deſired reconciliation. This was at laſt happily effected, Meſſrs. Banks and Solander taking a journey to the chief's reſidence, which was at ſeventy miles diſtance. From what had paſſed, they had ſome ideas of finding diſguſtful treatment from the people; but in this they were agreeably diſappointed: for they heard nothing but ſhouts, which in their language expreſſed that Tootahah was a friend to the Engliſh. As this chief, not receiving the hogs he left, had demanded an axe and a ſhirt in return for them, theſe articles were brought and given to him, together with a garment of broad cloth; and he ſeemed well pleaſed with the additional preſent. He was found ſitting under a tree, with many old men ſtanding about him, who afterwards were conducted to the court-yard of his houſe, where a ſpectacle was prepared for their entertainment. It was a wreſtling match, which was conducted in the following order:

The combatants, to the number of ten or twelve, entering on an area which was left void for that purpoſe, after having challenged, engaged each other, the principal object of each being to overthrow his adverſary by dint of ſtrength. For this purpoſe they cloſed, and ſeized each other by the hand or any part of the body, as opportunity offered; thus grappling till he who had the beſt hold, or was the moſt powerful man, threw his antagoniſt. If this could be done by either party, in about the ſpace of a minute, the conqueror received the plaudits of the old men, and three huzzas; if not, they generally parted, either by the intervention of their friends or by mutual conſent; and in this manner one engagement ſucceeded another. A man who was provided with a ſtick, and who had firſt made way for the Engliſh by exerciſing it pretty ſmartly, kept the ring, and preſerved order among the populace.

Others at the ſame time performed a dance; but neither of theſe parties ſeemed at all diſpoſed to take notice of what was going forward elſewhere; their own ſport, and the wiſhed applauſes of the audience, being all that engroſſed their attention. When it was known that this reconciliation had been brought to bear, and that Tubourai Tamaide was gone on board the Endeavour, proviſions, which had hitherto been with-held, were brought in great plenty.

Soon afterwards ſome more extraordinary ſpectacles than that of the wreſtling match were exhibited before Mr. Banks and others, of which we have the following account:—"As that gentleman was ſitting in his chair, ſome ladies of the iſland, who were ſtrangers, advanced in proceſſion, the reſt of the Indians forming a lane to let them paſs in order. Coming up to Mr. Banks, they preſented him with ſome plants and parrots' feathers. Tupia, who officiated as maſter of the ceremonies, received ſeveral branches, brought at ſix different times, and laid them down in the boat. Nine bundles of cloth were alſo afterwards brought and divided into three parcels. What followed, appeared the moſt extraordinary part of the ceremony; which was, that one of the women called Ooratoo, who ſeemed to be the principal actreſs in the ceremony, ſtepped on one of the parcels, and pulled her clothes up as high as her waiſt, turning round three times with an air of unaffected ſimplicity. This ſhe repeated with the two other parcels; and then theſe females advancing, ſaluted Mr. Banks, who made them ſuitable preſents. And on the Sunday following (after divine ſervice had been performed), the day was concluded with an act of open lewdneſs between a young fellow and a girl, about twelve years of age, of which Oberea and ſome females of the firſt rank thought fit not only to be ſpectators, but alſo to give it their countenance and applauſe."

An inclination to theft prevailed ſo ſtrongly among the natives of Otaheite, as to taint their chiefs and perſons ſuppoſed to be of the greateſt integrity among them. Tubourai Tamaide, of whom Mr. Banks had entertained a high opinion, could not reſiſt the temptation offered by a baſket of nails being left in the corner of his tent. On being taxed, he confeſſed that he had ſtolen four of them; but he was much more inclined to frame excuſes, than to make reſtitution. He ſaid, the things ſtolen were at Eparre; however, he produced one of the nails, and, on reſtoring the reſt, was to be forgiven; but, inſtead of doing this, he withdrew, and when he was ſeen about ten days afterwards, it was in vain that all perſuaſions were uſed to induce him to return this apparently trifling portion of property; and perceiving himſelf treated with reſerve, he again withdrew in his uſual manner.

Captain Cook, Mr. Banks, and Dr. Solander, determined on a viſit to Tootahah, who had lately twice changed his place of reſidence, and now lived about ſix miles diſtant from his former dwelling. He was found ſitting under a tree, with a number of people round him, as was his uſual cuſtom; and when the gueſts had made their preſents, they were invited to paſs the night there. But there was a proſpect of ſome inconvenience, as more people were aſſembled than the houſes and canoe could contain. Oberea, however, being there with her train of attendants, Mr. Banks accepted of a place in her canoe, where he retired to reſt accordingly. But, though Oberea herſelf had the charge of that gentleman's clothes, yet he loſt them, together with his piſtols, his powder-horn, and other articles. She got up, indeed, and Tootahah being rouſed, who lay in the next canoe, they went in ſearch of the thief; but their endeavours proved fruitleſs.

Mr. Banks being a ſecond time rouſed by ſome muſic, as he afterwards obſerved lights at a ſmall diſtance, roſe, and went to ſeek for his companions. Accordingly he found where Captain Cook and the reſt of the gentlemen lay, to whom he related his misfortune; but they had a ſtory in ſome meaſure to match his; for they informed him that they had loſt their ſtockings and jackets, and it appeared that Dr. Solander was the only one who was not robbed among them. Mr. Banks, who had at firſt been left in his waiſtcoat and breeches, had made a temporary ſhift with ſome garments which he borrowed of Oberea, in which he cut an odd figure; but the clothes, and other matters that had been ſtolen from him, were never afterwards heard of.

Having made preparations for viewing the tranſit of Venus, two parties were ſent out to make obſervations from different ſpots. The parties ſent out had good ſucceſs in the purſuit of their undertaking, though they differed as to the time of the contact. Mr. Green's account of that phænomenon is as follows:

The

	Morning.		
The firſt external contact,	9	25	4
The firſt internal contact, or total immerſion,	9	44	4
	Afternoon.		
The ſecond internal contact, or beginning of the emerſion,	3	14	8
The ſecond external contact, or total immerſion,	3	32	10

The latitude of the Obſervatory was 17o deg. 29 min. 13 ſec. ſouth, long. 149 deg. 32 min. 30 ſec. weſt from Greenwich.

As there were two parties, thoſe who went towards the iſland of Emayo, after rowing the greater part of the night previous to the tranſit, hailed a canoe, and were informed by the Indians of a place that they judged proper for an obſervatory. Mr. Banks left them as ſoon as it was light, and ſaw the ſun emerge from an unclouded horizon, whence he drew favourable prognoſtics for the buſineſs of the day. He went to obtain freſh proviſions on the iſland; and the following is an account of this ſhort expedition:

"As he was trading with the natives, Tarrao, who was the king of the place, came to viſit him, bringing his ſiſter Nuna with him. As it was cuſtomary for the people of thoſe places, at their conferences, to be ſeated, Mr. Banks ſpread his turban of Indian cloth, on which they all ſat down. Then ſome bread-fruit and cocoa-nuts, together with a hog and a dog, were brought as the king's preſent; and his gueſt, in return, ſent for a ſhirt, an adze, and ſome beads, which the ſovereign of Emayo received with apparent ſatisfaction. Tubourai Tamaide, and Tomio (ſaid to be related to Tarrao), alſo gave him a long nail, and left a ſhirt as a preſent for Nuna. The king, his ſiſter, and three beautiful young women, their attendants, afterwards went with Mr. Banks to the obſervatory, where he ſhewed them the planet Venus paſſing over the ſun's diſk; at the ſame time acquainting them, that to view it in this ſituation was the cauſe of his undertaking a voyage to thoſe remoter parts."

It was remarked, that the people at Emayo ſeemed to reſemble thoſe of Otaheite, and appeared to be acquainted with the nature of trading articles.

As ſeveral of the ſhip's company had forced their way into the ſtore-room while the officers and gentlemen were employed in viewing the tranſit, a number of ſpike-nails were ſtolen from thence. The perſon who was found out in this theft, had but few in poſſeſſion; however, he was ordered to receive two dozen of laſhes. Some examples of this kind were neceſſary, becauſe the ſeamen knowing what value was put on ſuch commodities on ſhore, where the property of men and the favours of women were alike to be purchaſed by them, if theſe thoughtleſs beings had not been reſtrained, it is probable, and indeed partly appeared from their conduct, that they would have left in or about the veſſel but few nails, and little iron-work that they could poſſibly remove.

CHAPTER XII.

King George's Birth-Day celebrated at Otaheite. Mr. Banks acts a Part in an extaordinary Funeral Solemnity. Various Diſputes amicably ſettled. Journey to a different Part of the Iſland. Tupia, an Indian, reſolves to embark with Captain Cook. Two Mariners are brought back. Departure of the Veſſels from the Iſland.

AS the two parties that went out to obſerve the tranſit of Venus on the 3d of June were ſtill abſent on the 4th, it was reſolved to defer the celebration of his Majeſty's Birth-day till the 5th of June. It was then kept, many of the Indian chiefs being invited to the entertainment provided, and drinking the King of Great Britain's health by the name of *Kihiargo* (their beſt imitation of *King George*) upon the occaſion.

About this time an old female of ſome diſtinction died, which gave the Engliſh an opportunity of obſerving the manner in which the iſlanders diſpoſe of a corpſe; which they do not bury directly, but place on a bier till it is corrupted, and then the ceremony of interment is uſed with the bones. The morais were alſo found at length to ſerve as places of religious worſhip; but of theſe we ſhall treat at large hereafter. We ſhall here only give an account of the funeral rites, as performed after the deceaſe of the perſon above-mentioned, in which Mr. Banks bore a principal part, becauſe he was informed that he could not be admitted as a ſpectator on any other condition.

The ceremony was thus conducted:—"Mr. Banks went in the evening where the body was depoſited, and was there met by the relations of the deceaſed, and joined by ſeveral other perſons. Tubourai Tamaide was the principal mourner, dreſſed in a whimſical, though, as ſome thought, not an ungraceful manner. To conform to the Indian cuſtom, he was obliged for the time to quit his uſual dreſs, and wear nothing but a ſmall piece of cloth tied round his middle, and ſuffer his fleſh to be blackened over with charcoal and water, as were the bodies of ſeveral others, among whom were ſome females that were not any more covered than himſelf. The proceſſion having begun, the chief mourner repeated ſomething that was ſuppoſed to be a prayer, when he came up to the body, and repeated the ſame when he came to his own houſe. They afterwards went on by permiſſion towards the fort.

It is uſual for the reſt of the Indians as much as poſſible, to ſhun theſe proceſſions. Paſſing on from the fort along the ſhore, they croſſed the river, paſſing ſeveral houſes which, for the time, were deſerted; and during the reſt of the proceſſion, which laſted half an hour, not an Indian was to be ſeen. The office which Mr. Banks filled was called *Nimiveh*, and there were two others in the ſame character. Theſe approached the chief mourners, when none of the reſt of the natives were to be ſeen, exclaiming "Imatata!" Then thoſe who had aſſiſted at the ceremony reſumed their former dreſs, after having firſt performed ablution in the river."—Mr. Banks, who certainly underwent no ſmall inconvenience in adapting himſelf for theſe rites, received great applauſe from Tubourai Tamaide, for the propriety wherewith, it ſeems, he ſupported his part in a ceremony of which he muſt be ſuppoſed to entertain but an imperfect conception.

Mr. Gore and Tubourai Tamaide having challenged each other to a ſhooting match, the Indian brought his bow and arrows to decide the matter; but, before they were prepared for the conteſt, it was diſcovered that each had miſtaken his antagoniſt's meaning; for the Indian meant only to try who could ſhoot furtheſt, but Mr. Gore deſigned to level at a mark. As ſoon as this was found out, the challenge conſequently came to nothing. Nevertheleſs, for the honour of Otaheite, and to ſhew how ſkilful he was, Tubourai kneeled down and ſhot an unfeathered arrow (dropping the bow as ſoon as it was diſcharged), which held its courſe for near the ſixth part of a mile.

As ſome of the light fingered iſlanders had ſtill continued to convey away many things, among which was an iron coal-rake for the oven, ſtolen in the night of the 14th of June; and as the centinels had received orders not to fire on the natives, even if they ſhould be detected in theft, Captain Cook reſolved in his mind what expedient it would be beſt to adopt, in order, if poſſible, entirely to ſuppreſs theſe practices; and in conſequence he tried the following expedient: Twenty of their double canoes containing cargoes of fiſh, being juſt arrived, he ſeized them, and cauſed notice to be given, that unleſs not only the coal-rake, but alſo all the other articles that had been taken away, were returned, theſe veſſels, ſo valuable to them, ſhould certainly be burnt. All the effect produced by this menace, was the reſtitution of the coal-rake; but the other things were kept by thoſe who ſtole them: and as Captain Cook's humanity would not permit him to let the innocent ſuffer for the guilty, in the end he gave up the cargoes of the veſſels.

Another circumſtance was near raiſing a moſt ſerious diſpute between the Engliſh and the iſlanders, and originated from a matter of which the former were moſt tenacious. A boat being ſent out to procure ballaſt, as the officer could not immediately find what he wanted, he began to pull down one of the ſepulchral monuments. This action was looked upon

A TOUBAOW with a CORPSE on it attended by the Chief Mourner in his Habit of Ceremony.

upon as ſuch a piece of ſacrilege, that the people, enraged, roſe in oppoſition. But happily Mr. Banks, receiving intelligence of the circumſtance, repaired to the ſpot, and brought about a reconciliation, and ſettled the matter in diſpute, by ſending the boats to the river ſide, where there were plenty of ſtones to be had without any hazard of offending.

A deſign having been formed by Captain Cook and Mr. Banks, of ſailing round the iſland, they ſet out on the morning of the 16th of June for this purpoſe. When they came to a large bay, their deſign of croſſing it was mentioned to the Indian guide, whoſe name was Tilubaola: he at firſt refuſed to croſs it, and likewiſe endeavoured to perſuade the Engliſh gentlemen to lay aſide their intention, ſaying, "That country was inhabited by people that were not ſubjects to Tootahah, and who would deſtroy them all." Nevertheleſs, when he found them reſolved to proceed, he at laſt ventured to accompany them. After ſpending the night at the houſe of Oratora, a friendly lady, they departed, and landed the next day in the diſtrict of a chief, named Mairatata, and whoſe father was called Pahuirede. There was ſomething which might be thought not very promiſing in thoſe appellations, the former ſignifying, in the language of the iſlanders, "The burying place of men," and the latter, "The ſtealer of boats."

It was obſerved, that the inhabitants of that part of the country which had become familiar to the Engliſh, though backward in learning to pronounce the names of their gueſts, were yet ready enough in giving them others. They called Captain Cook, Toote; Mr. Hicks, Hate; and the Maſter, Bobo; Mr. Gore they named Toarro; Dr. Solander, Torano; Mr. Banks, Taſſane; Mr. Green, Eterree; Mr. Parkinſon, Patani; Mr. Sporing, Polini, &c. Now three or four at moſt of theſe names may be allowed imitations of the Engliſh ones; but the others ſeem ſo different, that they may be ſet down as appellations of ſignificance, and occaſioned by ſomething relative to the perſon, ſituation, or actions of the party. What ſeems to ſupport this conjecture, is its having been particularly remarked, that they called Mr. Monkhouſe, who commanded the guard that ſhot the man for taking the muſket, as before related, by a name which ſignifies *dead* or *deadly*, in their language, as having cauſed the death of one of their countrymen.

Among a great number of the natives that came round them, the Engliſh gentlemen recognized only two perſons; the reſt being abſolute ſtrangers to them. However, they proceeded (the whole party conſiſting of four only) till they came to a part of the country governed by one Waheatua; and met that chief, together with an agreeable woman, about twenty-two, called Toudidde, who appeared to fill the ſame rank here as Oberea did in another quarter of the iſland. Their journey here lay chiefly through a country fertile enough, as it appeared, in every thing but bread-fruit; and where there were numbers of morais, or burying-places, neat, and adorned with various carvings. Being fatigued, they went on board their boat, and in the evening of this day they landed on an iſland which was called Ootareite, and got refreſhment at the only houſe they could then diſcover. But they found a good harbour in the ſouthern part of the iſland; and, after landing again in different places, were met by Mathiabo, the chief, of whom they purchaſed a hog for a glaſs bottle. Here they remarked ſeveral human jaw-bones, ſeemingly freſh (and which had not loſt any of the teeth) faſtened on a board of ſemicircular figure; but could not obtain any ſatisfactory account concerning them.

After being piloted over certain ſhoals, and turning to the N. W. ſide of Otaheite, where a bay anſwering to that on the S. E. forms the iſthmus, they were invited on ſhore by ſeveral beautiful women, and, accepting the invitation, ſupped at the houſe of a chief named Wiverou, in company with Mathiabo; which latter, on retiring to reſt, borrowed Mr. Banks's cloak, to ſerve as a coverlet, and made no ſcruple of taking it away with him the next morning. But this mean action being diſcovered, when he heard that the injured party was coming in ſearch of him, he ſent a perſon back with the property. However, the gentlemen at their return, finding the houſe deſerted and their boat miſſing, which it appeared had been driven away by the tide, conſidering the ſmallneſs of their party, and that they had not a ſpare ball or charge of powder, they were not without apprehenſions leſt the Indians might take ſome undue advantage of their ſituation; but were agreeably diſappointed to find themſelves treated in the moſt civil and friendly manner.

Omae, a chief, was building a houſe at Tiarrabou, the laſt diſtrict in which the travellers landed, and would have given a hog in exchange for a hatchet, but as they had not one left, he would not trade for nails; however, at laſt, both a hatchet and a nail were promiſed on his ſending the beaſt to the fort. At this place they ſaw one of the Indian Eutuas, a figure reſembling a man, made of wicker-work, near ſeven feet high, covered with black and white feathers, and that had on his head protuberances which they called Tata Ete, or little men.

Arriving at the diſtrict called Paporra, where Oberea governed, they landed there; but finding that ſhe was gone with intent to viſit them at the fort, they ſlept at her houſe, where they were entertained by her father. In this neighbourhood, Mr. Banks ſaw a vaſt pyramid of ſtone work, with a flight of ſteps on each ſide. It appeared to be near 50 feet high, was about 270 feet in length, and about one-third as wide, and they found it was intended for the morai of Oamo and Oberea. The foundation was of rock ſtones, the ſteps were of coral, and the upper part conſiſted of round pebbles, all of the ſame ſize, and ſquared with the greateſt exactneſs, which muſt have been an almoſt immenſe labour for the builders, who were deſtitute of the proper implements when this fabric was raiſed. At the top, in the centre, was a bird carved in wood, and near it a fiſh in ſtone. Part of one ſide of a court or ſquare was conſtituted by this pyramid, the ſides of which were almoſt equal. The whole was encloſed with a wall, and paved with flat ſtones, and exhibited the appearance of a firm and compact building. Another paved ſquare was ſeen at a little diſtance, in which were ſeveral ewattas or altars, on which it appeared that they placed their offerings, when ceremony or inclination led them to acts of devotion. Returning to Port Royal Harbour, after an accurate ſurvey, they determined the circumference of Otaheite to be about 100 miles, including both peninſulas.

Captain Cook being now preparing for his departure, two young marines thought proper to quit the fort, and were not to be found the next morning; and notice was then given, that the veſſel would ſail on that or the enſuing day. However, the captain, rather than he would come to a rupture with the Indians juſt on quitting them, was willing to ſtay a little longer. But having waited in vain, when an inquiry was made, he was plainly given to underſtand, that theſe men had fled to the mountains, and did not intend ever to come back again, as they had choſen wives for themſelves on the iſland. But as it was not reaſonable to ſuppoſe the commander would loſe his men in ſuch a manner, he intimated to thoſe chiefs who were then in the fort with the women (among which latter were Oberea and Fornia), that they muſt all be conſidered as priſoners till the fugitives, whom it had been repreſented as impoſſible to take, ſhould be returned. An officer being ſent for Tootahah, brought him without any alarm on board the ſhip, whither, when night came on, thoſe who had been confined in the fort were alſo conveyed; a circumſtance that excited ſome diſagreeable apprehenſions among them, eſpecially the women, whom Captain Cook eſcorted, with others, to the veſſel.

One of the deſerters who was brought back related, that the partner of his flight, and two of thoſe that had been ſent to recover them, would be detained till Tootahah was ſet at liberty; who was immediately informed of this, and told, that it was expected he ſhould ſend proper orders, and ſome of his people, to aſſiſt a party diſpatched in the long boat to effect a reſcue. To this the Indian chief made no objections. This deſign ſucceeded, and the men returned, though at firſt without the arms they had with them when they ſet out; but theſe alſo being afterwards reſtored, the captain ſet his hoſtages at liberty.

An Indian named Tupia, who was frequent in his intercourſe with the Engliſh, had often expreſſed a ſtrong deſire of going with them whenever they ſhould leave the iſland. He ſtill perſiſted in his reſolution; and as he was a prieſt, had ſome ideas of navigation, and was once a ſort of miniſter to Oberea, it was thought proper to admit him on board, as alſo his ſervant Taiijota, at his earneſt requeſt.

The time for departure approaching, Captain Cook, going to obtain a drawing of the morai which Tootahah had at Eparre, was met there by Oberea and others, and all in good humour. Tupia, who had taken leave of his friends, and given them ſome tokens of remembrance, came back with the captain and his train; the principal perſons came likewiſe on board, the veſſel was ſurrounded with canoes full of the common people, and all animoſities being forgotten, the good-natured people of Otaheite ſhed tears at the departure of their gueſts. Tupia was much moved; but he uſed every effort to ſuppreſs the feelings natural to ſuch an one on leaving his country. He went with Mr. Banks to the maſt-head, from whence, waving his hand, he took his laſt farewel, and departed with Captain Cook, who had continued three months on this iſland.

CHAPTER XIII.

Captain Cook's ſecond Viſit to Otaheite, and the Revolution there. Otoo, a timid Prince, King of the whole Iſland. Friendly Conference with Waheatow. The King viſited on Shore, and entertained on Board. Stratagem of one of the Natives defeated. Ships depart. Omai, a Native of Balabola, ſails with Capt. Furneaux for England.

AFTER having narrowly eſcaped the danger of ſhipwreck on a tremendous rock, Captain Cook, in his ſecond voyage of diſcovery, in the Reſolution, having alſo with him the Adventure, Captain Furneaux, came to Otaheite, and anchored in Oaitipiha Bay on the 18th of Auguſt, 1773. Several of the natives were about, and even on board the ſhips, while they were in the utmoſt peril of deſtruction, yet they appeared quite inſenſible of the ſituation of the voyagers, and came and went without any ſeeming concern; a circumſtance which was thought not a little ſingular. It was evening before they aſked after Tupia; and they were ſatisfied when the cauſe of his death was related to them.

Some difficulty was now met with in obtaining hogs, though theſe animals were ſeen on ſhore in great numbers, it being aſſerted that they belonged to the chief Waheatow. At this time a man, ſuppoſed to be a principal perſon, came on board with many of his friends, and received ſome preſents; but both he and they being detected in ſeveral thefts, they were all turned out of the ſhip, and the captain ordered two muſkets to be fired over his canoe after he had embarked, which affrighted the pretended chief ſo much, that he quitted it and jumped into the water. A boat being diſpatched for the canoe, the crew were pelted with ſtones from the ſhore. A cannon, loaded with ball, was therefore fired along the coaſt; and the captain going off in another boat, they ſoon obtained the object in queſtion. However, the Engliſh and the Indians becoming friends again, the captured veſſel was ſoon reſtored to them. Mr. Banks, and ſeveral people, were now aſked for, who had been at Otaheite on Captain Cook's firſt voyage; and the natives alſo informed their gueſts, that there had been a battle ſince the Endeavour's departure, in which both Tubourai Tamaide, and Tootahah the regent, were ſlain: that a prince, named Otoo, now governed in his ſtead, and peace was fully eſtabliſhed on the iſland.

Waheatow came into the neighbourhood, and being deſirous to ſee Captain Cook, the latter went accordingly, accompanied by Captain Furneaux, ſome gentlemen, and ſeveral of the natives, and met him advancing, with a numerous train, at the diſtance of about a mile from the landing-place, who halted when he perceived the company. He well recollected the captain, whom he placed on the ſame ſeat with himſelf, and inquired after ſome of the Engliſh that he had ſeen at Otaheite in 1769, at which time this chief was called Teraee, he having aſſumed his father's name after his deceaſe. He received many preſents from the captain, ſeemed concerned when he was told the veſſel would ſail the next day, and promiſed that the Engliſh ſhould be ſupplied with plenty of hogs if they would ſtay longer. He could not be gratified in this particular, but his gueſts remained with him all the morning. This chief gave them two hogs at parting, and more were got at the trading places; ſo that freſh pork was ſerved up to the crews of both the ſhips: beſides that a lieutenant who was left on ſhore for the purpoſe, followed and brought eight pigs on board the veſſels, after they had departed (being plentifully ſupplied by the canoes attending them with fruits, which relieved the ſick) for Matavai Bay in the ſame iſland.

When they arrived there on the 25th of the month, the deck was preſently crowded with natives (moſt of whom knew Captain Cook) before the ſhips could come to an anchor; and the new king, Otoo, waited with a great crowd on ſhore; but when the captain was going to pay him a viſit, he underſtood that this timid prince had ſuddenly retired to Oparree, in a ſort of panic. It was not poſſible to aſſign or gueſs at any rational grounds for ſuch a behaviour, ſince the people in general were happy to ſee this gallant officer, eſpecially as they well knew he never attempted to exert his force againſt them without ſufficient provocation. Notwithſtanding this, the captain ſet out for Oparree, accompanied by Captain Furneaux, Maritata his wife, and other perſons; and they were all conducted to the king, who ſat, attended by numbers, in the old patriarchal faſhion common here, under the ſpreading branches of a tree. Several preſents being made him and his attendants, ſome pieces of cloth were offered on their part; but they were given to underſtand, that as all they had received was intended only in token of friendſhip, nothing would be accepted in return.

Otoo was well made, of an agreeable perſon, ſix feet high, and about thirty years of age. All his ſubjects were uncovered before him. He promiſed to ſend ſome hogs; but ſeemed backward in engaging himſelf to come on board one of the ſhips, becauſe, as he acknowledged, he was afraid of what he would have had more reaſon to fear at a diſtance, the great guns; but in uncultivated minds there is no accounting for prejudices. However, he got the better of his fears ſo far as to pay the Engliſh a viſit, after much perſuaſion, coming on board, accompanied by his younger brother, his ſiſters, and attendants, all of whom received preſents, which they carried back to Oparree, after they had breakfaſted. When Captain Cook landed with his company, the mother of Tootahah laid hold of his hand, and burſt into a flood of tears, exclaiming, that her ſon, his friend Tootahah, was no more; and this humane man muſt have melted in ſympathetic ſorrow, had not the king ſeparated them; and it was not without difficulty he was prevailed on to give his conſent that they ſhould meet again.

Captain Furneaux gave a he and ſhe goat to this prince, who, having found that the great guns were not likely to do him any harm, took courage, and honoured the Engliſh a ſecond time with his preſence, bringing a hog, ſome fruits, and cloth to Captain Cook; and then going on board the Adventure, complimented Captain Furneaux with ſimilar preſents, for all which he received a ſuitable return; and his ſiſter was dreſſed out by Captain Cook in a very agreeable manner. When he thought proper to depart, he was entertained with bagpipes and dancing; which latter was pretty cloſely imitated by ſome of his own attendants. His majeſty of Otaheite promiſed alſo to pay his Engliſh friends a third viſit; but as this was only on condition that they ſhould firſt wait on him, both the captains made an excurſion to Oparree, and preſented him with ſome articles which he had never ſeen before. One of the gifts was a broad ſword, which ſo much affrighted him, that at firſt he had deſired it might be taken away. With much perſuaſion, however, he was prevailed on for a little time to wear it by his ſide. After this, they repaired to the theatre, where they were entertained with a piece, conſiſting of comedy and dance. The ſubject they could not well

find

Engraved for BALDWYN'S New SYSTEM of UNIVERSAL GEOGRAPHY.



An Accurate Representation of SEA HORSES, which CAPTN COOK met with in his THIRD VOYAGE on the Ice, near the West Coast of N. with the Canoes, some of which the Animals were shot by

find out; though they heard frequent mention of Captain Cook's name during the performance.

The king, when this diverſion was over, deſired his gueſts to depart, and loaded them with fruit and fiſh. He ſent more fruit and fiſh the next morning. Captain Cook preſented him with three Cape ſheep, as it was his laſt viſit. With this preſent he was well pleaſed, though he had not much reaſon to be ſo, as they were all wethers: this he was made acquainted with. Tootahah's mother again preſented herſelf to Captain Cook; but could not look upon him without ſhedding many tears. Having determined to leave the iſland, the king ſeemed much affected when Captain Cook told him of his reſolution: they embraced each other ſeveral times, and departed. The lieutenant returning who had been ſent for the hogs promiſed, there came with him one Pottatou (the chief of the diſtrict of Attahounou) with his wife, to pay Captain Cook a viſit, and made him a preſent of two hogs and ſome fiſh. The lieutenant got likewiſe two more hogs. As the wind was weſterly, they were obliged to diſmiſs their friends ſooner than they wiſhed; but they were well ſatisfied with their reception.

Several ſorts of garden ſeed, and divers kinds of fruits, had been ſown and planted by Captain Wallis, of which there were no remains when Captain Cook left the iſland on the former voyage. On his arrival in 1773, he found none of the various ſeeds that had been ſown by Europeans had ſucceeded, except pumpkins; and for theſe the natives had not, as may be well ſuppoſed, the leaſt eſteem. While the ſhips ſtaid at Otaheite, Tervah, a ſenſible old chief, invited two of the gentlemen into his canoe, in which they accompanied him and his wife to the place of their reſidence. In their paſſage the old man aſked a variety of queſtions relative to the nature and conſtitution of the country, from whence theſe wonderful ſtrangers came. He concluded that Mr. Banks, whom he had ſeen a few years before, could be no leſs than the king's brother, and that Captain Cook was high admiral. The information that was given him was received with the greateſt marks of ſurpriſe and attention; but when he was told, that in England there were neither bread-fruit nor cocoa-nut trees, he ſeemed to think meanly of it, notwithſtanding all its other advantages.

A young man, whoſe name was Pores, came on board the Reſolution a ſhort time before the ſhips got under ſail, and requeſted the commander to take him with him, which, as it was apprehended he might be of occaſional ſervice, was complied with. Many others offered themſelves, but were refuſed. The only terms propoſed for this youth were an ax and a ſpike-nail for his father, who was then on board. He had them accordingly, and they parted juſt as the veſſel was getting under ſail, without the leaſt apparent natural affection. This raiſed a doubt as to their conſanguinity; which was confirmed by a canoe conducted by two more coming alongſide, as they were ſtanding out of the bay, and demanding the young man in the name of Otoo, who was not then in that neighbourhood. As the perſon in queſtion ſeemed at firſt undetermined in his own choice, whether he would go or ſtay, an offer was made to ſend him back, if the axe and ſpike-nail were returned; but the man who demanded him declared they were not on ſhore, and, waving their claim, departed.

The iſland of Otaheite, in 1767 and 1768, abounded with hogs and fowls; but at this time it was ſo ill ſupplied with theſe animals, that hardly any thing would tempt the owners to part with them; and the little ſtock they had ſeemed to be at the diſpoſal of their kings. When the veſſels lay at Oaitipiha Bay, in the kingdom of Tiarrabou, or leſſer peninſula, our people were given to underſtand, as we have obſerved, that every hog and fowl belonged to Waheatow; and that all the kingdom of Opoureonu, or the greater peninſula, belonged to Otoo. While at this iſland, they got only twenty-four hogs in ſeventeen days, half of which came from the kings themſelves, and the other half they were inclined to think were ſold by their permiſſion. They attributed the ſcarcity of hogs to two cauſes: firſt, to the great number of theſe animals which had been conſumed, and carried away for ſtock, by the ſhips that had touched here of late years; ſecondly, to the frequent wars between the two kingdoms. Two, they knew, had commenced ſince the year 1767; but now peace reigned among them, though they did not ſeem to entertain a cordial friendſhip for each other. Our people could not learn the occaſion of the late war, nor who were victorious in the conflict; but they lear[illegible] that in the laſt battle, which terminated the diſpu[illegible], numbers were killed on both ſides. On the part of Opoureonu, Tootahah, their very good friend, was killed, and ſeveral other chiefs.

In September, 1773, Captain Furneaux agreed to receive on board his ſhip a young man named Omai, a native of Ulietea, one of the Society Iſlands, where he had ſome property, of which he was diſpoſſeſſed by the people of Bolabola. The two ſhips ſeparating in a ſtorm a few months afterwards, the voyage of the Adventure was brought to a much earlier concluſion than that of the Reſolution; for ſhe arrived at Spithead in July following.

Captain Cook did not at firſt think Omai a proper perſon to bring to England; but upon his arrival, he changed his opinion, and declared that he much doubted whether any others of the natives would have given more general ſatisfaction by his behaviour amongſt our people; being of opinion, that the qualities of his head and heart did honour to human nature: and he was deſcribed, perhaps rather too partially, as being endued with a great ſhare of underſtanding, quick parts, and honeſt principles, which rendered him acceptable to the beſt company; and a proper degree of pride, which induced him to avoid the company of perſons of inferior rank; and it was ſaid, that though, doubtleſs, he had paſſions in common with others of the ſame age, he had judgment enough not to indulge them to an exceſs. His principal patrons while in England were the Earl of Sandwich, Mr. Banks, and Dr. Solander. His noble patron, then firſt lord of the admiralty, introduced him to his Majeſty at Kew; and during his ſtay in England he received many favours. And his taſte for pleaſure, whatever ſhare he poſſeſſed of it, was certainly amply gratified; though perhaps more care was taken to ſatisfy him, and alſo render him pleaſing to others, than to cultivate more ſolid talents, and thoroughly enlighten his mind. Something of this kind appears likely, at leaſt, from the ſequel of his adventures, as far as they have come to our knowledge.

CHAPTER XIV.

The Third and Laſt Voyage of Captain Cook, who arrives with Omai at Otaheite. Viſited by the Natives. Account of the Spaniards having landed on the Iſland. Great Joy there on the Captain's Arrival, who introduces Omai to the King. A Banquet and dramatic Entertainment. Manner of embalming the Bodies of Perſons of Diſtinction. Deſcription of the Houſe built by the Spaniards. Departure of the Veſſels. Remarks on Omai's Conduct at Otaheite.

WHEN Captain Cook ſailed on his third and laſt voyage, for diſcoveries in the Pacific Ocean, &c. with Omai on board, he came to Otaheite, and ſteered for Oaitipiha Bay on the 12th of Auguſt, 1777. On approaching the land the veſſels were attended by ſeveral canoes; but as theſe did not appear to contain any perſons of diſtinction, no notice was taken of them, nor did thoſe on board ſeem to know that Omai was their countryman: but at length a chief, called Ootee, whom the captain had known before, with ſome others, recogniſed Omai; among theſe was his brother-in-law. There was nothing ſtriking, however, in the meeting of theſe two perſons, till Omai, conducting his relation into the cabin, made him a preſent of ſome red feathers. As ſoon as this was known, Ootee, who before ſcarcely thought it worth while to ſpeak to him, now deſired they might exchange names, and become friends (which was confirmed by a preſent), according to the cuſtom of the country. This might ſerve as a ſpecimen of what was to be expected; and it was a pity that the traveller, thus happily returned, who wanted not for proper advice, did not conduct himſelf accordingly.

While the Reſolution and Diſcovery were ſtanding for the Bay, where they did not come to an anchor

anchor till the 13th, at nine in the morning, they were ſurrounded by a number of canoes, the news of Omai's being on board, and of the red feathers, having been ſufficiently circulated; but as numbers on board were poſſeſſed of this article, it appeared, that ſo precarious and fluctuating was the ſtate of traffic and barter, that a quantity of feathers which might be taken from the body of a tom-tit would, early in the morning, have purchaſed a hog of forty or fifty pounds weight; they decreaſed above five hundred per cent. in value in a few hours: however, the balance, even then, was conſiderably in favour of our people, and red feathers ſtill preſerved a ſuperiority over every other commodity.

About this time the officers were informed by the natives, who came off to them, that ſince Captain Cook had been at this iſland in 1774, two ſhips had been twice in this bay, and had left animals there reſembling thoſe they had on board; but on a minute inquiry into particulars, they were found to conſiſt only of hogs, dogs, goats, a bull, and the male of another animal, which the natives ſo imperfectly deſcribed, that they could not conjecture what it was. Theſe ſhips, they ſaid, had come from a place called Reema, which was ſuppoſed to be Lima, the capital of Peru, and that theſe late viſitors were conſequently Spaniards. They added, that the firſt time they arrived they built a houſe, and left behind them two prieſts, a boy or ſervant, and a fourth perſon whom they called Mateema, much ſpoken of at this time; taking away with them when they ſailed, four of the natives: that about ten months after, the ſame ſhips returned, bringing back only two of the natives, the other two having died at Lima; and that, after a ſhort ſtay, they took away the people they had left, but that the houſe they had erected was then ſtanding.

Soon after the ſhips had anchored in the Bay, Omai's ſiſter came on board, in order to congratulate him on his return. It was pleaſing to obſerve, that their meeting was marked with expreſſions of the tendereſt affection, more eaſily conceived than deſcribed. Captain Cook having about the ſame time received a meſſage from Waheiadooa, prince of Tiarraboo, notifying his arrival, and requeſting he would come aſhore to meet him, Omai and the captain prepared to make him a viſit in form.

Omai, on this occaſion, took ſome pains to dreſs himſelf, not after the manner of the Engliſh, nor that of Otaheite or Tongataboo, or in the dreſs of any other country; but in a ſtrange medley of all the habiliments and ornaments of which he was poſſeſſed. Thus equipped, on landing, they firſt paid a viſit to Etary, an old chief, who being carried on an hand-barrow, accompanied them to a large building, where he was ſet down. Omai ſeated himſelf on one ſide, and the captain on the other. The young chief ſoon after arrived, attended by his mother and ſeveral principal men, who all ſeated themſelves oppoſite to their viſitors. One who ſat near the captain made a ſhort ſpeech, conſiſting of ſeparate ſentences, part of which was dictated by thoſe about him. Another, on the oppoſite ſide, near the chief, ſpoke next, Etary after him, and then Omai. The ſubjects of theſe orations were, Captain Cook's arrival. The Reſolution took her old ſtation in Matavai Bay.

The natives of Otaheite diſplayed the moſt extravagant ſigns of joy on the arrival of the Engliſh, ſome of the ceremonies attending which, namely, women's beating their breaſts, and people's wounding themſelves with ſhark's teeth, could not but appear ſtrange, and even diſguſting to Europeans. In the mean time, there was ſcarcely a child that could liſp the word Toote (Captain Cook's appellation among them) who was ſilent, or did not give ſome tokens of ſharing in the general ſatisfaction; yet in their ſubſequent dealings they ſhewed ſufficiently, as uſual, that a mercenary diſpoſition predominated among them.

Soon after the arrival of the Engliſh, Otoo, the king of the iſland, accompanied by a great number of the natives, in their canoes, came from Oparree, and having landed on Matavai Point, he ſent a meſſenger on board, intimating his deſire to ſee Captain Cook there. The captain accordingly went on ſhore, attended by Omai and ſome of the officers. They found a vaſt multitude of people aſſembled on this occaſion, in the midſt of whom was the king, with his father, his two brothers and three ſiſters. The captain ſaluted Otoo, and was followed by Omai, who kneeled and embraced his legs. Though Omai had prepared himſelf for this ceremony, by dreſſing himſelf in his beſt apparel, and behaved with great reſpect and modeſty, yet very little notice was taken of him. He made the king a preſent of two yards of gold cloth, and a large taſſel of red feathers; and the captain gave him a gold-laced hat, a ſuit of fine linen, ſome tools, a quantity of red feathers, and one of the bonnets worn at the Friendly Iſlands.

The king and all the royal family afterwards accompanied Captain Cook on board, followed by ſeveral canoes, plentifully laden with all kinds of proviſions. Each family owned a part, ſo that the captain had a preſent from every one of them; and each received from him a ſeparate preſent in return. Not long after, the king's mother came on board, bringing with her ſome proviſions and cloth, which ſhe divided between the captain and Omai. Though the latter was but little noticed at firſt by his countrymen, they no ſooner gained information of his wealth than they began to court his friendſhip. Captain Cook encouraged this as far as lay in his power, being deſirous of fixing him with Otoo, and intended to leave all the European animals at this iſland, as he thought Omai would be able to give the natives ſome inſtructions with regard to the uſe and management of them.

Captain Cook, ſoon after the ſhips were moored, took an airing with Omai on horſeback, to the great aſtoniſhment of the inhabitants, many hundreds of whom followed him with loud acclamations. Omai, to excite their admiration the more, was dreſſed cap-à-pé in a ſuit of armour, and was mounted and capariſoned with his ſword and pike, like St. George going to kill the dragon, whom he very nearly repreſented; only that Omai had piſtols in his holſters, of which the bold ſaint knew not the uſe. Omai, however, made good uſe of his arms; for when the crowd became clamorous and troubleſome, he every now-and-then pulled out a piſtol and fired it over them, which never failed to diſperſe the crowd.

During the ſtay of the veſſels in Matavai Harbour, the commanders, with the principal officers and gentlemen, embarked on board the pinnaces, which on this occaſion were decked in all the magnificence that ſilken ſtreamers, embroidered enſigns, and other gorgeous decorations could diſplay, to pay a viſit to the king at Oparree. Omai, to ſurpriſe them the more, was clothed in a captain's uniform, and could hardly be diſtinguiſhed from a Britiſh officer. From Matavai to Oparree is about ſix miles.

When the party arrived at the landing-place, they were received by the marines then under arms. As ſoon as the company were diſembarked, the whole band of muſic ſtruck up a military march, and the proceſſion began. The road from the beach to the entrance of the palace (about half a mile) was lined on both ſides with natives from all parts, expecting to ſee Omai on horſeback, as the account of his appearance on the other ſide of the iſland had already reached the inhabitants on this. The whole court were likewiſe aſſembled, and the king, with his ſiſters, on the approach of Captain Cook, came forth to meet him. As he was perfectly known by them, their ſalutations were friendly, according to their known cuſtoms; and when theſe were over, proper attention was paid to every gentleman in company, and that too with a politeneſs quite unexpected by thoſe who had never been upon this iſland before.

After the company had entered the palace, and were ſeated, ſome diſcourſe paſſed between the king and Captain Cook; after which Omai was preſented to his majeſty, and paid him the uſual homage of a ſubject to a ſovereign of that country, which conſiſts of little more than being uncovered before him, and then entered into a familiar converſation on the ſubject of his travels. Otoo, impatient to hear his ſtory, aſked him ſeveral queſtions before he gave him time to anſwer one. He inquired about the King of England, his place of reſidence, his court, his attendants, his warriors, his ſhips of war, his morai, the extent of his poſſeſſions, &c. &c.

Omai did not fail to magnify the grandeur of the great king. He repreſented the ſplendour of his court

court by the brilliancy of the ſtars in the firmament; the extent of his dominions, by the vaſt expanſe of heaven; the greatneſs of his power, by the thunder that ſhakes the earth. He ſaid, this monarch had three hundred thouſand warriors every day at his command, and more than double that number of ſailors. That his ſhips of war exceeded thoſe at Matavai in magnitude, in the ſame proportion as thoſe exceeded the ſmall canoes at Oparree. The king, aſtoniſhed, interrupted him, by aſking, where people could be had to navigate ſo many ſhips? and if there were, how could proviſions be got for ſuch a multitude? Omai aſſured him, that in one city only there were more people than were contained in the whole group of iſlands; that the country was full of large populous cities; notwithſtanding which, proviſions were ſo plentiful, that for a few pieces of yellow metal, like thoſe of which he had ſeen many (meaning the medals given by Captain Cook to the chiefs), the Great King could purchaſe a quantity of proviſions ſufficient for the maintenance of a ſailor for a whole year. That in the country of the Great King, there were more than an hundred different kinds of four-footed animals, from the ſize of a rat to that of a ſtage erected on an ordinary canoe; and that all theſe propagated very faſt.

He proceeded to tell the king, that the ſhips of war in Pretanne were furniſhed with poo-poos (guns), each of which would receive the largeſt poo-poo his majeſty had yet ſeen, within it; that ſome carried a hundred and more of thoſe poo-poos, with ſuitable accommodations for a thouſand fighting men, and ſtowage for all kinds of cordage and warlike ſtores, beſides proviſions and water for a thouſand days; that they were ſometimes abroad as long, fighting with the enemies of the Great King; that they carried with them frequently, in theſe expeditions, poo-poos that would hold a ſmall hog, and which threw hollow globes of iron, of vaſt bignels, filled with fire and all manner of combuſtibles and implements of deſtruction, to a great diſtance; a few of which, were they to be thrown among the fleet of Otaheite, would ſet them on fire, and deſtroy the whole navy, were they ever ſo numerous.

Apparently more aſtoniſhed than delighted at this narration, the king ſuddenly left Omai, to join the company that were in converſation with Captain Cook. By this time dinner was nearly ready, and, as ſoon as the company were properly ſeated, was brought in by as many tow-tows as there were perſons to dine: beſides theſe, the king, the two commanders, and Omai, had each of them ſeveral perſons of ſuperior rank to attend them. The dinner conſiſted of fiſh and fowl, of various kinds, dreſſed after their manner; barbecued pigs, ſtewed yams, and fruit of the moſt delicious flavour: all ſerved with eaſe and regularity.

After this repaſt the gueſts were conducted to the theatre, where a company of players were in readineſs to perform a dramatic entertainment. The drama was regularly divided into three acts: the firſt conſiſted of dancing and dumb-ſhew; the ſecond, of comedy, which, to thoſe who underſtood the language, was very laughable, for Omai and the natives appeared highly diverted the whole time; the laſt was a muſical piece, in which the young princeſſes were the ſole performers.

Between the acts, ſome feats of arms were exhibited, by combatants with lances and clubs. One made the attack, the other ſtood upon the defenſive: he who made the attack, brandiſhed his lance, and either threw, puſhed, or uſed it inſtead of his club: he who was upon the defenſive, ſtuck the point of his lance in the ground, in an oblique direction, ſo that the upper part roſe above his head; and by obſerving the eye of his enemy, parried his blows, or his ſtrokes, by the motion of his lance; and it was rare that he was hurt by the club. If his antagoniſt ſtruck at his legs, he ſhewed his agility by jumping over the club; and if at his head, he was no leſs nimble in crouching under it. Their dexterity conſiſted chiefly in the defence, otherwiſe the combatants have been fatal, which always ended in good humour. Theſe entertainments, which generally laſted about four hours, were really diverting. In the hornpipe they excelled the Europeans; for they added contortions of the face and muſcles to the nimbleneſs of the foot, that were inimitable. Their comedy ſeemed to conſiſt of ſome ſimple ſtory, made laughable by the manner of delivery, ſomewhat in the ſtyle of the merry-andrews formerly at the fairs in England.

The commanders took their leave in the evening, after inviting the king and his attendants to dine on board the Reſolution. They were conducted to the water-ſide in the ſame manner as they approached the palace, and were attended by the king and royal family. The next morning Omai's mother, and ſeveral of his relations, arrived; but their interview was not like that between him and his ſiſter; for the old lady wounded herſelf with ſhark's teeth, which appeared but an odd idea of joy to the voyagers.

Several ſhaddock-trees had been brought by our people from the other iſlands; theſe they planted here, and there appeared to them a probability of their ſucceeding, unleſs their growth ſhould be checked by the ſame idle curioſity which deſtroyed a vine planted at Oaitipiha by the Spaniards. Many of the natives aſſembled to taſte the firſt fruits it produced; but being ſtill ſour, they conſidered it little better than poiſon, and trod it under foot.

When the captain attended Otoo to his father's, he ſaw ſeveral people employed in dreſſing two girls with fine cloth, after a very ſingular faſhion. There were ſeveral pieces, one end of each was held over the heads of the girls, while the remainder was wrapped round their bodies under the arm-pits: the upper ends were then let fall, and hung in folds to the ground over the other, ſo as to bear ſome reſemblance to a circular hoop-petticoat: laſtly, round the ſides of all were wrapped ſeveral pieces of cloth, of various colours, which conſiderably increaſed the ſize, it being five or ſix yards in circuit; and the weight of this ſingular attire was as much as the poor girls could ſupport. To each were hung two taamies, or breaſt-plates, in order to eſtabliſh the whole, and give it a pictureſque appearance. Thus equipped, they were taken on board, together with ſeveral hogs, and a quantity of fruit; the whole being a preſent to the Engliſh commander from Otoo's father. Thoſe who are dreſſed in this manner, are called Atee; but this ceremony is never performed, except when large preſents of cloth are to be made. It never was ſeen practiſed upon any other occaſion; but both Captain Cook, and Captain Clerke who ſailed under his command, had cloth preſented to them afterwards wrapped round the bearers in the ſame manner.

Being near the reſidence of Otoo, Captain Cook went to ſee an embalmed corpſe there: on inquiry, it was found to be the remains of Tee, a chief well known to him when he laſt viſited this iſland. It was lying in an elegant toopapaoo, in all reſpects ſimilar to that at Oaitipiha, in which the remains of Waheiatow the elder were depoſited. The body was found uncovered within the toopapaoo, and wrapped up in cloth. At the captain's deſire, the perſon who had the care of it brought it out and placed it upon a kind of bier, ſo as to exhibit a perfect view of it. The attendants then ornamented the place with mats and cloth, diſpoſed in ſuch a manner as to produce a pleaſing effect. The body was entire in every part; putrefaction ſeemed hardly to be begun, and not the leaſt diſagreeable ſmell proceeded from it, though this was one of the hotteſt climates, and Tee had been dead above four months. There was, indeed, a ſhrinking of the muſcular parts and eyes, but the hair and nails were in their original ſtate, and the ſeveral joints were pliable. The deceaſed are thus preſerved, by drawing out the inteſtines, and other viſcera, after which the whole cavity is ſtuffed with cloth; and when any moiſture appeared, it was immediately dried up, and the body rubbed all over with perfumed cocoa-nut oil, which, frequently repeated, preſerved them ſeveral months; after which they mouldered away gradually. Omai told them, that the bodies of all their great men, who die a natural death, are thus preſerved, and expoſed to public inſpection.

Captain Cook having heard ſo much of the ſtrangers who viſited Otaheite, and the houſe they had erected, was reſolved to ſurvey this edifice, of which the reader will take the following deſcription:—It ſtood near the beach, and was compriſed of wooden materials, ſuch as ſeemed to have been brought thither ready prepared, the planks being all numbered;

and it conſiſted of two ſmall rooms, in the innermoſt of which were a bedſtead, a table and a bench: ſome old hats and other trifles were alſo left there; and of theſe the natives appeared particularly careful, as well as of the building itſelf, which was preſerved from the injuries of the weather by a ſort of ſhed they had erected over it. Around it were a number of ſcuttles, as if intended for air-holes, though there might be a deſign of rendering them ſerviceable for firing muſkets from, if occaſion required it; and the whole ſtructure ſeemed to indicate a deeper plan than the natives were aware of. At a little diſtance ſtood a wooden croſs, on the tranſverſe part of which was inſcribed *Chriſtus vincit*, and on the perpendicular, *Carolus III. imperat.* 1774. This latter circumſtance being noticed by the captain, he preſerved the memory of the viſits of the Engliſh, by inſcribing *Georgius Tertius, rex, annis* 1767, 1769, 1773, 1774, & 1777. Near the foot of the croſs was the Spaniſh commodore's grave, who died on the iſland.

It appearing that, whatever might be the view of the Spaniards, they had ſpared no pains in endeavouring to gain the friendſhip of the iſlanders, who ſpoke of them with great reſpect; ſo Captain Cook thought proper to caution them how they truſted their new friends, if ever they ſhould pay them another viſit. And he afterwards heard, in the courſe of a conference with the natives, that the Spaniards had deſired the Engliſh might never more be admitted into Oaitipiha Harbour, as they aſſerted, that all was *their* property. But the iſlanders added, in a ſoothing manner, "that they were ſo far from entertaining a thought of complying with this injunction, that they came to ſurrender to the Engliſh the province of Tiaraboo, and every thing in it."

As many of the ſailors were very deſirous to ſtay at Otaheite, Otoo intereſted himſelf in their behalf, and endeavoured to prevail on Captain Cook to grant their requeſt; but he rejected peremptorily every application of that kind, though often repeated; nor would he ſuffer any of the natives to enter on board, though many would have gladly accompanied the Europeans wherever they intended to ſail, and that too after they were aſſured, that they never intended to viſit their country any more. Some of the women alſo would have followed their Ehoonoas, or Britiſh huſbands, could they have been permitted; but the commander was equally averſe to the taking any of the natives away, as to the leaving his own people behind on the iſland.

The king finding he could not obtain his wiſhes in this reſpect, applied to Captain Cook for another favour, which was, to allow our carpenters to make him a cheſt, or preſs, to ſecure the treaſures he had accumulated in preſents: he even begged that a bed might be placed in it, where he intended to ſleep. This requeſt the captain readily granted; and while the workmen were employed in making this uncommon piece of furniture, they were plentifully ſupplied with barbecued hog, and ſuch dainties as the country afforded, ſo that they thought themſelves amply compenſated for their pains. Captain Cook accompanied Otoo to Oparree; and before he left it, took a ſurvey of the cattle and poultry which he had conſigned to his friend's care. Every thing was in a promiſing way, and properly attended to. Two of the geeſe, and two of the ducks, were ſitting; but the pea-hen and turkey-hen had neither of them begun to lay. He took four goats from Otoo; two of which he intended to leave at Ulietea, and to reſerve two for the uſe of any other iſlands he might touch at in his paſſage to the north.

The captain was informed by Otoo, that he had a canoe, which he deſired he would take with him as a preſent from the Earee of Otaheite to the Eareerahie of Pretanne. The captain was highly pleaſed with Otoo, for this mark of his gratitude. At firſt, he ſuppoſed it to be a model of one of their veſſels of war; but it proved to be a ſmall ivahah, about ſixteen feet long. It was double, and probably had been built for the purpoſe, and was decorated with carved work, like their canoes in general. It being inconvenient to take it on board, the captain could only thank him for his good intention; but the king would have been much better pleaſed if his preſent could have been accepted.

It will appear, by the following manœuvre of this prince, that the people of this iſland do not want for addreſs in bringing about their purpoſes. Among other things which the captain had at different times given Otoo, was a ſpying-glaſs: having been two or three days poſſeſſed of this glaſs, he, perhaps, grew tired of it, or diſcovered that it could not be of any uſe to him; he therefore carried it privately to Captain Clerke, telling him that he had got a preſent for him, in return for his friendſhip, which he ſuppoſed would be agreeable: "But, ſays Otoo, Toote muſt not be informed of this, becauſe he wanted it, and I refuſed to let him have it." Accordingly he put the glaſs into Captain Clerke's hands, aſſuring him at the ſame time, that he came honeſtly by it. Captain Clerke, at firſt, wiſhed to be excuſed from accepting it; but Otoo inſiſted that he ſhould, and left it with him. A few days after, he reminded Captain Clerke of the glaſs; who, though he did not wiſh to have it, was yet deſirous of obliging Otoo; and thinking a few axes would be more agreeable, produced four, and offered them in exchange. Otoo immediately exclaimed, "Toote offered me five for it." Well, ſays Captain Clerke, if that be the caſe, you ſhall not be a loſer by your friendſhip for me; there are ſix axes for you. He readily accepted them; but again artfully deſired that Captain Cook might not be made acquainted with the tranſaction, which he knew could not redound to his own honour.

At this iſland the Engliſh were detained ſome time longer than they expected, during which the ſhips were crowded with friends, and ſurrounded with canoes; for none of them would quit the place till they departed. At length, the wind came round to the eaſt, and they weighed anchor. When the Reſolution and Diſcovery were under ſail, to oblige Otoo, and to gratify the curioſity of his people, ſeveral guns were fired; after which all friends, except his majeſty, and two or three more, took leave of their viſitors with ſuch lively marks of ſorrow and affection, as ſufficiently teſtified how much they regretted their departure. Otoo being deſirous of ſeeing the Reſolution ſail, ſhe made a ſtretch out to ſea, and then in again immediately, when the king took his laſt farewel, and went aſhore in his canoe. It was ſtrictly enjoined the captain by Otoo, to requeſt, in his name, the Eareerahie of Pretanne (meaning the King of England) to ſend him by the next ſhip ſome red feathers, and the birds which produced them; alſo axes, half a dozen muſkets, powder and ſhot, and by no means to forget horſes.

Before the Engliſh left the iſland, Captain Cook was much preſſed to join Otoo's forces in an expedition againſt Emayo, where, ſome years ſince, they ſaid a chief had been murdered, whom the inhabitants of the laſt-mentioned place had deſired thoſe of Otaheite to ſend them for a king. A fleet, indeed, had ſailed before againſt theſe people, but had returned without atchieving any thing; and therefore another attack was reſolved on. The captain anſwered, that he could not think of engaging in hoſtilities againſt thoſe who had not given him any offence, and predicted the miſcarriage of the expedition, on account of their offering a human ſacrifice to inſure its ſucceſs.

The moſt valuable preſents Otoo had received, he left in the captain's poſſeſſion till the day before he ſailed, the king declaring that they could be nowhere ſo ſafe. From the acquiſition of new riches, the inducements to pilfering muſt certainly have increaſed; and the chiefs were ſenſible of this, from their being ſo exceeding deſirous of having cheſts. The few that the Spaniards had left among them were highly prized, and they were continually aſking for others from our people. Locks and bolts were not conſidered as a ſufficient ſecurity; ſo that a cheſt muſt be large enough for two people to ſleep upon, and conſequently guard it in the night. Yet, in the midſt of all this inſecurity of property, it is no leſs ſtrange than true, that no laws were made, or even ſuggeſted, to ſuppreſs ſuch a growing evil; no reaſon for which can be aſſigned, but the weak one, that cuſtom had appeared to authoriſe theſe ſhameful depredations.

The incapacity of theſe people to calculate the time of paſt events, made it impoſſible to learn to a certainty when the Spaniards landed on the iſland.

The

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Habit of A YOUNG WOMAN of OTAHEITE bringing a Present.



Habit of A YOUNG WOMAN of OTAHEITE Dancing.

The live ſtock they left here, conſiſted of one bull, ſome goats, hogs and dogs, and the male of another animal, which, according to information, was a ram, at that time at Bolabola. The hogs being large, had already much improved the breed originally found upon the iſland. Goats were alſo plentiful, there being hardly a chief without them. The dogs that the Spaniards put aſhore, were of two or three ſorts: had they all been hanged, inſtead of being left upon the iſland, it would have been better for the natives. A young ram fell a victim to one of theſe animals.

When the Spaniſh ſhips left the iſland, four of their people remained on ſhore; two of whom were prieſts, one a ſervant, and the other was much careſſed among the natives, who diſtinguiſhed him by the name of Mateema. He ſeemed to have ſo far ſtudied their language, as to have been able to ſpeak it, and to have been indefatigable in impreſſing on the minds of the Otaheiteans exalted ideas of the greatneſs of the Spaniſh nation, and inducing them to think meanly of the Engliſh. It is hard to conceive, what were the views of the prieſts: they could not relate to religion; for the natives ſaid, they never converſed with them, either on this or any other ſubject. The prieſts reſided the whole time at Oaitipiha; but Mateema roved about continually, viſiting many parts of the iſland. After he and his companions had ſtaid nine or ten months, two ſhips arriving at Otaheite, took them on board, and ſailed in five days. Whatever deſigns the Spaniards might have on this iſland, their haſty departure ſhewed they had now laid them aſide. However, they endeavoured to make the natives believe that they intended to return, and would bring them all kinds of animals, and men and women, who were to ſettle on the iſland.

A viſit having been received by Captain Cook from one of the two natives of this iſland who had been taken to Lima by the Spaniards, it is ſomewhat remarkable that he never ſaw him afterwards, eſpecially as the captain treated him with uncommon civility. It was imagined that Omai, from motives of jealouſy, had kept him from the captain; he being a traveller, who, in ſome degree, might vie with himſelf. Captain Clerke, who had ſeen the other man, ſpoke of him as an inconſiderable character; and his own countrymen entertained the ſame opinion of him. In ſhort, thoſe two adventurers ſeemed to be held in little or no eſteem.

Omai himſelf, who had in the mean time been fortunate enough to return with ſo many more advantages, was far from improving them as might have been expected. He exhibited little, indeed, of dignity, but much of a puerile vanity: ſlighting the advice of his beſt friends, he, like many Europeans, ſeemed to delight only in that ſort of ſociety where he expected to be deemed the head of the company. By ſuch means, he loſt the friendſhip of all the principal perſons in the country, who preſently found, that they could not get from any perſon in either of the ſhips, ſuch gifts as Omai beſtowed on the lower orders of the people. This conduct naturally loſt him the favour of Otoo, and of thoſe with whom he ſhould have been careful to cultivate an acquaintance. His ſiſter and his brother-in-law likewiſe very unkindly joined a ſelect body, that ſeemed to have laid a ſcheme for plundering him; which they would have done completely, but for the interference of Captain Cook, who took the moſt uſeful articles this traveller had under his care, and forbad theſe greedy relations to appear at Huaheine all the time he continued at the Society Iſlands, whither he intended directing his courſe after leaving Otaheite, according to the plan of his voyage.

We ſhall here preſent the reader with a ſummary view of the moſt remarkable cuſtoms and manners of the natives of Otaheite, and ſuch other particulars as we could not have introduced ſo properly before, without breaking in upon the thread of our narrative; after which, we ſhall further purſue the captain's track.

CHAPTER XV.

Perſons, Soil, Dwellings, Habits, Diſpoſition, and various Cuſtoms of the Inhabitants of Otaheite. Their Food and Manner of Eating. Birds and Beaſts peculiar to the Iſland.

THE Otaheitans have the happineſs to be ſituate on an iſland, which, though within the tropics, may be reckoned as one of the moſt healthy in the world. M. Bougainville, who viſited this place, as we have already mentioned, takes notice, that the greateſt part of his ſailors who were ſent on ſhore for the cure of diſorders occaſioned by heat, ſalt proviſions, and other cauſes incidental to long voyages, here regained their ſtrength, finding the land fertile, and the warmth of the ſea tempered with the pureſt air. The ſoil, which is of a blackiſh colour, is watered by a number of rivulets. On the borders of the valley through which the river flows, there are ſeveral houſes with walled gardens, and plenty of fowls and hogs. Channels are cut in many places to conduct the water from the hills to the plantations. Streams meander through various windings; and ſtupendous mountains overhang the vallies.

Towards the ſea, the view is delightful; the ſides of the hills being covered with trees, and the vallies with graſs. No under-wood was found beneath the trees, neither on the ſides or bottoms of the hills; but there was plenty of good graſs. Many fine ſprings guſh from the borders of the mountains, all of which are covered with wood on the ſides, and fern on the ſummits. Sugar-cane grows without cultivation on the high land, as alſo turmeric and ginger.

The iſland of OTAHEITE forms two diſtinct kingdoms, which are united by a narrow neck of land: the largeſt of theſe is called by the natives *Tiarrabou*, or *Otaheite-Nue*; the ſmaller *Opoureonu*, or *Otaheite-Ete*.—It is ſurrounded by a reef of coral rocks, forming ſeveral bays, among which the principal is Port Royal, called by the natives Matavai. The country affords a beautiful proſpect. It riſes in ridges, forming mountains in the middle of the iſland, that may be ſeen at the diſtance of ſixty miles. Towards the ſea, it is level, and covered with fruit trees of divers kinds, but particularly the cocoa-nut. In this part are the houſes of the inhabitants, which do not form villages, being ranged along the whole border, at about fifty yards diſtance from each other.

With reſpect to the vegetable productions of this iſland, they are as various as numerous in their reſpective ſpecies. There are bread-fruit, cocoa-nuts, bananas of many ſorts, ſweet potatoes, plantains, yams, a delicious fruit known here by the name of *jambu*, ſugar cane, the paper mulberry, ginger, turmeric, and ſeveral ſorts of figs, all of which the ſoil produces ſpontaneouſly, or with very little culture. They have the *ava-ava*, from which they extract the intoxicating liquor already deſcribed in the other iſlands. A moſt extraordinary tree here received the name of *Barringtonia*. The leaves are of a moſt beautiful white, tipped with a bright crimſon. It is called *huddoo* by the natives, who affirm, that its fruit, which is a large nut, being bruiſed, mixed with ſhell-fiſh, and ſtrewed in the ſea, has an effect ſo intoxicating upon the fiſh, that they will come to the ſurface of the water and ſuffer themſelves to be taken with hands. There are other plants of a ſimilar quality in theſe climates, particularly one called *tubbe*, which grows on another iſland, and intoxicates fiſh in the ſame manner as the *barringtonia* or *huddoo*. It is remarked from obſervation, that the fiſh caught by means of theſe intoxicating plants, were neither nauſeous or unwholeſome. There are alſo the *wharra*, *pandanus*, and a ſort of ſhady trees, covered with a dark green foliage, bearing what they call golden apples, which reſemble the anana, or pine, in flavour and juicineſs.

The inhabitants are robuſt, well proportioned, comely, and alert. With reſpect to ſtature, the men in general are from five feet ſeven to five feet ten inches. The talleſt man ſeen by Captain Wallis meaſured ſix feet three inches and an half; and Otoo, king of Otaheite, is deſcribed by Captain Cook as reaching that ſtature. Monſieur de Bougainville ſays, they would, in point of form, be moſt excellent models for painting an Hercules or a Mars. The ſtandard of the women in general is near three inches ſhorter. Their noſes are generally rather flat, though in other reſpects they are handſome and agreeable, having delicate ſkins, eyes fully expreſſive, and teeth beautifully white and even. Their hair is for the moſt part black, though ſome,

in

in contradiſtinction from the natives of Aſia, Africa, and America, in general, have it brown, red, or flaxen; the children of both ſexes in particular have that of the latter colour.

The complexion of the men is tawny, though that of thoſe who go upon the water is reddiſh. The women are of a fine clear olive colour, or what we call a brunette. The men wear their beards in various forms, plucking out a great part. Contrary to the cuſtom of moſt other nations, the women of this country cut their hair ſhort, whereas the men wear it long; ſometimes hanging looſe upon their ſhoulders, and at other times tied in a knot on the crown of the head, in which they ſtick the feathers of birds of various colours. Like the Chineſe, the principal men of the iſland ſuffer the nails of their fingers to grow very long, as a badge of honour, and as an indication of their not being ſubject to any ſervile employment. The nail of the middle-finger on the right-hand was obſerved to be ſhort; but the reaſon of that peculiarity could not be learned. Their mien and deportment are perfectly graceful.

Both ſexes here practiſe tattowing or puncturing, which is performed in the ſame manner as at the other iſlands in theſe ſeas already deſcribed. They uſually undergo this operation at the age of about ten or twelve years, and in different parts of the body; but thoſe which ſuffer moſt ſeverely, are the breech and the loins, which are marked with arches, carried one above another a conſiderable way up the back. Mr. Banks, who accompanied Captain Cook, was preſent at the operation of tattowing performed on the poſteriors of a girl between twelve and thirteen years of age.

The inſtrument uſed had twenty teeth, and at each ſtroke, which was repeated every moment, iſſued an ichor or ſerum tinged with blood. The girl bore the pain with great reſolution for ſome minutes, till at length it became ſo intolerable, that ſhe burſt out into violent exclamations; but the operator, notwithſtanding the moſt earneſt entreaties to deſiſt, was inexorable, whilſt two women who attended upon the occaſion both chid and beat her for ſtruggling. The operator had continued for the ſpace of a quarter of an hour, in which only one ſide was tattowed; the other having undergone the ſame ceremony ſome time before, and the arches upon the loins, which they deem the moſt ornamental, were yet to be made.

Cloth and matting of various kinds compoſe their dreſs; the firſt they wear in fine, the latter in foul weather. Two pieces of this cloth or matting compoſe the dreſs; one of them having a hole in the middle to put the head through, the long ends hang before and behind; the other pieces, which are between four and five yards long, and about one broad, they wrap round the body in an eaſy manner. The men's dreſs differs from the women's in this inſtance, that in one part of the garment, inſtead of falling below the knees, it is brought between the legs. This dreſs is worn by all ranks of people; but that of the better ſort of women conſiſts of a great quantity of materials. In the heat of the day, both ſexes wear only a piece of cloth tied round the waiſt. They have ſmall bonnets made of cocoa-nut leaves or matting, conſtructed, in a few minutes, to ſhade their faces from the ſun. The ornaments of both ſexes conſiſt of feathers, flowers, ſhells, and pearls; but the latter are more worn by the women. Boys and girls go naked; the former till they are ſeven or eight years old, and the latter till they are five or ſix. Their clothes are in general ſtrongly perfumed. They have a cuſtom in many hot countries of anointing their hair with cocoa-nut oil, the ſmell of which is very agreeable.

The houſes of the inhabitants of Otaheite are chiefly deſigned to ſleep in, or as ſhelters from the rain; as, in fair weather, they eat in the open air, under the ſhade of trees. They are at beſt but ſheds, and in general without diviſion or apartments. The roof reſembles our thatched houſes, and conſiſts of two flat ſides, inclining to each other. The floor is covered with hay, over which they ſpread mats. The ſize of the houſes is proportioned to the number of the family, and the ſeveral departments adapted for the convenience of the different ranks. The maſter and his wife repoſe in the middle; round them the married people; next the unmarried females; then, at ſome diſtance, the unmarried men; then the ſervants at the extremity of the ſhed, but, in fair weather, in the open air. The houſes of the chiefs differ in ſome particulars, having more convenient apartments conſtructed for privacy. Some are ſo formed as to be carried in canoes; they are very ſmall, and encloſed with leaves of the cocoa-nut, but the air nevertheleſs penetrates: theſe are deſigned only for the accommodation of the great.

As to the diſpoſition and temper of theſe iſlanders, it has been remarked, that their paſſions are violent, and ſubject to frequent tranſitions from one extreme to another, eſpecially after the ſucceſſion of grief and rapture. As they ſeem abſorbed in luxury, it is natural to ſuppoſe them unable to endure pain in an acute degree; but it will appear otherwiſe, when obſerved, that the women undergo the moſt excruciating tortures from their own hands on the death of relations, as will hereafter be deſcribed. They point out particular friends, by taking off a part of their clothing and putting it on them. Their treatment of our countrymen, after prejudices ariſing from novelty had ſubſided, was generous and courteous. If an engaging look from a native was returned by a ſmile from any of our countrymen, they would avail themſelves of the opportunity to prefer the requeſt of a bead, or ſome other bauble; but maintained an evenneſs of temper whether granted or denied. When the frequency and importunity of their ſolicitations became ſubjects for the diſplay of ſarcaſm amongſt our people, they would only carry it off with an hearty laugh.

Novelty was the leading topic of their converſation; their intercourſe with ſtrangers, and the information they derived and obſervations they made, were ſubjects reſerved for the entertainment and diverſion of each other. Though they always expreſſed emotions at the exploſion of gunpowder, they overcame, by degrees, their former dread and apprehenſion. Their mode of paying obeiſance to ſtrangers or ſuperiors, at a firſt meeting, is by uncovering themſelves to the middle: and they have a common phraſe when any one ſneezes, implying, "May the Good Genius awake you!" or, "May not the Evil Genius lull you aſleep!"

But notwithſtanding theſe people poſſeſs many good qualities, they partake, as we have ſeen, of the propenſity to theft, that characteriſes the inhabitants of the South Sea Iſlands in general. The terrible apprehenſions of the effects of fire-arms, as upon every occaſion, ſeldom failed of producing reſtitution. One of the natives having the dexterity to croſs the river unperceived, and ſteal a hatchet, the gunner of the Dolphin, who was commanding officer of a watering party on ſhore, ſignified by ſigns to an old man who was appointed to ſuperintend commerce on the part of the Indians the offence committed, and drew out ſome of his people, as if he would have gone into the woods in queſt of the delinquent. The old man, intimidated by this ſpecious preparation, gave the officer to underſtand he would prevent the execution of his deſign, by reſtoring the article miſſed; and ſetting off immediately, returned in a very ſhort time with the article ſtolen. The gunner inſiſting on the thief being produced, it was complied with, though not without apparent reluctance; and being known to be an old offender, he was ſent priſoner on board. The captain, however, only puniſhed him with apprehenſion, and then diſmiſſed and ſent him on ſhore. He was received on his return by his countrymen with the loudeſt acclamations, and carried off in triumph by them into the woods. Conſcious, however, of the lenity of the gunner, he expreſſed his gratitude by preſenting him with a roaſted hog, and ſome bread-fruit.

Theſe people are poſſeſſed of an extraordinary ſagacity in foretelling the weather, particularly the quarter from whence the wind will blow, is very extraordinary. In their long voyages, they ſteer by the ſun in the day, and in the night by the ſtars, all of which they diſtinguiſh ſeparately by names, and know in what part of the heavens they will appear in any of the months during which they are viſible in their horizon. They can alſo determine with preciſion the times of their annual appearing or diſappearing.

The chief part of the diet of the common people

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of this iſland conſiſts of vegetables, whilſt thoſe of exalted rank feed on the fleſh of hogs, dogs and fowls, and gormandize to an exceſs. Amongſt the articles of vegetable food, are the bread fruit, bananas, plantains, yams, apples, and a ſour fruit, which, though not pleaſant in itſelf, affords an agreeable reliſh to roaſted bread-fruit, with which it is frequently beaten up. The bread-fruit, which is the chief ſupport of theſe people, is attended with no other trouble after the tree is planted, than that of climbing to gather its produce. When the fruit is not in ſeaſon, its deficiency is ſupplied with cocoa-nuts, bananas and plantains.

In this iſland, a very common diſh is a pudding, compoſed of bread-fruit, plantains, taro and pandanus-nuts, each raſped, ſcraped, or beat up very fine, and baked by itſelf. A quantity of the juice of cocoa-nut kernels is put into a large tray or wooden veſſel, in which the other articles from the oven are put, together with ſome hot ſtones, in order to make the contents ſimmer. Three or four perſons are employed in ſtirring up the ſeveral ingredients, till they are perfectly incorporated, and the juice of the cocoa-nut turns to oil: and, at laſt, the whole maſs is nearly of the conſiſtency of a haſty-pudding. Some of theſe puddings are excellent, and few that we make in England equal to them.

Inſtead of the bread-fruit, they ſubſtitute a kind of paſte made of cocoa-nuts, bananas and plantains, which they gather before the bread-fruit is perfectly ripe, and lay in heaps, covering it cloſely with leaves: it then ferments; after which the core is extracted, and the fruit put into a hole dug in the earth, which is lined with graſs. This is alſo covered with leaves, and preſſed down with a weight of ſtones. This occaſions a great fermentation; when the fruit becomes ſour, it is then baked and eaten. It will keep a conſiderable time before it is baked, and afterwards. The paſte ſo made is called Maline. Of the bread-fruit itſelf they alſo make different diſhes.

Such animals as are intended for food they kill by ſuffocation, ſtopping the mouth and noſe with their hands: this done, they ſinge off the hair, by holding the animal over a fire, and ſcraping him with a ſhell: they then cut him up with the ſame inſtrument, take out, waſh the entrails, and put them into cocoa-nut ſhells, together with the blood. Such dogs as are deſigned for food, are fed wholly upon vegetables; and ſome of our countrymen who have taſted the fleſh of that animal thus fed, have declared it little inferior to lamb.

They obſerve the following proceſs in dreſſing their food: Firſt, the fire is kindled by rubbing one piece of dry wood upon the ſide of another. Then digging a pit about half a foot deep, and two or three yards in circumference, they pave the bottom with large pebble-ſtones, which they lay down very ſmooth and even, and kindle a fire in it with dry wood, leaves, and the huſks of cocoa-nuts. They take out the embers when the ſtones are ſufficiently heated; and, after raking up the aſhes on every ſide, cover the ſtones with a layer of cocoa-nut leaves, and wrap up the animal that is to be dreſſed in the leaves of the plantain. If it is a large hog, they ſplit it; but, if a ſmall one, they wrap it up whole. Having placed it in the pit, and covered it with hot embers, they lay upon them bread fruit and yams, which are alſo wrapped in the leaves of the plantain. Over theſe they frequently ſpread the remainder of the embers, mixing among them ſome of the hot ſtones, with more cocoa-nuts among them, and then cloſe up all with earth, ſo that the heat is kept in. The oven is kept thus cloſed a longer or ſhorter time, according to the ſize of the meat that is dreſſing.

Salt water is the uſual ſauce to their food: they who live near the ſea, have it furniſhed as it is wanted; others at a diſtance keep it in large bamboos. The kernels of the cocoa-nut furniſh them with another ſauce, which, made into paſte ſomething of the conſiſtence of butter, are beaten up with ſalt water, that has a very ſtrong flavour, and, at firſt, ſeems nauſeous, but after being uſed ſome time, is much reliſhed. Till viſited by the Engliſh, they were quite unacquainted with the method of boiling, having no veſſels that will bear fire.

Females are here totally excluded from men's ſociety while at their meals. Such indeed was their prejudice in favour of this cuſtom, that they expreſſed their diſguſt even at their viſitants eating in the ſociety of women, and of the ſame food. And the women were ſo accuſtomed to this mode of ſeparation, that the Europeans could never prevail with them to partake with them at their table when they were dining in company. When any of them has been occaſionally alone with a woman, ſhe has ſometimes eaten; but not only expreſſed the greateſt reluctance, but extorted the ſtrongeſt promiſes of ſecrecy. Even brothers and ſiſters among them have their ſeparate baſkets of proviſions, and ſeparate apparatus for their meals. The women have their food ſeparately prepared by boys for this purpoſe.

It is uſual with them to eat under the ſhade of a ſpreading tree; their table-cloth is compoſed of broad canvas, ſpread in great abundance. If a perſon of rank, he is attended by a number of ſervants, who ſeat themſelves round him. Before he begins his meal, he waſhes his mouth and hands very clean, and repeats this practice ſeveral times while he is eating. He peals off the rind of the bread-fruit with his fingers and nails. He never eats apples before they are pared; to do which, a ſmall ſhell, of a kind that is to be picked up every where, is toſſed to him by one of the attendants. While he is eating, he frequently drinks a ſmall quantity of ſalt-water, either out of a cocoa-nut ſhell which is placed by him, or out of the hand. If he eats fiſh, it is dreſſed and wrapped up in canvas; the fiſh being broken into a cocoa-nut of ſalt-water, he feeds himſelf by taking up a piece with the fingers of one hand, and bringing with it as much of the ſalt-water as he can retain in the hollow of his palm. When he dines on fleſh, a piece of bamboo is toſſed to him, to ſerve as a knife; having ſplit it tranſverſely with his nail, it becomes fit for uſe, and with this he divides the fleſh. He crams a great quantity into his mouth at a time, and ends his repaſt by ſipping ſome bread-fruit pounded and mixed with water, till it is brought to the conſiſtency of an unbaked cuſtard. He then waſhes his mouth and hands; at the ſame time, the attendants cloſe the cocoa-nut ſhells that have been uſed, and place in a kind of baſket every thing that is left.

Their averſion to feed themſelves is ſuch, that one of the chiefs, on a viſit on board an European veſſel, would have gone without his dinner, if one of the ſervants had not fed him. Some of the Engliſh had an opportunity of obſerving a ſingular inſtance of gluttony. Arriving, upon an excurſion, at a neat houſe, they ſaw a very corpulent man, who ſeemed to be a chief of the diſtrict, lolling at his eaſe, while two ſervants were preparing his deſert, by beating up with water ſome bread-fruit and bananas in a large wooden bowl, and mixing with them a quantity of fermented ſour paſte; while this was doing, a woman who ſat near him crammed into his throat, by handfuls, the remains of a large baked fiſh and ſome bread-fruit, which he ſwallowed moſt voraciouſly. He had a heavy phlegmatic countenance, which ſeemed to indicate, that all his enjoyment centered in the gratification of his appetite, or, in other words, that he wiſhed to live merely to gormandize.

The Otaheitans appear to have an antipathy to ſtrong liquors, their chief drink being water, or milk of the cocoa nut. If any of them had drank too freely with the ſeamen, they ever after refuſed the liquor that had produced that effect. They have the intoxicating plant called *ava-ava*, but they uſe the liquor from it with great moderation. Sometimes they chew the root, and ſometimes eat it wholly.

Particular inquiry was made by one of our people concerning the nature of the perfume-root, with which the natives perfume their clothes and oils. An Indian, more communicative than the reſt, pointed out to him ſeveral plants, which are ſometimes uſed as ſubſtitutes; but he would not, or could not point out the real plants. According to the accounts received afterwards, there are no leſs than fourteen different plants uſed in the preparation of perfume, from which it appears, that theſe

people were particularly fond of a compound of ſmells.

In this iſland diſeaſes in general do not prevail ſo much as in many others. The natives, however, are ſubject to leprous complaints, which appear in cutaneous eruptions. Some had ulcers in different parts of their bodies; but they were ſo little regarded, that no application was made to cure them. They are ſometimes afflicted with cholics and coughs, and thoſe who live luxuriouſly are liable to the attack of a diſorder ſimilar to the gout. It is affirmed by Monſieur de Bougainville's ſurgeon, that many had evident marks of the ſmall-pox.

A ſhort time after Captain Wallis had left this iſland, the crew of the French ſhip that viſited it are ſaid to have entailed the venereal diſeaſe upon the natives. Above half of Captain Cook's people, in 1769, had contracted it during a ſtay of three months. The natives diſtinguiſhed it by a name implying rottenneſs, but of a more extenſive ſignification. They deſcribed the ſufferings which the firſt victims to its rage endured, in the moſt moving terms; and aſſured our people, that it cauſed the hair and nails to rot off, and the fleſh to rot from the bones; that it excited ſuch dread and horror among the inhabitants, that, fearing infection, the afflicted were abandoned by their neareſt relations, and ſuffered to periſh in extreme miſery. But they ſeem ſince to have found out a ſpecific remedy for it, as none were ſeen labouring under the dreadful ſymptoms before-mentioned upon future viſits.

The prieſts have the management of the ſick; their method of cure generally conſiſts in pronouncing a ſet form of words; after which, the leaves of the cocoa-tree plant are applied to the fingers and toes of the ſick; ſo that nature is left to conflict with the diſeaſe without the aſſiſtance of art. Without medical knowledge, they appear to poſſeſs conſiderable ſkill in ſurgery, which they diſplayed while the Dolphin lay in Port Royal Harbour. One of the crew, who, on ſhore, happened to run a large ſplinter into his foot, and the ſurgeon not being at hand, one of his comrades endeavoured to take it out with a pen-knife; but, after giving the man great pain, he was obliged to deſiſt. An old native, of a friendly, ſocial diſpoſition, happening to be preſent, called a man of his country from the other ſide of the river, who, having examined the lacerated foot, fetched a ſhell from the beach, which he broke to a point with his teeth, and with this inſtrument laid open the wound, and extracted the ſplinter. While this operation was performing, the old man went a little way into a wood, and returned with ſome gum, which he applied to the wound with a piece of clean cloth that was wrapped round him, and in the ſpace of two days it was perfectly healed. The ſurgeon of the ſhip procured ſome of this gum, which was produced by the apple-tree, and uſed it as a vulnerary balſam with great ſucceſs. Captain Cook ſaw many of the natives with dreadful ſcars; and amongſt the reſt, one man, whoſe face was almoſt entirely deſtroyed, his noſe-bone included was quite flat, and one cheek and one eye were ſo beaten in, that the hollow would almoſt receive a man's fiſt, yet no ulcer remained.

The birds found on this iſland conſiſt of ſmall paroquets, very remarkable on account of the mixture of blue and red on their feathers. There is another ſort, of a greeniſh colour, with a few red ſpots: theſe were frequently ſeen tame in the houſes of the natives, who valued them for their red feathers. Here is a king-fiſher, of a dark green, with a collar of the ſame hue round his white throat; a large cuckoo, and a blue heron. There are ſmall birds of various kinds, which harbour in the ſhade of the bread-fruit, and other trees. Contrary to the commonly-received notion, that birds in warm climates are not remarkable for their ſong, theſe have a very agreeable note. The domeſtic poultry here are cocks and hens, exactly like thoſe in Europe. There are beſides wild ducks, alſo turtle-doves, and large pigeons, of a dark blue plumage, and excellent taſte.

Hogs, dogs, and rats, are the only quadrupeds here. The natives are ſaid to have a ſcrupulous regard for the latter, and that they will by no means kill them. But Captain Cook, in 1773, turned a number of cats on the iſland, from which, it is reaſonable to ſuppoſe, the number of theſe favoured vermin muſt be reduced.

It appears, from various accounts, that muſquitoes and flies infeſt the iſland; but this ſeems to be only at certain ſeaſons, and in particular places. Here were found neither frogs, toads, centipedes, ſcorpions, or any kind of ſerpent. The moſt troubleſome inſect was the ant, of which there were but few.

Fiſh they have in great variety, and of excellent flavour. Their principal employment is to catch, and their principal luxury to eat them.

Ropes and lines are made by them; and they provide themſelves with fiſhing-nets, of the bark of a tree, which ſupplies the place of hemp: of the fibres of the cocoa-nut they make thread, with which they faſten the different parts of their canvas, and ſubſerve other purpoſes. Their fiſhing-lines are made from the bark of a nettle which grows on the mountains, and is called *erara*; they are capable of holding any kind of fiſh. Their hooks are made of mother-of-pearl, to which they fix a tuft of hair made to reſemble a fiſh. Inſtead of being bearded, the point turns inwards. They have a kind of ſeine, made of a coarſe broad graſs, the blades of which are like flags. Theſe they twiſt and tie together in a looſe manner, till the neck, which is about as wide as a large ſack, is from ſixty to eighty fathoms long. This ſeine they haul in ſhoal, ſmooth water, and its own weight keeps it ſo cloſe to the ground, that ſcarcely a ſingle fiſh can eſcape. They have harpoons made of cane, and pointed with hard wood, with which they can ſtrike fiſh more effectually than an European can with one loaded with iron. They have no method, however, of ſecuring a fiſh when they have only pierced it with their harpoon, as the inſtrument is not faſtened to a line. Pieces of coral are uſed as files to form mother-of-pearl, and other hard ſhells, into the ſhape they require.

CHAPTER XVI.

Account of the Language, Manufactures, Succeſſion, Manner of embalming the Dead, Dances, Muſical Inſtruments, Government, Cuſtoms, Human Sacrifices of the Inhabitants, and their Manner of treating the Bodies of Chiefs that die in Battle.

THE language of theſe iſlanders we are not ſufficiently acquainted with to ſpeak of its extent; however, by ſuch ſpecimens as have been ſeen, it appears to be rather expreſſive than copious; few wants commonly producing few words amongſt all the children of Adam; dialects of this language, however, are found to be uſed at moſt of the ſouthern iſlands.

Cloth is the principal manufacture of Otaheite: of this there are three ſorts, all of which are made out of the bark of different trees, namely, the mulberry, the bread-fruit, and a tree which bears ſome reſemblance to the Weſt Indian wild fig-tree. The firſt of theſe produces the fineſt, which is ſeldom worn but by thoſe of the firſt rank. The next ſort is made of the bread-fruit tree; and the laſt, of that which reſembles the wild fig-tree. But this laſt ſort, though the coarſeſt, is ſcarcer than either of the other two, which are manufactured only in ſmall quantities, as the ſame manner is uſed in manufacturing all theſe cloths in general.

Their method is:—They ſoak the bark of the tree for two or three days in water; then take it out, and ſeparate the inner from the external coat, by ſcraping it with a ſhell, after which it is ſpread out on plantain leaves, placing two or three layers over one another, care being taken to make it of an equal thickneſs in every part. In this ſtate it continues till it is almoſt dry, when it adheres ſo firmly that it may be taken from the ground without breaking. After this proceſs, it is laid on a ſmooth board, and beaten with an inſtrument made for the purpoſe, of the compact heavy wood called Ei[illegible]. The inſtrument is about fourteen inches long, and about ſeven in circumference; it is of a quadrangle ſhape, and each of the four ſides is marked with longitudinal grooves or furrows, differing in this

inſtance.

Engraved for BALDWYN'S *New* SYSTEM *of* UNIVERSAL GEOGRAPHY.



Wilkes delin.

An Exact Representation *of* A DANCE *in* OTAHEITE.

inſtance, that there is a regular gradation in the width and depth of the grooves on each of the ſides; the coarſer ſide not containing more than ten of theſe furrows, while the fineſt is furniſhed with above fifty.

With that ſide of the mallet where the grooves are deepeſt and wideſt, they begin to beat their cloth, and, proceeding regularly, finiſh with that which has the greateſt number. By this beating, the cloth is extended in a manner ſimilar to the gold that is formed into leaves by the hammer; and it is alſo marked with ſmall channels, reſembling thoſe which are viſible on paper, but rather deeper; it is in general beat very thin, but when they want it thicker than common, they take two or three pieces and paſte them together with a kind of glue, prepared from the root called Pea. This cloth becomes exceeding white by bleaching, and is dyed of a red, yellow, brown, or black colour; the firſt is exceeding beautiful, and equal, if not ſuperior, to any in Europe. They make the red colour from the mixture of the juices of two vegetables, neither of which uſed ſeparately has this effect.

Women perform the whole proceſs of making cloth; they are dreſſed in old dirty rags of this cloth, and have very hard hands. They prepare a red dye, which is made by mixing the yellow juice of a ſmall ſpecies of fig, called by the natives *mattee*, with the greeniſh juice of a ſort of fern, or of ſeveral plants which produce a bright crimſon, and this the women rub with their hands if the whole piece is to be uniformly of the ſame colour; or they make uſe of a bamboo reed, if it is to be marked or ſprinkled with different patterns. This colour fades very ſoon, and becomes of a dirty red, beſides being liable to be ſpoiled by rain, or other accidents. The cloth, however, which is dyed, or rather ſtained with it, is highly valued by the natives, and worn only by perſons of rank among them.

Their matting manufacture is alſo very conſiderable: it conſtitutes a great part of their employment, and may be ſaid, in its produce, to excel any in Europe. The materials they work up for this purpoſe are ruſhes, graſs, the bark of trees, and the leaves of a plant they call *wharraw*. The uſes to which they apply their matting are various: on that of the canvas kind, they ſleep in the night, and ſit in the day. The fine ſort they convert into upper garments in rainy weather, as their cloth is ſoon wetted through. They are alſo very dextrous at baſket and wicker-work; both men and women are employed at it, and they make them of many different patterns.

Their dramatic haiva, or play, conſiſts of dancing, and a kind of comedy, or rather farce. The performers are of both ſexes. The muſic on this occaſion conſiſts of drums only: it laſts about two hours, ſometimes longer, and upon the whole is generally well conducted. One of their dances is called *Timoredee*, which is performed by eight or ten young girls, and conſiſts of looſe attitudes and geſtures, in which they are trained from their infancy. Their motions are ſo very regular, as ſcarcely to be excelled by the beſt performers upon any of the ſtages of Europe.

The flute and the drum are their principal muſical inſtruments. Their flutes have only two ſtops, and therefore ſound no more than four notes by half-tones. They are ſounded like our German flute, only the performer, inſtead of applying it to the mouth, blows it with one noſtril, ſtopping the other with his thumb. They are made of a hollow bamboo, about a foot long. To the ſtops they apply the fore-figer of the left-hand, and the middle-finger of the right. While theſe inſtruments are ſounding, others ſing and keep time to them. The drum is made of a hollow block of wood, of a cylindrical form, ſolid at one end, and covered at the other with a ſhark's ſkin. They are beaten with their hands inſtead of ſticks. Their ſkill extends to turning of two drums of different notes into concord: they can likewiſe bring their flutes into uniſon. Their ſongs are generally extemporary, and in rhyme.

A common diverſion among them is that of throwing the lance, not at a mark, but for diſtance. The weapon is about nine feet long; the mark is the bowl of the plantain, and the diſtance about twenty yards.

In Otaheite, the form of government, though rather unſettled, and in ſome degree apparently uncertain, bears a reſemblance, in point of ſubordination, to the early ſtate of all the nations in Europe when under the feudal ſyſtem. The people are divided into four ranks or claſſes, viz. *Earee Rahie*, ſignifying king, or ſuperior governor; *Earee*, anſwering to the title of baron; *Manahouni*, to that of vaſſal; and *Towtow*, to that of villain, according to the old law term amongſt us. The loweſt order of the people is included under the latter.

Our countrymen termed the diviſions of this iſland the Greater and Leſſer Peninſula; theſe are generally governed by two independent kings: but Captain Cook, however, left Otoo in the ſituation of monarch of the whole iſland; yet there was a dependent prince of the ſmaller Peninſula. *Earierahie*, great king, or emperor, is their higheſt title. *Earie* is applied to a petty king, or a conſiderable chief; though ſometimes the monarch is content with that title.

In this country children ſucceed to the title and authority of their fathers as ſoon as they are born, the ſovereignty of the king of courſe ceaſes as ſoon as he has a ſon born. It is ſo likewiſe with the *Earee*, or baron, as the ſon ſucceeds to the titles and honours of his father as ſoon as he is born. He is indeed reduced to the rank of a private man, all marks of reſpect being transferred to the ſon. But here it is proper to obſerve, with reſpect to the former, that a regent is choſen, and the father generally retains his power under that title, till the ſon becomes of age; and as to the latter, that the eſtates remain in his poſſeſſion, and under the management of the father, to the ſame period.

The Towtows, or lower ſubordinate claſs, alſo deſerves attention. Though employed in feeding the animals for their luxurious chiefs, they are not ſuffered to taſte a morſel of their food. They undergo, without daring to repine, the ſevereſt chaſtiſements, if through the unavoidable means of a concourſe they preſs upon or incommode the king, or any chief, in his progreſs; and this ſubordination is preſerved without any formal power veſted in the king to enforce it. He does not appear to have any military force, either to awe his ſubjects into obedience, or ſuppreſs a ſpecies of rebellion. He has no body or life-guard; the barons who attend his perſon do not go armed; ſo that the diſtinction of rank that is maintained here, muſt be attributed to the placid and complacent diſpoſition of the people in general.

However, notwithſtanding this diſtinction of rank, and its conſequent ſubordination, the neceſſaries of life are within the reach of every individual, at the expence of very moderate labour; and if the higher claſs poſſeſs excluſively ſome articles of luxury, as pork, fiſh, fowls and cloth, there are no objects here ſo extremely deſtitute and wretched, as thoſe which too often ſhock the humane beholder in more civilized ſtates.

With reſpect to the conduct of theſe people, it does not appear to be under the reſtriction of any ſtated form of government. From divers cauſes, very few actions among them are deemed criminal. They have no idea of the uſe of money. Though adultery is held criminal, yet as concubinage with unmarried women is exempt from that imputation, it takes off from the temptation to it. Beſides, in a country where there is very little, or none at all of that delicacy prevalent in more enlightened or civilized parts of the world, a predilection for any one woman is not liable to be attended with any ſerious conſequences. Adultery is, however, ſometimes puniſhed with death from the hands of the injured party, when under the influence of a paſſion naturally excited by ſuch a cauſe; though in general the women, if detected, only undergo a ſevere beating, and the gallant paſſes unnoticed.

In this iſland, the chief defect is truſting executive juſtice to the lawleſs bounds of the injured party, who inflicts puniſhment as judge and executioner on the delinquent at his own will, without any reſtriction. The chiefs, however, in acts of

of flagrant violation of juſtice and humanity, ſometimes interpoſe.

The ſervants of the higher claſs are diſtinguiſhed by a ſort of liveries. They wear their ſaſhes higher or lower in proportion to the rank of their maſters. The ſervants of the chiefs are diſtinguiſhed by the ſaſh being faſtened cloſe under the arm; thoſe of the inferior rank of nobility by its going round the loins. One circumſtance which does honour to their ſyſtem of government is, the obtaining immediate information of any deſign that is formed. As a proof of this it is obſerved, that one of the water-caſks being ſtolen from an European veſſel in the night, the tranſaction next morning was univerſally known among the Indians, though, it was evident, the theft was committed in a diſtant part of the iſland. By the ſame means the Europeans were appriſed of a ſimilar intent the following night; ſo that in conſequence of placing a centinel over the caſks, the thief who came was accordingly diſappointed of his booty.

Various parts of the iſland were private property, deſcending to the heir of the poſſeſſor at his death, and that deſcent appeared to fall indiſcriminately to man or woman. The number of the inhabitants of one diſtrict of the iſland was eſtimated at 2,400, women and children included.

On a certain occaſion, Captain Cook receiving information from Otoo the king, that the war canoes of ſeveral of his diſtricts were about to undergo a general review, went in his boat to take a ſurvey of it. Their war canoes, which are with ſtages whereon they fight, amount to about ſixty in number; and there are nearly as many more of a ſmaller ſize. The captain was ready to have attended them to Oparree; but the chiefs reſolved that they would not move till the next day. This happened to be a fortunate delay; as it afforded him an opportunity of getting ſome ſight into their manner of fighting. He therefore deſired Otoo to give orders, that ſome of them ſhould go through the neceſſary manœuvres. Two of them were accordingly ordered into the bay; in one of which were the king, Captain Cook, and an officer, and one of the iſlanders went on board another. As ſoon as they had got ſufficient ſea room, they faced and advanced, and retreated by turns as quick as their rowers could paddle.

In the mean time, the warriors on the ſtages flouriſhed their weapons, and played a variety of antic tricks, which could anſwer no other purpoſe than that of rouſing their paſſions, to prepare them for the onſet. The king ſtood by the ſide of the ſtages, giving them the neceſſary orders when to advance, and when to retreat. Great judgment and a quick eye ſeems to be neceſſary in this department, to ſeize every advantage, and to avoid every diſadvantage. At length the two canoes cloſed ſtage to ſtage; and after a ſevere though ſhort conflict, all the troops on Otoo's ſtage were ſuppoſed to be killed, and the oppoſite party boarded them; when inſtantly Otoo and the paddlers in the canoe leaped into the ſea, as if reduced to the neceſſity of preſerving their lives by ſwimming. But they ſometimes laſh the two veſſels together head to head, and fight till all the warriors on one ſide or the other are killed; yet this cloſe combat is never practiſed, except when the contending parties are determined to conquer, or die. Indeed, in this inſtance, one or the other muſt infallibly happen; for they never give quarter unleſs it be to reſerve their priſoners for a more cruel death the following day.

All the power and ſtrength of theſe iſlands lie in their navies. A general encounter on land was never heard of; and all their deciſive actions are on the water. When the time and place of battle are fixed by both parties, the preceding day and night are ſpent in feaſting and diverſions. When the day dawns, they launch the canoes, make every neceſſary preparation, and with the day begin the battle; the fate of which, in general, decides the diſpute. The vanquiſhed endeavour to ſave themſelves by a precipitate flight; and thoſe who reach the ſhore fly with their friends to the mountains; for the victors, before their fury abates, ſpare neither the aged, women or children. They aſſemble the next day at the morai, to return thanks to the Eatooa for the victory, and offer there the ſlain and the priſoners as ſacrifices. A treaty is then ſet on foot, and the conquerors obtain uſually their own terms; whereby large diſtricts of land, and even whole iſlands, ſometimes change their proprietors and maſters.

It has been acknowledged, by one of our moſt celebrated navigators, that their naval armaments exceeded every idea he had formed of the power of this ſmall iſland. The ſame remark was made of their dock-yards, in which were large canoes, ſome lately built, and others building; two of which were the largeſt ever ſeen in that ſea, or any-where elſe under that name: and it muſt be confeſſed, that the power and conſequence of the iſland never appeared to ſuch advantage as when, upon another occaſion, the fleet of war canoes was aſſembled. The amount of thoſe collected was 159 of the largeſt, beſides 70 ſmaller ones. The concourſe of people was more ſurpriſing than the number of canoes; for, upon a moderate computation, they could not contain leſs than fifteen hundred warriors, and four thouſand rowers or paddlers. Our countrymen were given to underſtand, that this formidable fleet was only the naval force of a ſingle diſtrict, and that all the others could furniſh a naval armament in proportion to their number and ſize. The officers were dreſſed in their war habits, which conſiſted of a great quantity of cloth, turbans, breaſt-plates and helmets: ſome of the latter were of ſuch a ſize as greatly to encumber the wearer. Their whole dreſs appeared rather calculated for ſhow than uſe, and not adapted to the purpoſe deſigned. The veſſels being decorated with flags, ſtreamers, &c. made upon the whole a noble appearance.

Of canoes, here are two kinds in uſe: one they call Ivahahs, the other Pahies; the former ſerve for ſhort voyages at ſea, and the latter for long ones. Theſe boats do not differ either in ſhape or ſize, but they are in no degree proportionate, being from ſixty to ſeventy feet in length, and not more than the thirtieth part in breadth. Some are employed in going from one iſland to another, and others uſed for fiſhing. There is alſo the Ivahah, which ſerves for war; theſe are by far the longeſt, and the head and ſtern are conſiderably above the body. Theſe Ivahahs are faſtened together ſide by ſide when they go to ſea, at the diſtance of a few feet, by ſtrong wooden poles, which are laid acroſs them and joined to each ſide. A ſtage or platform is raiſed on the fore part, about ten or twelve feet long, upon which ſtand the fighting men, whoſe miſſile weapons are ſlings and ſpears. Beneath theſe ſtages the rowers ſit, who ſupply the place of thoſe who are wounded.

The fiſhing Ivahahs are from thirty or forty to ten feet in length; and thoſe for travelling have a ſmall houſe fixed on board, which is faſtened upon the fore part, for the better accommodation of perſons of rank, who occupy them both day and night. The Pahies differ alſo in ſize, being from ſixty to ſeventy feet long; they are alſo very narrow, and ſometimes uſed for fighting, but chiefly for long voyages. In going from one iſland to another they are out ſometimes a month, and often at ſea a fortnight or twenty days; and if they had convenience to ſtow more proviſions, they could ſtay out much longer. Theſe veſſels are very uſeful in landing, and putting off from the ſhore in a ſurf; for by their great length and high ſtern they landed dry, when the Engliſh boats could ſcarcely land at all.

In conſtructing the chief parts or pieces of theſe veſſels, they form them ſeparately, without either ſaw, chiſſel, or any other iron tool, which renders their fabrication more ſurpriſing and worthy obſervation. Theſe parts being prepared, the keel is fixed upon blocks, and the planks are ſupported with props, till they are ſewed or joined together with ſtrong plaited thongs, which are paſſed ſeveral times through holes bored with a chiſſel of bone, ſuch as they commonly make uſe of, and when finiſhed they are ſufficiently tight without caulking.

Clubs, ſpears, and ſtones, are their inſtruments of war. They uſe their ſlings with great dexterity. They have likewiſe bows and arrows; but the arrows are of no other uſe than merely to bring down a bird, being headed only with a ſtone, and none of them pointed. Their targets are of a ſemicir-

cular form, made of wicker-work and plaited ſtrings of the cocoa-nut fibres, covered with gloſſy bluiſh green feathers, and ornamented with ſharks' teeth curiouſly diſplayed.

Reſpecting the tools which theſe people make uſe of for building houſes, conſtructing canoes, hewing ſtones, and for cleaving, carving, and poliſhing timber, they conſiſt of nothing more than an adze of ſtone, and a chiſſel of bone, moſt commonly that of a man's arm; and for a file or poliſher, they make uſe of a raſp of coral and coral ſand. The blades of their adzes are extremely rough, but not very hard; they make them of various ſizes, thoſe for felling wood weigh ſix or ſeven pounds, and others which are uſed for carving, only a few ounces; they are obliged every minute to ſharpen them on a ſtone, which is always kept near them for that purpoſe. The moſt difficult taſk they meet with in the uſe of theſe tools, is the felling of a tree, which employs a great number of hands for ſeveral days together. The tree which is in general uſe is called Aoi, the ſtem of which is ſtraight and tall. Some of the ſmaller boats are made of the bread-fruit tree, which is wrought without much difficulty, being of a light ſpongy nature. Inſtead of planes they uſe their adzes with great dexterity. Their canoes are all ſhaped with the hand, the Indians not being acquainted with the method of warping a plank.

Theſe iſlanders are very expert ſwimmers. It is related, that on a part of the ſhore where a tremendouſly high ſurf broke, inſomuch that no European boat could live, and the beſt ſwimmer in Europe could not preſerve himſelf from drowning, if by any accident he had been expoſed to its fury, ten or eleven Indians were ſwimming here for their amuſement. If a ſurf broke near them, they dived under it and roſe again on the other ſide. They availed themſelves greatly of the ſtern of an old canoe, which they took before them and ſwam out with it as far as the outermoſt beach, when two or three getting into it and turning the ſquare end to the breaking wave, were driven towards the ſhore with incredible rapidity, ſometimes almoſt to the beach; but generally the wave broke over them before they got half way, in which caſe they dived and roſe on the other ſide with the canoe in their hands, and ſwimming out with it again, were again driven back. During this arduous effort, none of the ſwimmers attempted to come on ſhore, but ſeemed to enjoy the ſport in the higheſt degree. A bead intended to have been dropped into a canoe, accidentally falling into the ſea, a little boy about ſix years old jumped immediately overboard, and, diving after it, recovered his jewel. Our officers, to encourage the child, dropped more beads, which excited the deſire of a number of both ſexes of the natives to amuſe the ſtrangers with their feats in the water; they dived, and not only brought up ſeveral heads ſcattered at once, but likewiſe large nails, which from their weight deſcended quickly to a conſiderable depth. Swimming ſeems to be familiar to both ſexes from the earlieſt childhood, and the pliancy of their limbs and eaſy poſitions in the water moſt amazing, and ſeemed to indicate that they were a kind of amphibious creatures.

Feathers became of the higheſt value with the women among other articles of traffic, and of courſe objects which attracted their particular attention. They ſtyled them *Oora*, and they ſeem to have been prized equal to jewels in Europe. The moſt attractive were thoſe called *ooravine*, which grow on the head of the green paroquet, and the natives ſoon became judges competent to diſtinguiſh the ſuperior from the inferior ſorts. Our people endeavoured to impoſe dyed feathers upon them for thoſe of a genuine colour; but all their arts of deception were abortive. The rage for the poſſeſſion of feathers became boundleſs, and they were the wages of the females' favours in general; nor did even huſbands ſeem to diſcountenance them in throwing out allurements to our countrymen to obtain poſſeſſion of them. To ſuch a degree of phrenzy did their deſire for this article prevail, that a ſingle little feather was preferred to a bead or a nail, and a very ſmall piece of cloth cloſely covered with them was received with a rapture of delight equal to any that could be excited in the mind of an European on the preſentation of a diamond

of the firſt magnitude. Their warriors exchanged their very helmets for red feathers, and the ſailors purchaſed targets innumerable with them. Their curious and ſingular mourning dreſſes, which formerly had been prized ſo highly, were diſpoſed of when feathers became the objects of barter. Captain Cook preſented one of theſe mourning dreſſes to the Britiſh Muſeum.

At this time the iſlanders alſo diſcovered great inclination for baſkets, clubs, and painted cloth, and were exceſſively taken with the mats of Tongataboo, though, in general, they reſemble thoſe of their own manufacture. Our people, however, availed themſelves of this diſpoſition, and impoſed on them, under another name, the very mats they had formerly purchaſed at Otaheite; and they had more ſucceſs in this deception, than in the impoſition of dyed feathers.

Many of the natives here live to an advanced age, without being much incommoded by infirmities; they retain their intellectual powers, and preſerve their teeth to the laſt. Monſ. de Bougainville, the French navigator, often referred to, deſcribes an old man, who had no other trait of age than that venerable one which is imprinted on a fine figure. Silver locks and a white beard adorned his head: his body was nervous and his fleſh ſolid: he had neither wrinkles, or any other tokens of decrepitude. This man, however, ſo reſpectable in appearance, ſeemed averſe to the ſociety of ſtrangers: he was totally regardleſs of their careſſes, and gave no indications of fear, aſtoniſhment, or curioſity. Thoſe objects that excited the rapture of the multitude had no charms for him; he accounted them baubles: from which conſideration it appeared that his mind was as ſound and unimpaired as his body.

The above-mentioned navigator relates, that his people found upon this iſland five or ſix men of the moſt ſingular appearance. Their ſkins were of a dead white, like the noſe of a white horſe, ſcurfy, covered with a kind of down, and of a hue that could not admit of being termed complexion. The hair on their heads, eye-brows and beards, were of the ſame dead white: they had eyes reſembling thoſe of a ferret, and were remarkably near-ſighted. They were, upon the whole, conſidered as being of no particular race of mankind, nor did they appear to propagate beings ſimilar to themſelves.

Marriages here do not come under the cognizance or ſanction of the prieſts, being merely ſecular contracts, abſtracted from any ſolemn tie, or formal ceremony. But if the prieſts are deprived of the benefits that might reſult from marriages, if under the liſt of their functions, they are amply compenſated by an excluſive right to perform the ceremony of tattowing, which being univerſally adopted muſt be very lucrative, and furniſh them with all the luxuries of life. The males in general undergo a kind of circumciſion, which they intimate as done from a principle of cleanlineſs: however, it is deemed a foul diſgrace not to ſubmit to it. The prieſts have likewiſe the excluſive right to the performance of this ceremony.

Their religion is very myſterious; and as the language adapted to it was different from that which was ſpoken on other occaſions, our voyagers were not able to gain much knowledge of it. All the information they could obtain in regard to this particular was, that the natives imagined every thing in the creation to come from the conjunction of two perſons. One of theſe (which they conſidered as the firſt) they call Taroataihetoomo, and the other Tapapa; and the year, which they call Tettowmatatayo, they ſuppoſe to be the daughter of theſe two. They alſo imagine an inferior ſort of deities, known by the name of Eatooas, two of whom, they ſay, formerly inhabited the earth, and they ſuppoſe that the firſt man and woman deſcended from them. The Supreme Being they ſtyle "The Cauſer of Earthquakes;" but more frequently addreſs their prayers to Tane, whom they conceive to be a ſon of the firſt progenitors of nature. They believe in the exiſtence of the ſoul in a ſeparate ſtate, and ſuppoſe that there are two ſituations differing in the degrees of happineſs, which they conſider as receptacles for different ranks, but not as places of rewards and puniſhments. Their notion is, that the chiefs and principal people will have a preference to

thoſe of lower ranks; for as to their actions they cannot ſuppoſe them to influence their future ſtate, as they believe the deity takes no cognizance of them.

Monſ. Bougainville having firmly aſſerted, on the teſtimony of a native, whom he took with him to France, that human ſacrifices conſtitute a part of the religious ceremonies of the people of Otaheite; therefore Captain Cook, deſirous of having further information concerning ſo intereſting a matter, went to a morai, or place of worſhip (which we ſhall deſcribe in courſe), accompanied by Captain Furneaux of the Adventure, having with them a ſeaman who ſpoke the language tolerably well, and ſeveral of the natives. Obſerving in the morai a kind of bier with a ſhed erected over it, on which lay a corpſe and ſome proviſions, inquiry was made if the plantains were for the Eatooa or Divinity, and if they ſacrificed to him hogs, dogs, fowls, &c. To all this a native replied in the affirmative. On inquiry being made whether they ſacrificed men to the Eatooa, the anſwer was *taato eno*, "bad man," firſt *tiparrhy*, beating them till they were dead. When the queſtion was put, If good men were put to death in this manner? the reply was in the negative. Being aſked whether Towtows, that is, men of the loweſt claſs, were ever thus ſacrificed, if good men? a native replied in the negative, repeating the words *taato eno*, or bad men. It appeared, from what could be gathered upon this occaſion, that men, for certain crimes, were condemned to be ſacrificed to the Deity, provided they did not poſſeſs any property to purchaſe their redemption.

We ſhall here give a circumſtantial account of the ſacrifice at which Captain Cook was preſent. Having aſked permiſſion to be a ſpectator, which was readily granted, he repaired to Attahooroo, where the ceremony was to be performed. Being arrived there with many others, Otoo deſired that the ſailors might be ordered to continue in the boat; and that the perſons preſent would take off their hats as ſoon as they ſhould come to the morai. To this they immediately proceeded, followed by numbers of men and ſome boys; but not one woman was preſent. They found four prieſts with their aſſiſtants waiting for them, and on their arrival the ceremonies commenced. The dead body or ſacrifice was in a ſmall canoe, that lay on the beach fronting the morai. Two of the prieſts, with ſeveral of their attendants, were ſitting by the canoe that lay on the beach; the others at the morai. The company ſtopped at the diſtance of 20 or 30 paces from the prieſts. Here Otoo placed himſelf; the European viſitors and a few others ſtanding by him, while the bulk of the people were removed to a greater diſtance.

The ceremonies now commenced. One of the aſſiſtants of the prieſts brought a young plantain tree, and laid it down before the king. Another approached, bearing a ſmall tuft of red feathers, twiſted on ſome fibres of the cocoa-nut huſk, with which he touched one of Otoo's feet, and afterwards retired with it to his companions. One of the prieſts who were ſeated at the morai then began a long prayer, and at particular times ſent down young plantain trees, which were placed upon the ſacrifice. During this prayer, one of the natives who ſtood by the officiating prieſt, held in his hands two bundles, in one of which, as was afterwards found, was the royal maro; and the other, if it may be allowed the expreſſion, the ark of the Eatooa. The prayer being finiſhed, the prieſts at the morai, with their aſſiſtants, went and ſat down by thoſe who were upon the beach, carrying the two bundles with them. They here renewed their prayers; during which the plantain-trees were taken, one by one, at various times, from off the dead body, which, being wrapped up in cocoa leaves and ſmall branches, was now taken out of the canoe and laid upon the beach. The prieſts placed themſelves round it, ſome ſtanding, and others ſitting; and one or more of them repeated ſentences for about ten minutes.

The body was now ſtripped of the leaves and branches, and placed parallel with the ſea ſhore. Then one of the prieſts ſtanding at the feet of the corpſe, pronounced a long prayer, in which he was joined occaſionally by others, each of them holding a tuft of red feathers in his hand. While this prayer was repeating, ſome hair was pulled off the head of the intended ſacrifice, and the left eye was taken out; both which being wrapped in a green leaf, were preſented to the king, who, however, did not touch them, but gave to the man who brought them to him the tuft of red feathers which he had received from Towha, who was related to the king and chief of the diſtrict of Tettaha. This, with the eye and hair, were taken to the prieſts. Not long after this the king ſent them another bunch of feathers.

While this laſt ceremony was performing, a kingfiſher making a noiſe, Omai ſaid to Captain Cook, "That is the Eatooa;" and he ſeemed to conſider it as a favourable prognoſtic. The corpſe was then carried a little way, and laid under a tree, near which were fixed three thin pieces of wood neatly carved in various figures. The bundles of cloth were placed on a part of the morai; and the tufts of red feathers were laid at the feet of the dead body, round which the prieſts ſtationed themſelves; and our people were at this time permitted to go as near as they pleaſed. He who ſeemed to be the chief prieſt ſpoke for about a quarter of an hour, with different tones and geſtures; ſometimes appearing to expoſtulate with the deceaſed, at other times aſking ſeveral queſtions; then making various demands, as if the dead had power himſelf, or intereſt with the deity, to engage him to grant ſuch requeſt; among which he deſired him particularly to deliver Eimeo, Maheine its chief, the women, hogs, and other things of the iſland, into their hands; which was, indeed, the expreſs object of the ſacrifice. He then prayed near half an hour in a whining tone, and two other prieſts joined in the prayer; in the courſe of which one of them plucked ſome more hair from the head of the corpſe, and put it upon one of the bundles. The high prieſt now prayed alone, holding in his hand the feathers received from Towha. Having finiſhed, he gave them to another prieſt, who prayed in like manner: then all the tufts of feathers were placed upon the bundles of cloth, which concluded the ceremony at this place. The dead body was now carried to the moſt conſpicuous part of the morai, with the feathers, and the two bundles of cloth, while the drums beat ſlowly. The feathers and bundles were laid againſt a pile of ſtones, and the body at the foot of them.

The prieſts having again ſeated themſelves round the corpſe, renewed their prayers, while ſome of their aſſiſtants dug a hole about the depth of two feet, into which they threw the victim, and covered it over with ſtones and earth. While they were depoſiting the body in the grave, a boy ſqueaked aloud, upon which Omai told the captain, it was the Eatooa. In the mean time, a fire having been made, a lean dog, half ſtarved, was produced, and killed by twiſting the neck. The hair was then ſinged off, and the entrails being taken out, they were thrown into the fire, and left there to be conſumed; but the kidney, heart and liver, were baked on heated ſtones. The carcaſe, after having been rubbed over with the blood of the animal, was, with the liver, &c. laid down before the prieſts, who were ſeated round the grave praying. They, for ſome time, uttered ejaculations over the dog, while two men, at intervals, beat very loud on two drums; and a boy ſcreamed in a loud ſhrill voice three times. This, they ſaid, was to invite the Eatooa to feaſt on the banquet that they had prepared for him. When the prieſts had finiſhed their prayers, the body, heart, liver, &c. of the dog, were placed on a whatta, or ſcaffold, about ſix feet in height, on which lay the remains of two other dogs, and of two pigs, that had been lately ſacrificed. The prieſts and their attendants now gave a ſhout, and this proclaimed the ceremonies ended for the preſent.

Evening now coming on, the Engliſh were conducted to a houſe belonging to Patatou, where they were entertained and lodged for the night. Having been informed that the religious rites were to be renewed the next day, they could not quit the place while any thing remained to be ſeen. Early in the morning, therefore, they repaired to the ſcene of action; and ſoon afterwards a pig was ſacrificed, and

laid

laid upon the ſame ſcaffold with the others. About eight o'clock Otoo took our party to the morai, where the prieſt and a great multitude of people were by this time aſſembled. The two bundles occupied the place where they had been depoſited the preceding evening; the two drums were in the front of the morai, and the prieſts were ſtationed beyond them. The king placed himſelf between the drums, and deſired Captain Cook to ſtand by him.

The ceremony commenced with bringing a young plantain tree, and laying it at the king's feet. A prayer was then repeated by the prieſts, holding in their hands ſeveral tufts of red, and a plume of oſtrich feathers; which the commodore had preſented to Otoo on his firſt arrival. When the prieſts had ended the prayer, they changed their ſtation, and placed themſelves between our party and the morai. One of them, the ſame who had performed the principal part the preceding day, began another prayer, which continued near half an hour. During the prayer, the tufts of red feathers were put, one by one, upon the ark of the Eatooa. Not long after, four pigs were produced, one of which was killed immediately, and the three others were taken to a neighbouring ſtye.

In one of the bundles the maro, with which the natives inveſt their kings, was contained. When taken out of the cloth, it was ſpread on the ground at full length before the prieſts. It is a girdle about fifteen feet in length, and one foot and a quarter in breadth, and is probably put on in the ſame manner as the common maro, or piece of cloth, uſed by theſe iſlanders to wrap round the waiſt. It was ornamented with yellow and red feathers; but principally with the former. One end of it was bordered with eight pieces, about the ſize and figure of a horſe-ſhoe, whoſe edges were fringed with black feathers; the other end was forked, having the points of various lengths. The feathers were ranged in two rows, in ſquare compartments, and produced a pleaſing effect. They had been firſt fixed upon ſome of the cloth of the iſland, and then ſewed to the upper part of the pendant, which Captain Wallis had left flying on ſhore, the firſt time of his arrival at Matavai. The prieſts pronounced a long prayer, relative to this part of the ceremony; and after it was ended, the badge of royalty was folded up with great care, and put into the cloth.

The other bundle, already mentioned under the name of the ark, was next opened at one end; but our party were not permitted to approach near enough to examine its myſterious contents. The intelligence they obtained reſpecting its contents was, that the Eatooa (or rather, what is ſuppoſed to repreſent him) was concealed therein. The twiſted fibres of the huſk of the cocoa-nut compoſe the ſacred repoſitory, and its figure is nearly circular, with one end conſiderably thicker than the other.

The pig that had been killed, was by this time cleaned, and its entrails taken out. Theſe happened to have many of thoſe convulſive motions which frequently appear, in different parts, when an animal is killed; and this was conſidered as a very favourable omen. After having been expoſed for ſome time, the entrails were carried and laid down before the prieſts, one of whom cloſely inſpected them, turning them for this purpoſe gently with a ſtick. Having been ſufficiently examined, they were thrown into the fire. The ſacrificed pig, and its liver, heart, &c. were now put upon the ſcaffold where the dog had been depoſited; and then all the feathers, except the oſtrich plume, being encloſed in the ark, an end was put to the whole ſolemnity.

There remained four double canoes upon the beach all the time, before the place of ſacrifice. A ſmall platform covered with palm leaves, faſtened in myſterious knots, was fixed on the fore part of each of thoſe canoes; and this alſo is called a morai. Some plantains, cocoa-nuts, bread-fruit, fiſh, and other articles, lay upon each of theſe naval morais. The natives ſaid, that they belonged to the Eatooa, and that they were to attend the fleet ſent out againſt Eimaio.

The victim which they offered on this occaſion was, to appearance, a middle-aged man, and one of the loweſt claſs of the people: but it did not appear that they had fixed upon him on account of his having committed any particular crime that deſerved death. It is certain, however, that they uſually ſelect ſuch guilty perſons for ſacrifices, or elſe vagabonds, who have no viſible way of procuring an honeſt livelihood. Having examined the body of the unhappy ſufferer, now offered up as the object of theſe people's adoration, our party obſerved, that it was bloody about the head, and much bruiſed upon the right temple, which denoted the manner in which he had been killed; and they were informed, that he had been knocked on the head with a ſtone. The wretches who are devoted on theſe occaſions, are never previouſly appriſed of their fate. Whenever any one of the principal chiefs conceives a human ſacrifice neceſſary, on any great emergency, he fixes upon the victim, and then diſpatches ſome of his truſty ſervants, who fall upon him ſuddenly, and either ſtone him to death, or beat out his brains with a club. The king is then acquainted with it, whoſe preſence is ſaid to be abſolutely neceſſary at the ſolemn rites that follow; and, indeed, in the late performance, Otoo bore a capital part.

The ſolemnity itſelf is called Poore Eree, or the prayer of the chief: and the victim is termed Taata-taboo, or conſecrated man. The morai, where the late ſacrifice was offered, is always appropriated for the burial of the king of the whole iſland, and likewiſe of his family, and ſome other perſons of diſtinguiſhed rank. It differs little, except in extent, from the common morais. Its principal part is a large oblong pile of ſtones, about thirteen feet in height, and contracted towards the top, with a quadrangular area on each ſide, looſely paved with pebbles, under which the bones of the chiefs are depoſited. Towards the end neareſt the ſea, is the place of ſacrifice, where is a very large whatta, or ſcaffold, on which the offerings of fruits and other vegetables are placed; but the animals are laid on a ſmaller one, and the human ſcrifices are interred under the pavement.

There are ſeveral reliques ſcattered about this place: ſuch as ſmall ſtones raiſed in ſeveral parts of the pavement; ſome with bits of cloth faſtened round them; others entirely covered with it; and upon the ſide of the large pile fronting the area, are a great number of pieces of carved wood, in which the gods are ſuppoſed to reſide occaſionally. There is an heap of ſtones at one end of the large ſcaffold, with a ſort of platform on one ſide. On this are depoſited all the ſkulls of the human ſacrifices, which are taken up after they have remained under ground for ſome months. Juſt above them many of the carved pieces of wood are placed; and here the Maro, and the other bundle, ſuppoſed to contain the god Ooro, were laid during the celebration of the late ſolemnities.

It is very probable, that this barbarous cuſtom of offering human ſacrifices prevails in all, or moſt of the iſlands of the Pacific Ocean, however diſtant from each other ſome of them may be. And though it may be ſuppoſed, that not more than one perſon is offered at one time, either at Otaheite, or other iſlands, yet theſe occaſions, in all probability, occur ſo frequently, as to make a terrible havock of the human ſpecies; for no leſs than forty-nine ſkulls of former victims were counted, lying before the morai at Attahooroo; and as none of thoſe ſkulls appeared to have ſuffered any conſiderable change or decay from the weather, it may be inferred, that only a ſhort time had elapſed ſince the victims to whom they belonged had been offered. Yet this horrible ſolemnity appeared not to impreſs any awe for their deity, ſuch as they ſuppoſed him, nor any veneration for religion, upon the minds of the ſpectators; as this was far from being the caſe on the late occaſion; for though a vaſt multitude had aſſembled at the morai, they ſhewed very little reverence for what was tranſacting.

Omai happening to arrive after the ceremonies had begun, many of the iſlanders thronged round him, and were engaged for the remaining part of the time in making him recount ſome of his adventures; to which they liſtened with great eagerneſs of attention, regardleſs of the ſolemn offices which their prieſts were then performing. Indeed, the prieſts themſelves, except the one who ſuſtained the principal

principal part, either from their being familiarized to ſuch objects, or from their repoſing no great degree of confidence in the efficacy of their religious inſtitutions, maintained very little of that ſolemnity ſo neceſſary to give their proper effect even to acts of real devotion.

They wore an ordinary habit; converſed together with great familiarity; and the only attempt they made to preſerve decorum, was, by exerting their authority, to prevent the populace from encroaching on the ſpot; and to ſuffer our party, as ſtrangers, to come forward. They were, however, very candid in the anſwers which they gave to any interrogatories that were put to them, with regard to this inhuman inſtitution. Being aſked, what was the deſign of it? they replied, that it was an ancient cuſtom, and highly pleaſing to their god, who came and fed upon the ſacrifices; in conſequence of which he granted their petitions. It was then objected, that he certainly did not feed on theſe, as he was neither ſeen to do it, nor were the bodies of the ſacrificed animals ſoon conſumed; and that as to the corpſe of a human victim, they prevented his feeding on that by interring it. In anſwer to theſe objections, they obſerved, that he came in the night, inviſibly, and fed only on the ſoul, or immaterial part, which (as theſe people ſay) remains about the place of ſacrifice, till the carcaſe of the victim is wholly waſted by putrefaction.

Among other ſavage cuſtoms, they adopt that of cutting out the jaw-bones of their enemies ſlain in battle, which they carry about with them as trophies; and they, in ſome meaſure, offer up their bodies to the Eatooa: for after an engagement, in which they have come off victorious, they collect all the dead and bring them to the morai, where, with great form and ceremony, they dig a large hole, and bury them all in it, as ſo many offerings to their divinities. But they treat in a different manner their own chiefs that fall in battle.

A late king, Tootahah, Tubourai Tamaide, and another chief, who were ſlain in an engagement with thoſe of Tiaraboo, were brought to the morai at Attahooroo; at which place the prieſts cut out their bowels before the great altar; and their dead bodies were afterwards interred in three different places, near the great pile of ſtones above-mentioned; and the common men who loſt their lives in the battle, were all buried in one hole, at the foot of the ſame pile. This was performed the day after the battle, with much pomp and formality, amidſt a numerous concourſe of people, as a thankſgiving offered to the deity, for the victory they had obtained the preceding day. The vanquiſhed, in the mean time, had taken refuge in the mountains, where they remained upwards of a week, till the fury of the victors began to abate. A treaty was then ſet on foot, by which it was agreed, that Otoo ſhould be proclaimed king of the whole iſland; and the ceremony of inveſting him with the maro, or badge of royalty, was performed with great magnificence at the ſame morai.

The natives call their places of interment Morais, which name they likewiſe give to their places of worſhip. They approach theſe morais with awe and reverence; not, as it ſhould ſeem, becauſe they eſteem any thing there ſacred, but becauſe they there worſhip an inviſible being, for whom they entertain the profoundeſt reſpect, although not excited by the hope of reward, or the dread of puniſhment. They hold theſe cemeteries, or places of worſhip, ſo venerable, that the chiefs themſelves, and their wives, on paſſing them, take their upper garments from their ſhoulders.

The manner in which they bury their dead, and expreſs their ſorrow for the loſs of relatives and friends departed, is thus deſcribed by the lateſt and moſt intelligent obſervers:—The corpſe was placed in the open air, till the bones became quite dry. A ſhed was erected near the reſidence of the deceaſed; one end was left quite open, the other end and the two ſides were partly encloſed with a ſort of wicker-work. The bier was a frame of wood, like that on which the ſeamen's beds, called cots, are placed, with a matted bottom, and ſupported by four poſts, at the height of above four feet from the ground. The body was covered firſt with a mat, and then with white cloth. By the ſide of it lay a wooden mace, one of the implements of war, and near the head of it cocoa-nut ſhells; at the other end a bunch of green leaves with ſome dried twigs, all tied together, were ſtuck in the ground, by which lay a ſtone as big as a cocoa-nut. Near theſe lay one of the young plantain leaves that are uſed for emblems of peace, and cloſe by it a ſtone axe. At the open end of the ſhed alſo hung a great number of palm-nuts, in ſeveral ſtrings; and without the ſhed was ſtuck up in the ground a ſtem of a plantain tree, about ſix feet high, upon the top of which was placed a cocoa-nut ſhell full of freſh water: againſt the ſide of one of theſe poſts hung a ſmall bag containing ſome bread-fruit ready roaſted. The food thus placed by the corpſe was deſigned as an offering to their deities. Round about the ſpot where the body is placed they ſtrew ſmall pieces of cloth, on which the tears and blood of the mourners have been ſhed; for in their paroxyſms of grief, it is an univerſal cuſtom to wound themſelves with a ſhark's tooth.

An head-dreſs of feathers is the mourning worn here, the colour of which is conſecrated to death, and a veil over the face. The dreſs is called *Eeva*. The whole country is ſaid to appear thus on the death of their king. The mourning for fathers is very long. The women mourn for their huſbands; but not the huſbands for their wives.

As Otaheite produced no commodities that can be converted to the purpoſe of foreign traffic, the main benefit that can accrue from a knowledge of it is, the ſupplying of ſhips with refreſhments in paſſing the South Seas: and certainly it might be rendered completely ſubſervient to that deſirable purpoſe, as ſuch European productions, both animal and vegetable, as are conducive to the ſame, might be abundantly cultivated in ſo favourable a climate, which muſt alike benefit the voyagers and the inhabitants of the iſland.

CHAPTER XVII.

THE SOCIETY ISLANDS.

Their Situation, Number, and Extent. Soil and Productions. Various Incidents. Omai ſettled at Huaheine. Departure of the Ship.

THESE iſlands thus called in honour of the Royal Society, form a group of ſix in number, called Huaheine, Ulietea, Bolabola, Otaha. Tubai, and Morona. They are ſituate between 16 deg. 10 min. north, and 16 deg. 55 min. ſouth latitude, and between 150 deg. 57 min. and 152 deg. of weſt longitude, and were diſcovered by Captain Cook, in the year 1769.

After he ſailed from Otaheite, in the Endeavour, having Tupia on board, he came in ſight of Huaheine, lying in latitude 160 deg. 43 min. ſouth, and 150 deg. 52 min. weſt longitude. It is divided into two peninſulas, connected by an iſthmus, which, however, is overflowed at high water. The appearance of the country is ſomewhat like that of Otaheite; but it ſeems to have ſuffered ſome ſhocks from volcanoes.

Several canoes made up towards the Endeavour as ſhe approached, yet none of the Indians would come alongſide, till they received encouragement from Tupia, in whom they placed ſo much confidence, and who ſo far removed their fear, that the king and queen came on board. Almoſt every thing theſe people ſaw in the veſſel, excited their aſtoniſhment; but it was remarked, that they made no inquiries after any other objects, than ſuch as immediately preſented themſelves to their view, appearing to be entirely ſatisfied with what was ſhewn them, though they might reaſonably have ſuppoſed that a building of ſuch utility and extent as the ſhip, muſt have afforded many curioſities. The ceremony of exchanging names, generally conſidered as a mark of friendſhip in theſe iſlands, paſſed between the king, whoſe name was Oree, and Captain Cook.

The ſhip anchoring in a ſmall but fine harbour, Captain Cook went on ſhore, accompanied by Mr. Banks and ſome other gentlemen, with Tupia and the king. Various ceremonies then paſſed between the

the king and our people, which were conſidered as a kind of ratification of a treaty between the Engliſh and the king of Huaheine.

This iſland in the level part of it, is very fertile, and abounds with bread-fruit and cocoa nut trees; and its productions are more forward than thoſe at Otaheite. The mountains here, and in the Society-Iſlands in general, continually attract the vapours from the atmoſphere, and many rivulets deſcend from the broken rocks into the plain, ſo that they are ſupplied with plenty of water.

The natives take great pains with the cultivation of their cloth-tree, having drains made through beds of earth to draw off the water, and the ſides neatly built up with ſtones; and in the drains they plant the *arum*, which yields the yam they call *tatoo*.

At this iſland the commander preſented the king with a ſmall plate of pewter, on which was inſcribed, "His Britannic Majeſty's ſhip Endeavour, Lieutenant Cook, Commander, 16th July 1769."

Several of the younger men of the natives, during the ſtay of the ſhip at this iſland, voluntarily offered to take their paſſage with the commander for England. From the whole he ſingled out one, called by ſome, Oedidee, by others, Mahine. This youth was a native of Bolabola, and a near relation of O-Poony, the king of that iſland, and conqueror of ſeveral adjacent ones. He is deſcribed as poſſeſſing mental and perſonal accompliſhments, which endeared him to the people in general on board the ſhip.

When Mahine arrived in 62 degrees ſouth latitude, he expreſſed his ſurpriſe at ſeveral little ſnow and hail ſhowers on the preceding days, ſuch phænomena being utterly unknown in his country. The appearance of white ſtones, which melted in his hand, was altogether miraculous in his eyes; and though pains were taken to explain to him that cold was the cauſe of their formation, his ideas on that ſubject did not ſeem to be very clear. A very heavy fall of ſnow ſurpriſed him more than ever; and after long conſideration of its ſingular qualities, he ſaid he would call it white rain when he got back to his own country. In fine, it was with difficulty he was perſuaded to believe that ſnow and ice were only freſh water, till he was ſhewn ſome congealed in a caſk on the deck. He ſtill, however, declared that he would call this 'the white land,' by way of diſtinguiſhing it from all the reſt.

Having collected a number of little ſlender twigs, he carefully tied them in a bundle, and made uſe of inſtead of a journal: for every iſland he had ſeen and viſited after his departure from the Society-Iſlands, he had ſelected a little twig, ſo that his collection, by this time, amounted to about nine or ten, of which he remembered the names perfectly well, in the ſame order as he had ſeen them; and the white land, or *whennua toatea*, was the laſt. He inquired frequently how many other countries they ſhould meet with in their way to England, and formed a ſeparate bundle of them, which he ſtudied with equal care.

When the ſhip croſſed the antarctic circle, where the ſun ſcarce ſunk below the horizon, Mahine was ſtruck with the greateſt aſtoniſhment at this appearance, and could ſcarcely believe his ſenſes; all the endeavours uſed to explain it to him miſcarried, and he aſſured the gentlemen, that he deſpaired of finding belief among his countrymen, when he ſhould go back to recount the wonders of congealed rain, and of perpetual day.

Captain Cook was induced, by the approach of winter, once more to ſeek the refreſhments of milder climes, and therefore determining on a viſit to theſe iſlands, he made Otaheite in his paſſage, where Mahine met with ſeveral of his relations, and married the daughter of a chief of the diſtrict of Matavai. The ceremony performed on this occaſion was not obſerved by any of the ſhip's company, who could convey any kind of idea of it: only a petty officer, who was preſent, reported, that a number of ceremonies were performed which were extremely curious, but could not relate any one of them, ſo that this intereſting particular, reſpecting the manners of theſe people, remains entirely unknown. Mahine embarked with Captain Cook leaving, as ſuppoſed, his new-married wife behind him. He would willingly have proceeded for England, had he had the leaſt hopes given him of ever returning to his native home; but, as Captain Cook could not promiſe, or even ſuppoſe, that more Engliſh ſhips would be ſent to theſe iſlands, Mahine choſe to remain in his native country; but he left the ſhip with regret, fully demonſtrative of the eſteem he bore to the Engliſh.

When this young man parted from the Engliſh, the greateſt anguiſh ſeemed to agitate his breaſt. He looked up at the ſhip, burſt into tears, and then ſunk down into the canoe. Juſt as he was going out of the ſhip, he made a requeſt to Captain Cook, with which he complied, and then gave him a certificate of the time he had been on board, and recommended him to the notice of thoſe who might touch there after him.

At the time when Captain Cook viſited this iſland on his ſecond voyage with the Reſolution and Adventure under his command, the former anchored in twenty-four fathoms water, but the latter got on ſhore on the north ſide of the channel, though ſhe was happily got off again without receiving any damage. The natives received our people with the utmoſt cordiality; and Captain Cook was informed that Oree was ſtill alive, and waited to ſee him. The commanders, with others, went to the place appointed for the interview. The chief had carefully preſerved the piece of pewter, with an inſcription on it, which Captain Cook had preſented him with in 1769, together with a piece of counterfeit Engliſh coin, which, with a few beads, were all in the ſame bag the captain made for them; theſe the chief ſent on board.

This part of the ceremony being over, our party were deſired by their guide to decorate three young plantain trees with nails, looking-glaſſes, beads, medals, &c. With theſe in their hands they landed, and were conducted through the multitude. They were directed to ſit down a few paces before the chief, and the plantains were laid one by one before him. They were told that one was for the Deity, another for the king, and a third for friendſhip. This being done, the king came to Captain Cook, fell on his neck, and kiſſed him. A great effuſion of tears fell down the venerable cheeks of this old man, which appeared ſuch as ſpoke the language of the heart. Preſents were made to all his attendants and friends. Captain Cook regarded him as a father, and therefore preſented him with the moſt valuable articles he had.

The commander, going on ſhore after breakfaſt, heard that one of the inhabitants had been very inſolent and troubleſome. The man was ſhewn to him, equipped in his war habit, with a club in each hand. The captain took theſe from him, as he perceived him bent on miſchief, broke them before his face, and obliged him to retire. Being informed that this man was a chief, he became a little ſuſpicious of him and ſent for a guard. About this time a gentleman had gone out to collect plants alone; two men aſſaulted him, and ſtripped him of every thing but his trowſers; luckily they did him no harm, though they ſtruck him ſeveral times with his own hanger. They made off when they had done this, and another of the natives brought a piece of cloth to cover him. This gentleman preſently appeared at the trading-place, where a number of the natives were aſſembled, who fled at ſeeing him. Captain Cook perſuaded ſome of them to return, aſſuring them that none ſhould ſuffer who were innocent.

When the king heard this complaint, he and his companions wept bitterly; and as ſoon as his grief was aſſuaged, he made a long harangue to the people that had returned, telling them the baſeneſs of ſuch actions, when the captain and his crew had always behaved ſo well to them. He then took a very particular account of all the things the gentleman had loſt, and promiſed they ſhould be returned, if it was in his power to find them. After this, he deſired Captain Cook to follow him to the boat, but the people being apprehenſive of his ſafety, uſed every argument to diſſuade him from it. It is impoſſible to deſcribe the grief they expreſſed in the entreaties they uſed; every face was bedewed with tears, and every mouth was filled with the moſt diſſuaſive arguments. Oree was deaf to them all, and inſiſted on going with the captain; when they both were in the boat, he deſired it might be put off. The only perſon who did not oppoſe his going, was his ſiſter.

and ſhe ſhewed a magnanimity of ſpirit equal to that of her brother. Peace, however, was now perfectly re-eſtabliſhed, proviſions poured in from all quarters, the gentleman's coat and hanger were returned, and thus theſe troubleſome tranſactions ended.

When the captains Cook and Furneaux went to pay their farewell to Oree, they preſented him with things both valuable and uſeful. They alſo left him a copper-plate with this inſcription, "Anchored here his Britannic Majeſty's ſhips Reſolution and Adventure, September 1773." Having traded for ſuch things as were wanted, they took their leave, which was very affectionate. On returning to the ſhips, they were crowded with canoes filled with hogs, fowls, &c. Soon after they were on board, the king came and informed them that the robbers were taken, and deſired them to go on ſhore in order to behold their exemplary puniſhment. This they would have done, but were prevented by the Adventure's being out of the harbour, and the Reſolution under ſail. Oree ſtaid with them till they were near two miles out at ſea, and then, after taking another affectionate leave, parted. During their ſhort ſtay at the ſmall but fertile iſland of Huaheine, they procured upwards of 300 hogs, beſides fowls and fruit in great abundance.

On Captain Cook's third voyage, the Reſolution and Diſcovery anchored on the 12th of October 1777, at the northern entrance of Owherre harbour, ſituated on the weſt ſide of this iſland. Omai, in his canoe, entered the harbour juſt before them, but did not land; and though many of his countrymen crowded to ſee him, he did not take much notice of them. Great numbers alſo came off to the ſhips, inſomuch that they were greatly incommoded by them. The next morning, all the principal people of the iſland repaired to the European ſhips, agreeable to the wiſhes of the commodore, as it was now time to ſettle Omai, and he ſuppoſed that the preſence of theſe chiefs would enable him to effect it in a ſatisfactory manner. But Omai now ſeemed inclined to eſtabliſh himſelf at Ulietea; and if he and Captain Cook could have agreed with reſpect to the mode of accompliſhing that deſign, the latter would have conſented to adopt it. His father had been deprived by the inhabitants of Bolabola, when they ſubdued Ulietea, of ſome land in that iſland; and the captain hoped he ſhould be able to get it reſtored to the ſon without difficulty. For this purpoſe, it was neceſſary that Omai ſhould be upon friendly terms with thoſe who had become maſters of the iſland; but he would not liſten to any ſuch propoſal, and imagined that the captain would make uſe of force to reinſtate him in his forfeited lands. This prepoſſeſſion preventing his being fixed at Ulietea, the captain began to conſider Huaheine as the more proper place, and therefore determined to avail himſelf of the preſence of the chief men of that iſland, and propoſe the affair to them.

At this time the ſhips were no leſs crowded with hogs, than with chiefs, the former being poured in faſter than the butchers and ſalters could diſpatch them. Indeed, for ſeveral days after the arrival, ſome hundreds, great and ſmall, were brought on board; and, if any were refuſed, they were thrown into the boats and left behind.

Preparation being made by the captain to viſit in form Taireetareea, the Earee rahie, or then reigning king of the iſland, Omai, who was to accompany him, dreſſed himſelf very properly on the occaſion, and provided a handſome preſent for the chief himſelf, and another for his Eatooa. Their landing drew moſt of the viſitors from the ſhips, ſo that the concourſe of people became very great. When the king appeared, his preſence might have been diſpenſed with, as his age did not exceed ten years. Omai, who ſtood at a little diſtance from the circle of great men, began with making his offerings to the gods, which conſiſted of cloth, red feathers, &c. Another offering ſucceeded, which was to be given to the gods by the young chief; and after that, ſeveral other tufts of red feathers were preſented. The different articles were laid before the prieſt, being each of them delivered with a kind of prayer, which was ſpoken by one of Omai's friends, though in a great meaſure dictated by himſelf. In theſe prayers he did not forget his friends in England, nor thoſe who had conducted him ſafe back to his native country. The Earee rahie of Pretanne (king of Great-Britain), the Earl of Sandwich, Toote, (Captain Cook), Tatee (Captain Clerke), were mentioned in every one of them. Theſe offerings and prayers being ended, the prieſt took each of the articles in order, and, after repeating a concluding prayer, ſent every one of them to the morai.

Omai, after the performance of theſe religious rites, ſeated himſelf by the captain, who beſtowed a preſent on the young prince, and received another in return. Some arrangements were then agreed upon, relative to the mode of carrying on the intercourſe between our people and the natives. The eſtabliſhment of Omai was then propoſed to this aſſembly of chiefs. They were informed, that the Engliſh had conveyed him into their country, where he was well received by the great king of Pretanne, and his Earees; and had been treated, during his whole ſtay, with all the marks of regard and affection; that he had been brought back again, enriched with a variety of articles, which, it was hoped, would be beneficial to his countrymen; and that, beſides the two horſes which were to continue with him, many other new and uſeful animals had been left at Otaheite, which would ſpeedily multiply, and furniſh a ſufficient number for the uſe of all the neighbouring iſlands.

They were then given to underſtand, it was the commodore's earneſt requeſt, that they would give his friend Omai a piece of land, upon which he might build a houſe, and raiſe proviſions for himſelf and family; adding, that if he could not obtain this at Huaheine, either by donation or purchaſe, he was reſolved to carry him to Ulietea, and ſettle him there. This concluſion ſeemed moſt to gain the approbation of all the chiefs; and the reaſon was obvious. Omai had flattered himſelf, that the captain would uſe force in reſtoring him to his father's poſſeſſions in Ulietea; and he had vaunted himſelf on this ſubject among ſome chiefs, at this meeting, who now expected that they ſhould be aſſiſted by our people in an invaſion of Ulietea, and driving the Bolabolans out of that iſland. But as it was proper that they ſhould be undeceived in this particular, the captain, with this view, ſignified to them, in the moſt deciſive manner, that he would neither give them any aſſiſtance in ſuch an enterprize, nor even ſuffer it to be put in execution, while he remained in their ſeas; and that, if Omai eſtabliſhed himſelf in Ulietea, he ſhould be introduced as a friend, and not forced upon the people of Bolabola as their conqueror.

This declaration gave a new turn to the ſentiments of the council; one of whom expreſſed himſelf to this effect: that the whole iſland of Huaheine, and whatever it contained, were Captain Cook's, and therefore he might diſpoſe of what portion he pleaſed to his friend: but, though Omai ſeemed much pleaſed at hearing this, he deſired them to mark out the ſpot, and likewiſe the exact quantity of land, which they intended to grant for the ſettlement. Upon this, ſome chiefs, who had retired from the aſſembly, were ſent for, and after a ſhort conſultation the commodore's requeſt was unanimouſly complied with, and the ground immediately fixed upon, adjoining to the houſe where the preſent meeting was held. It extended along the ſhore of the harbour near two hundred yards; its depth, to the bottom of the hill, was ſomewhat more; and a proportionate part of the hill was comprehended in the grant. Captain Cook rode with Omai on horſeback, to give him an air of conſequence, followed by the natives, who, attracted by the novelty of the ſight, flocked from the moſt remote parts of the iſland to be ſpectators of it.

After thus ſettling the affair between the commodore and the chief, the carpenters and caulkers were ordered on ſhore to erect a houſe for Omai, wherein he might ſecure the various commodities that he had in his poſſeſſion: at the ſame time others of our people were employed in making a garden for his uſe, planting vines, ſhaddocks, melons, pine-apples, and the ſeeds of various kinds of vegetables; all which were in a flouriſhing ſtate before their departure from the iſland.

At length Omai began to pay a ſerious attention to his own affairs, and heartily repented of his ill-judged prodigality at Otaheite. He was now the only rich man in the kingdom; and maſter of an accumulated

mulated quantity of a ſpecies of treaſure, which his countrymen could not create by any art or induſtry of their own. It was natural, therefore, to imagine, that while all were deſirous of ſharing this envied wealth, all would be ready to join in attempts to ſtrip it's ſole proprietor. As the moſt likely means of preventing this, Captain Cook adviſed him to diſtribute ſome of his moveables among two or three of the principal chiefs; who on being thus gratified, might be induced to favour him with their patronage, and ſhield him from the injuries of others. Omai promiſed to follow this advice, and before our people ſailed, this prudent ſtep was taken. The captain, however, not confiding wholly in the operations of gratitude, had recourſe to the more forcible and effectual means of intimidation, by taking every opportunity of notifying to the inhabitants, that it was his intention to make another viſit to their iſland. after having been abſent the uſual time; and that if he did not find his friend in the ſame ſtate of ſecurity in which he ſhould leave him at preſent, all thoſe who had been his enemies might expect to become the objects of his reſentment.

Unhappily the intercourſe of trade and friendly offices between the Engliſh and the inhabitants of Huaheine was now interrupted; for, in the evening, one of them found means to get into Mr. Bayley's obſervatory, and carry off a ſextant unobſerved. Captain Cook was no ſooner informed of this theft, than he went aſhore, and deſired Omai to apply to the chiefs to procure reſtitution. He accordingly made application to them, but they took no ſteps towards recovering the inſtrument, being more attentive to a beeva that was then exhibiting, till the captain ordered the performers to deſiſt. Being now convinced he was in earneſt, they began to make ſome enquiry after the delinquent, who was ſitting in the midſt of them, with ſuch marks of unconcern, that the captain was in great doubt of his being guilty, particularly as he denied it. Omai aſſuring him this was the perſon, he was ſent on board the Reſolution, and put in irons. This raiſed a great diſturbance among the iſlanders, and the whole body fled with precipitation. The priſoner being examined by Omai, was with ſome difficulty brought to confeſs where he had concealed the ſextant, and it was brought back unhurt the next morning. After this, the natives recovered from their conſternation, and began to gather about the Engliſh as uſual.

The thief appearing to be a ſhameleſs villain, induced the commodore to puniſh him with greater ſeverity than he had ever done any former culprit; for beſides having his head and beard ſhaved, he ordered both his ears to be cut off, and his eyebrows to be ſlayed, than which no puniſhment could have ſubjected him to greater diſgrace. In this bleeding condition he was ſent on ſhore, and expoſed as a ſpectacle to intimidate the people from medling with what was not their own. The natives looked with horror upon the man, and it was eaſy to perceive that this act gave them general diſguſt: even Omai was affected, though he endeavoured to juſtify it, by telling his friends, that in Pretanne for ſuch a crime the thief would have been ſentenced to loſe his life. But, how well ſoever he might carry off the matter, he dreaded the conſequences to himſelf, which, in part, appeared a few days afterwards.

It being reported that one of our goats had been ſtolen by the before-mentioned thief; and though, upon examination, every thing was found ſafe in that quarter, yet it appeared that he had deſtroyed and carried off from the grounds of Omai ſeveral vines and cabbage plants; that he had publicly threatened to put him to death, and to ſet fire to his houſe as ſoon as his European friends ſhould quit this place. To prevent his doing any further miſchief, the captain ordered him to be ſeized, and confined again on board the ſhip, with a view of carrying him off the iſland; and this intention ſeemed to give general ſatisfaction to all the chiefs. He was a native of Bolabola; but there were too many of the people here ready to co-operate with him in all his deſigns. Their Earee rahie was but a child; and it was not obſerved that there was an individual, or any ſet of men, who held the reins of government for him; ſo that whenever any miſunderſtanding occurred between the Engliſh and the natives, they never knew properly to whom it was neceſſary to apply, in order to effect an accommodation, or procure redreſs.

Early in the morning, five days after his impriſonment, the Bolabola-man found means to eſcape from his confinement, and out of the ſhip, carrying with him the ſhackle of the bilboo-bolt that had been put about his leg, which was taken from him as ſoon as he arrived on ſhore, by one of the chiefs, and given to Omai, who went with all expedition on board the ſhip, to inform the captain, that his mortal enemy was again let looſe upon him. Indeed our people were pleaſed at hearing that the delinquent who eſcaped had gone over to Ulietea; but it was thought by ſome, he only intended to conceal himſelf till their departure, when he would revenge the ſuppoſed indignity by open or ſecret attacks upon Omai, whoſe houſe being nearly finiſhed, many of his moveables were carried on ſhore. Among other articles was a box of toys, which greatly pleaſed the gazing multitude; but as to his plates, diſhes, drinking mugs, glaſſes, &c. ſcarce one of his countrymen would even look at them. Omai himſelf began to think, that they would be of no ſervice to him; that a baked hog was more ſavory than a boiled one; that a plantain leaf made as good a diſh or plate as pewter; that a cocoa-nut ſhell was as convenient a goblet as one of our mugs. He therefore diſpoſed of moſt of thoſe articles of Engliſh furniture among the crews of the ſhips; and received from them in return, hatchets and other implements, which had a more intrinſic value in this part of the world. Among the numerous preſents beſtowed upon him in England, fireworks had not been omitted; ſome of which were now exhibited, before a great number of people, who beheld them with a mixture of pleaſure and fear. Thoſe that remained were put in order, and left with Omai, on the iſland.

The commander now made preparations for his departure from Huaheine, and every thing was taken off from the ſhore except a goat big with kid, a horſe, and a mare, which were left in the poſſeſſion of Omai, who was now to be finally ſeparated from his Engliſh friends. They gave him alſo a boar and two ſows, of the Engliſh breed; and he had two ſows of his own. The horſe had covered the mare at Otaheite; ſo that the introduction of a breed of horſes into theſe iſlands has probably ſucceeded by this valuable preſent.

The European weapons of Omai conſiſted of a fowling-piece, two pair of piſtols, ſeveral ſwords, cutlaſſes, a muſket, bayonet, and a cartouch-box. After he had got on ſhore whatever belonged to him, he frequently invited the two captains, and moſt of the officers of both ſhips, to dine with him; on which occaſions his table was plentifully ſpread with the beſt proviſions that the iſland could afford. He went through the fatigues of the day better than could have been expected from the deſpondency that appeared in his countenance, when firſt the company began to aſſemble. Perhaps his aukward ſituation, between half Indian and half European preparations, might contribute not a little to embarraſs him; for having never before made an entertainment himſelf, though he had been a partaker at many, both in England and in the iſlands, he was yet at a loſs to conduct himſelf properly to ſo many gueſts, all of them ſuperior to himſelf in point of rank, though he might be ſaid to be ſuperior in point of fortune, to moſt of the chiefs at his table. Nothing, however, was wanting to impreſs the inhabitants with an opinion of his conſequence. The drums, trumpets, bagpipes, hautboys, flutes, violins, in ſhort, the whole band of muſic attended, and took it by turns to play while dinner was getting ready; and when the company were ſeated, the whole band joined in full concert, to the admiration of crowds of the inhabitants, who were aſſembled round the houſe on this occaſion.

The entertainment conſiſted, as uſual, of the various productions of the iſland, barbecued hogs, fowls dreſſed, ſome after the manner of the country, and ſome after the Engliſh faſhion, with plenty of wine and other liquors, with which two or three of the chiefs made very free. When the dinner was over, heivas and fire-works ſucceeded; and when night approached, the multitudes that attended as ſpectators, diſperſed without the leaſt diſorder.

The

The commodore, before they ſet ſail, cauſed the following inſcription to be cut in the front of Omai's houſe:

Georgius tertius, Rex, 2 Novembris, 1777.
Naves { *Reſolution, Jac. Cook, Pr.*
{ *Diſcovery, Car. Clerke, Pr.*

Having thus executed his main deſign, he took advantage of an eaſterly breeze, and ſailed out of Owharre harbour. Our people had procured more than 400 hogs on this iſland. It was agreed upon, that immediately after the departure of the ſhips, Omai ſhould erect a ſpacious houſe, after the faſhion of his own country; and the chiefs of the iſland promiſed to contribute their aſſiſtance.

Many of the natives continued on board till the veſſels were under ſail; when the Captain, to gratify their curioſity, ordered five of the great guns to be fired. They then all departed except Omai, who remained till the ſhips went out to ſea. He then went on ſhore in a boat, and took a very affectionate and final leave of the captain, never to ſee him more. On this occaſion he gave him his laſt inſtructions how to act, directing him to ſend his boat to Ulietea, to acquaint him with the behaviour of the chiefs in the abſence of the ſhips, which he was to ſignify by particular and private tokens. He had endeavoured to prevail on Captain Cook to let him return to England, which made his parting with him and our officers the more affecting. If tears could have prevailed on the commander to let him return, Omai's eyes were never dry; and if the tendereſt ſupplications of a dutiful ſon to an obdurate father could have made any impreſſions, Omai hung round his neck in all the ſeeming agony of a child trying to melt the heart of a reluctant parent. He twined his arms round him with the ardour of inviolable friendſhip, till Captain Cook, unable any longer to contain himſelf, broke from and retired to his cabin, to indulge that natural ſympathy which he could not reſiſt, leaving Omai to dry up his tears, and compoſe himſelf on the quarter-deck. Having then bid farewell, he was accompanied by Lieutenant King in the boat, who informed Captain Cook he had wept all the time he was going on ſhore.

It was hoped that he would exert his endeavours to bring to perfection the various fruits and vegetables that were planted by his Engliſh friends. Indeed, the principal advantage theſe iſlands are likely to receive from the travels of Omai, will probably ariſe from the animals that have been left upon them; which, perhaps, they never would have obtained, if he had not come over to England. When theſe multiply, Otaheite and the Society Iſles will equal any places in the known world, with reſpect to proviſions. Omai's return, and the ſubſtantial proofs he had given of Britiſh liberality, encouraged many to offer themſelves as volunteers on an expedition to England.

ULIETEA, the next in order to be deſcribed, is about 20 leagues in circumference. When Captain Cook, Mr. Banks, and others, went on ſhore, accompanied by Tupia, they were received by the natives in the moſt courteous manner; reports concerning them having been tranſmitted from Otaheite. After ſome ceremonies had paſſed, Captain Cook took poſſeſſion of this and the adjacent iſlands, in the name of the king of Great Britain.

In this country there are extenſive plains and high hills, the ſoil on the top of which was found to be a kind of ſtone marle. On the ſides were ſome ſcattered flints, and a few pieces of ſpongy ſtone *lavæ*, of a whitiſh colour, which ſeemed to contain ſome remains of iron; it was conjectured that great quantities of that metal might be lodged in the mountainous parts of the iſland. Its vegetable productions are chiefly plantains, cocoa-nuts, and yams: thoſe of the animal kind, hogs and fowls; but the latter articles do not abound.

A great ſimilarity in perſon, manners, and cuſtoms, was obſerved between the natives of this and the iſlands adjacent. Ulietea, however, was diſtinguiſhed from the reſt, by a remarkable morai, which the natives called Tapodeloatea. The walls, which were about eight feet, were raiſed of coral ſtones, ſome extremely large. The whole encloſed an area, of about twenty-five yards ſquare, which was filled up with ſmaller ſtones. Upon an altar, at a ſmall diſtance from this encloſure, was depoſited, as a ſacrifice, a hog, very nicely waſhed, weighing about fourſcore pounds. Several ſtructures, dedicated to the deities, were alſo placed about this ſpot. Theſe ſtructures are a kind of cheſt or ark, the lid of which is fixed on with art, and neatly thatched with palm-nut leaves. Each of them was fixed on two poles, the uſe of which ſeemed to be to remove it from place to place.

On Captain Cook's firſt arrival at this iſland, he received a preſent of conſiderable value from Opooney, the king of Bolabola, who was then at the iſland of Otaha. In return for the compliment, the commander, principal officers, &c. determined to pay him a viſit; when, behold, to their aſtoniſhment, this triumphant conqueror appeared to be nothing more than a man, tottering with the decrepitude of age, incapable of the common functions of life, and in a word a mere lumpiſh maſs. Three extraordinary perſons were ſeen at this iſland; two of them were as brother and ſiſter: the former meaſured ſix feet four inches, and the ſiſter, younger than him, five feet ten inches and an half. The third was a chief named Herea, a native of Bolabola. He was the moſt corpulent man in any of the South Sea Iſlands. He meaſured round the waiſt no leſs than fifty-four inches; one of his thighs was thirty-one inches and three-quarters in girth. His hair was likewiſe remarkable; for it hung down in long black wavey treſſes to the ſmall of his back, and in ſuch quantities, that it increaſed the apparent bulk of his head conſiderably.

On Captain Cook's ſecond voyage, he anchored here, and was viſited by Oreo, the chief, who brought with him a handſome preſent. A party of them went on ſhore to make him a return, and as they entered the houſe, were met by five old women, who were lamenting on ſome accident, and had cut their faces in a ſhocking manner. This was not the worſt part of the ſtory; for they were obliged to ſubmit to their embraces, and got themſelves covered with blood. After the ceremony was over, they waſhed themſelves, and appeared as cheerful as any other perſon.

Intelligence was ſoon after received, that two of the Diſcovery's people, a midſhipman and a gunner's mate, had made their eſcape in a canoe, and landed on an adjoining iſland, with a view to continue their courſe to Otaheite, as ſoon as they had furniſhed themſelves with proviſions for the voyage. They were no ſooner miſſed, and report made to Captain Cook, than he ordered all the boats to be manned, and a purſuit to commence with all poſſible expedition; at the ſame time confining the king, his two ſons, and two of the principal chiefs of the iſland, on board the Diſcovery, till the fugitives ſhould be taken and reſtored. This he did, no doubt, to intereſt the people of the iſland in the purſuit, and to prevent their aſſiſting the deſerters in making their eſcape. He alſo promiſed a reward of large axes, looking-glaſſes, and other articles of conſiderable value, to any of the natives, who ſhould be inſtrumental in apprehending and bringing them back. To enforce his orders he cauſed all the veſſels to be ſeized, and threatened deſtruction to the country if his men ſhould be with-held. He even menaced the king and the young princes with death, if they were not brought back within a certain time. This might ſeem hard uſage, yet it had its effect; as without this ſteady reſolute proceeding, the deſerters would never have been recovered.

For ſeveral days ſucceſſively, the ſhips boats went to all the adjoining iſlands, without being able to learn the leaſt trace of them; and this they continued, till having ſearched every iſland within two days ſail, they were at length obliged to give over any further ſearch as fruitleſs. At length, after fourteen days abſence, ſome Indians came on board, and acquainted Captain Cook that the fugitives were found, and that in a few days they would be brought back; deſiring, at the ſame time, the releaſe of the priſoners, as a condition without which they would again be ſet at large. But Captain Cook paid no regard to this information. On the contrary, he renewed his threatenings, which he ſaid he would inſtantly order to be carried into execution, if the

New MAP of
HINDOSTAN
OR
EAST INDIES
agreable to the latest
Authorities
By T. KITCHIN Geogr.
Hydrographer to his
MAJESTY

TIBET OR BOUD-TAN

PERSIA

SCINDI

ARABA

MULTAN

BALOCHES

BADO

AZMIR

SORET

MALWA

RAJAS OF MALWA

RAJAS AND POLYGARS little known

MAHRATTAS DOMINIONS

KHANDEISH

BERAR

AURENGABAD

DECK

VISAPUR

CARNATE

MYSORE

COROMANDEL COAST

MALABAR COAST

ORISSA

BENGAL

BAY OF BENGAL

ASEM

CHAMDARA

KASILAR

TIPERA

CACHAR

RAJAS OF SILET

RAJAS OF TIPERA

RAJAS OF CHUTTIA NAGPUR

RAJAS OF ORISSA

RAJAH OF BUTTAN

RAJAH OF NEPAUL

RAJAH OF SIKKIM

RAJAH OF BOOTAN

RAJAH OF COOCH BEHAR

RAJAH OF ASSAM

RAJAH OF ARACAN

RAJAH OF PEGU

RAJAH OF SIAM

RAJAH OF QUEDAH

RAJAH OF JOHORE

RAJAH OF ACHEEN

RAJAH OF QUEDAH

RAJAH OF PERAK

RAJAH OF SALANGORE

RAJAH OF RHIO

RAJAH OF PAHANG

RAJAH OF TRINGANU

RAJAH OF PATANI

RAJAH OF CAMBODIA

RAJAH OF CHAMPA

RAJAH OF CAMBOJA

RAJAH OF TUNQUIN

RAJAH OF CHINA

RAJAH OF TARTARY

RAJAH OF MANILLA

RAJAH OF BORNEO

RAJAH OF MACASSAR

RAJAH OF BANTAM

RAJAH OF JAVA

RAJAH OF SUMATRA

ZEILOAN OR CEYLON I.

Tropic of Cancer

Equinoctial

Longitude East from Ferro

Longitude East from London

Gulf of Cambay

Gulf of Scindi

Gulf of Manar

Channel of Manaar

Channel of Sindal

Coral Bank

King's Bank

Bank of Pedro

Andaman Islands

Nicobar Islands

Maldive Islands

Laccadive Islands

Great Andaman

Little Andaman

Preparis I.

Cocos I.

Nicobar I.

Pulo Romba I.

Pulo Way I.

Pulo Beyah I.

Sumatra I.

SCALES.

British Statute Miles 69½ to a Degree.

Marine Leagues 20 to a Degree.

Jeribi, the Great or Measured Cofs 233 to a Degree.

men were not delivered up. However, the very day following, about five in the evening, a number of canoes were ſeen at a diſtance, making towards the ſhips, and as they approached nearer they were heard to ſing and rejoice as if they had ſucceeded in finding what they went in ſearch of. About ſix they came ſo nigh, that we could diſcern, with glaſſes, the deſerters faſtened together. They were no ſooner brought on board than the royal priſoners were releaſed, to the unſpeakable joy of all but the two fugitives, who were under great apprehenſions for their lives; their puniſhment, however, was not ſo ſevere as might have been expected.

Captain Cook, when, on his third voyage, he entered the harbour of Ulietea, in the Reſolution, having the Diſcovery, Captain Clerke, under his command, the natives ſurrounded the ſhips in their canoes, for the purpoſe of exchanging their commodities for thoſe of our people. A few days after their arrival, a centinel on ſhore, named John Harriſon, deſerted, taking with him his muſket and accoutrements. As ſoon as intelligence was gained which way he was gone, a party was detached in ſearch of him; but they returned in the evening without ſucceſs. The next day the captain applied to the chief concerning this affair, who promiſed to ſend a party of the iſlanders after the fugitive, and gave hopes that he ſhould be brought back in the courſe of that day. This, however, did not happen; and there was reaſon to imagine, that Oreo the chief had taken no ſteps to find him.

At this time a conſiderable number of the natives came about the ſhips, and ſeveral thefts were committed, the conſequences of which being apprehended by them, very few came on board the next morning. Oreo himſelf caught the alarm, and fled with his whole family. Captain Cook conſidered this as a good opportunity to inſiſt upon their delivering up the deſerter; and having heard he was at a place called Hamoa, ſituate on the other ſide of the iſland, he repaired thither with two armed boats, attended by a native. In their way, they met with a chief who embarked with them. The captain, with a few of his men, landing about a mile from the ſpot, marched up to it with great expedition, left the ſight of the boats ſhould give the alarm, and allow the offender ſufficient time to eſcape to the mountains. This precaution was found unneceſſary; for the natives of that part of the iſland, having obtained information of the captain's approach, were prepared to deliver up the deſerter. He was found with his muſket lying before him, ſeated between two women, who, the inſtant that the captain entered the houſe, roſe up to plead in his vindication.

The captain reflecting that ſuch actions ought to be diſcouraged, with a ſtern look bid them be gone; upon which they burſt into tears, and retired. Paha, the chief of the diſtrict, now came with a ſucking pig and a plantain tree, which he was on the point of preſenting to Captain Cook as a peace-offering, who rejected it; and having ordered the chief to quit his preſence, embarked with the deſerter in one of the boats, and returned to the ſhips. After this, harmony was ſpeedily reſtored. The delinquent made no other excuſe for his conduct, than that the natives had enticed him away; which, perhaps, was in a great meaſure true, as Paha, and the two women above-mentioned, had been at the ſhip the day before his deſertion. As he had remained on his poſt till within a few minutes of the time in which he was to have been relieved by another, the puniſhment he received was not very ſevere.

After they had been about a fortnight at Ulietea, Omai, according to inſtructions given him by Captain Cook, diſpatched two of his people in a canoe with intelligence, that he continued undiſturbed at Huaheine, and that every thing ſucceeded with him, except that his goat had died in kidding. This information was accompanied with a requeſt, that the captain would ſend him another, and alſo two axes. Pleaſed with this additional opportunity of ſerving him, the captain ſent back the meſſengers to Huaheine, with the two axes, and a male and female kid, to his friend.

It is proper to obſerve here the circumſtance attending the deſertion of the people before-mentioned, and particularly the confinement of the chiefs, induced the natives to meditate an attempt for their relief, which, had it not been prevented, might have involved our people in ſtill greater diſtreſs. Captain Cook being on ſhore abreaſt of the ſhip, obſerved all their canoes, in and about the harbour, began to move off. He inquired in vain for the cauſe of this; till information was received from the Diſcovery, that a body of the iſlanders had ſeized Captain Clerke and Lieutenant Gore, as they were walking at a ſmall diſtance from the ſhips. The commodore, ſtruck with the boldneſs of this ſcheme of retaliation, which ſeemed to counteract him in his own way, inſtantly commanded his people to arm; and in a few minutes a ſtrong party, under the command of Mr. King, was ſent to the reſcue of the two gentlemen. At the ſame time, two armed boats were diſpatched to intercept the flying canoes in their retreat to the ſhore. Theſe detachments had ſcarcely gone out of ſight, when intelligence arrived, which proved the information erroneous, ſo that they were immediately, in conſequence of this, called in. However, it appeared, from ſeveral corroborating particulars, that the natives had actually formed the deſign of ſeizing Captain Clerke; and the following day it became no ſecret.

The principal part of the plan of their operations was, at firſt, to have ſecured the perſon of Captain Cook. He was accuſtomed to bathe every evening in the freſh water; on which occaſion he frequently went alone, unarmed. Expecting him to go this evening, as uſual, they had reſolved upon ſeizing him, and Captain Clerke likewiſe, if he had accompanied him. But the commander, after confining the chief's family, had taken care not to put himſelf in their power; and had cautioned Captain Clerke and the officers not to go any conſiderable diſtance from the ſhips.

Oreo aſked the commodore, three or four times in the courſe of the afternoon, if he would not go to the bathing-place; till at length, finding that he could not be prevailed upon, he retired, with his people, notwithſtanding many entreaties to the contrary. Having no ſuſpicion at this time of their deſign, Captain Cook imagined that a ſudden panic had ſeized them, which would be ſoon over. Being diſappointed with reſpect to him, they fixed upon thoſe whom they thought more in their power. It was a fortunate circumſtance that they did not ſucceed in their deſign, and that no miſchief was done on the occaſion; no muſkets being fired except two or three to ſtop the canoes; to which firing, perhaps, Captain Clerke and Mr. Gore owed their ſafety; but Mr. King aſcribed this to the captain's walking with a piſtol in his hand, which, he ſays, he once fired; at which time a party of the iſlanders, armed with clubs, were marching towards them, but diſperſed on hearing the report of the muſkets.

This conſpiracy was firſt diſcovered by a girl, who had been brought from Huaheine by one of our officers. Happening to hear ſome of the Ulieteans ſay, they would ſeize Captain Clerke and Mr. Gore, ſhe immediately ran to acquaint the firſt of our people that ſhe met with of the deſign. Thoſe who had been truſted with the execution of the plan threatened to put her to death, as ſoon as the ſhips ſhould quit Ulietea, for diſappointing them. Being aware of this, it was ſo contrived, that the girl's friends ſhould come a day or two afterwards, and take her out of the ſhip, to convey her to a place where ſhe might remain concealed till an opportunity ſhould offer for her eſcaping to Huaheine.

In one particular inſtance, this iſland of Ulietea differs eſſentially from the reſt of the Society Iſlands, which is, that the women have more liberty here, and are not reſtrained from eating in company with the men.

BOLABOLA lies about four leagues diſtant from Otaha; ſurrounded by a reef of coral rocks, and ſeveral ſmall iſlands, in compaſs together about eight leagues, and made up of one forked peak, with ſeven low iſlands round it. The harbour, called Oteevanooa, on the weſt ſide of the iſland, is very capacious, and though our countrymen did not enter it, they had the ſatisfaction of being informed, by perſons employed for that purpoſe, that

it was a very proper place for the reception of ſhips. There are many iſlets or ſmall iſlands that ſurround it, which add to the number of its inhabitants, and the amount of its vegetable productions.

Captain Cook's principal reaſon for touching at this iſland on his voyage was, to procure one of the anchors which had been loſt at Otaheite by Monſieur de Bougainville, which, he was informed, had been afterwards found by the natives there, and ſent by them to Opoony, the chief of Bolabola. It was not on account of the want of anchors that he was anxious to get poſſeſſion of it; but the people having parted with all the hatchets and other iron tools and implements, in purchaſing refreſhments, they were now obliged to create a freſh aſſortment of trading articles, by making them out of the ſpare iron they could find on board, and even the greateſt part of that had been already expended. Captain Cook, therefore, ſuppoſed Monſieur de Bougainville's anchor would, in a great meaſure, ſupply the want of that uſeful material, and he did not entertain a doubt but Opoony might be induced to part with it.

Oreo, in company with ſix or eight others from Ulietea, attended the commodore to Bolabola; and, indeed, moſt of the natives, except the chief, would gladly have taken their paſſage to England. On his landing, the commodore was introduced to Opoony, ſurrounded by a vaſt concourſe of people. The neceſſary formality of compliments being over, he requeſted the chief to give him the anchor; and by way of inducement, produced the preſent he intended for him. It conſiſted of a linen night-gown, ſome gauze handkerchiefs, a ſhirt, a looking-glaſs, ſome beads and toys, and ſix axes. Opoony, however, refuſed to accept the preſent till the commodore had received the anchor; and ordered three perſons to go and deliver it to him, with directions to receive from him what he thought proper in return. With theſe meſſengers perſons deputed ſet out in boats for a neighbouring iſland, where the anchor had been depoſited; but it was neither ſo large or ſo perfect as was expected. By the mark that was upon it, it appeared to have originally weighed 700 pounds; but it now wanted the two palms, the ring, and part of the ſhank. The reaſon of Opoony's refuſing Captain Cook's preſent was now apparent: he, doubtleſs, ſuppoſed that the anchor, in its then ſtate, was ſo much inferior to its former value, that, when he ſaw it he would be diſpleaſed. The commodore, notwithſtanding, took the anchor as he found it, and ſent the whole of the preſent which he at firſt intended.

At firſt it might ſeem ſurpriſing, that Bolabola ſhould become ſo reſponſible. The reaſon will be ſeen by the following ſhort narrative:—Ulietea and Otaha had long been friendly; or, as the natives emphatically expreſs it, they were conſidered as two brothers, whoſe views and intereſts were the ſame. The iſland of Huaheine was alſo admitted as a friend, but not in ſo eminent a degree. Like a traitor, Otaha leagued with Bolabola, jointly to attack Ulietea, whoſe people required the aſſiſtance of their friends in Huaheine againſt theſe united powers. The inhabitants of Bolabola were encouraged by a pretended propheteſs, who predicted their ſucceſs. The canoes of Bolabola attacked thoſe of Ulietea and Huaheine: the encounter laſted long, they being laſhed ſtrongly together with ropes; and, notwithſtanding the prediction, the Bolabola fleet would have been vanquiſhed, had not that of Otaha arrived at the critical moment. The fortune of the day was now turned; victory declared in favour of Bolabola; and their enemies were totally defeated.

Two days after the conquerors invaded Huaheine, which they ſubdued, it being weakly defended, as moſt of its warriors were then abſent. Many of its fugitives, however, having got to Otaheite, there related their melancholy tale. This ſo affected thoſe of their own country, and of Ulietea, whom they found in that iſland, that they obtained their aſſiſtance. They were furniſhed with only ten fighting canoes; with which inconſiderable force they effected a landing at Huaheine in the night; and, taking the Bolabola men by ſurpriſe, killed many of them, and diſperſed the reſt. Thus were they again, by one bold effort, poſſeſſed of their own iſland, which at this day remains independent, and is governed by its own chiefs.

When the combined fleets of Ulietea and Huaheine were defeated, the men of Bolabola were applied to by their new allies of Otaha, to be allowed an equal ſhare of the conqueſts. This being refuſed, the alliance broke; and, during the ſubſequent war, Otaha was conquered, as well as Ulietea, both of which remain ſubject to Bolabola; the chiefs by whom they are governed being only deputies to Opoony the king of the iſland. In the reduction of the two iſlands five battles were fought at different places, and great numbers fell in the conteſt.

The Bolabolans, ſince the conqueſt of Ulietea and Otaha, are conſidered as invincible; and their fame is ſo far extended, that, even at Otaheite, if not dreaded, they are reſpected for their valour. It is aſſerted, they never fly from an enemy, and that they are victorious againſt an equal number of the other iſlanders. Indeed, the eſtimation in which the people of Bolabola are held at Otaheite may be gathered from M. de Bougainville's anchor having been ſent to their ſovereign. The intention of tranſporting the Spaniſh bull to their iſland muſt be aſcribed to the ſame cauſe. They alſo had a third European curioſity brought to Otaheite by the Spaniards. This animal had been ſo imperfectly deſcribed by the natives, that our voyagers had been much puzzled to conjecture what it could be. When Captain Clerke's deſerters, however, were brought back from Bolabola, they ſaid the animal had been ſhewn to them, and that it was a ram. In conſequence of this intelligence, Captain Cook, when he landed to meet Opoony, took an ewe with him in the boat, of the Cape of Good Hope breed, whereby a foundation might be laid for a breed of ſheep at Bolabola. He alſo left with Oreo, at Ulietea, two goats, and an Engliſh boar and ſow: ſo that the race of hogs will be conſiderably improved, in a few years, not only at Otaheite, but alſo at the neighbouring iſlands; and they will, perhaps, be ſtocked with many valuable European animals. When this is really the caſe, theſe iſlands will be unrivalled in abundance and variety of refreſhments for the ſupply of future navigators. Even in their preſent ſtate they are hardly to be excelled. When the inhabitants are not diſturbed by inteſtine broils, which had been the caſe for ſeveral years paſt, their productions are numerous and plentiful.

For general information, we ſhall here inſert the following mode of ſalting pork, uſed by Captain Cook in his voyages:—In the evening the hogs were killed, and, when cleaned, were cut up, after which the bones were taken out. The meat was ſalted while hot, and laid in ſuch a manner as to permit the juices to drain from it, till the next morning: it was then ſalted again, put into a caſk, and covered with pickle. It remained in this ſituation four or five days, when it was taken out, and carefully examined; and if any of it appeared to be in the leaſt tainted, which ſometimes happened, it was ſeparated from the reſt, which was repacked, headed up, and filled with good pickle. It was again examined in about eight or ten days time, but there appeared no neceſſity for it, as it was generally found to be thoroughly cured. Bay and white ſalt mixed together anſwers the beſt, though either of them will do alone. Great care was taken that none of the large blood-veſſels remained in the meat; and that not too much ſhould be packed together at the firſt ſalting, leſt thoſe pieces which are in the middle ſhould heat, and hinder the ſalt from penetrating them. Meat ought not to be ſalted in rainy and ſultry weather, in tropical climates.

The iſland of OTAHA bears a ſtrong reſemblance to thoſe iſlands adjacent. It is not populous. The harbour on the eaſt ſide of it was found ſafe and convenient, with good anchorage. This iſland is ſituated within about two miles of Ulietea; but as both are encloſed in one reef of coral rocks, there is no paſſage for ſhipping between them. Like the inhabitants of every part of this ſpot, they received our countrymen who landed from the boat on their coaſt with all tokens of courteſy, and uſed the ſame honorary compliments to them as they did to their kings, to Mr. Banks, and Dr. Solander.

TUBAI

TUBAI produces nothing but cocoa-nuts, and is ſaid to be inhabited only by three families. But as the coaſt abounds with fiſh, the ſhore is frequently viſited by the people of the adjacent iſlands.

The ſmall iſland of MOROUA, or MAWRUA, is ſurrounded with a reef of rocks, and has no harbour for ſhipping. It has ſome few inhabitants, and produces the ſame articles with thoſe adjacent. In the midſt of it is an high round hill, which may be ſeen at the diſtance of ten leagues, for which only it is remarkable.

For the moſt part, the people of the Society Iſlands are ſtout and well made, and many of them tall. They are not of ſo dark a complexion as thoſe of Otaheite, and the women are in general as handſome, and nearly of the ſame colour as Europeans. They are exceeding indolent, and have very little curioſity. Dogs, in ſpite of their ſtupidity, are in great favour with all the women. Here was ſeen a middle-aged woman, whoſe breaſts were full of milk, offering them to a little puppy that had been trained up to ſuck them: the ſight diſguſted thoſe who ſaw it to ſuch a degree, that they could not forbear expreſſing their diſlike of it; but the woman only ſmiled at them, and ſaid, that ſhe ſuffered little pigs to do the ſame: it appeared afterwards that this woman had loſt her child.

The following circumſtance will ſhew the veneration of the inhabitants for certain kinds of birds:—On a ſhooting party, our people happened to kill ſeveral king-fiſhers; and juſt as they had brought down one of thoſe birds, they met Oreo and his family walking with Captain Cook; the chief juſt then took no notice of the bird, but his fair daughter lamented the death of her Eatooa; her mother, and moſt of the women, ſeemed alſo grieved at its fate; and on ſtepping into the boat, Oreo himſelf deſired them, with a very ſerious air, not to kill the king-fiſhers and the herons, allowing them, at the ſame time, the liberty of killing any other ſorts of birds. It is to be remembered that Omai, at the ſacrifice, called the king fiſher an *Eatoo*; ſo that bird appears to be thought ſacred.

In theſe iſlands, great quantities of the root called *ava ava* are cultivated, with which the natives make their intoxicating liquor. This is no other than the pepper plant. It ſeems, however, that drunkenneſs here is puniſhed, like all other exceſſes, with diſeaſes; the old men who make a practice of hard drinking are lean, and covered with a ſcaly or ſcabby ſkin, have red eyes, and red blotches on all parts of their bodies: they acknowledge theſe evils to ariſe from intemperance, and perhaps thoſe leprous diſorders that ſome were ſeen to be afflicted with at Otaheite are produced by taking large potions of this liquor.

Dancing, and a kind of dramatic exhibition, are their entertainments of a public nature; which dramatic exhibitions, as well as feſtive amuſements, from their ſingularity, are worthy of attention. A party of our people were preſent at Ulietea, where a performance was exhibited, called by the natives *Mididdij Marramy*; which ſignifies, "the child is coming." It concluded with a repreſentation of a woman in labour, acted by a ſet of great brawny fellows, one of whom ſeemed to bring forth a great ſtrapping boy about ſix feet high, who ran about the ſtage, dragging after him a large whiſp of ſtraw, which hung by a ſtring from his middle. Captain Cook obſerved, that the moment they got hold of the fellow, they flattened or preſſed his noſe; from whence he concludes, that their new-born infants are ſo treated, which accounts for the natives in general having flat noſes. The only actreſs at Oreo's theatre was his daughter Poyadua, a pretty brown girl, at whoſe ſhrine many offerings were made by her numerous votaries on the occaſions.

At Huaheine another dramatic exhibition was preſented to our people. The piece repreſented a girl running away from her parents, and ſeemed to be levelled at a female paſſenger whom they had brought from Otaheite, who happened to be preſent at the repreſentation. It had ſuch an impreſſion upon the girl, that ſhe could ſcarcely be perſuaded to ſee the piece out, or to refrain from tears while acting. It was concluded with the reception ſhe was ſuppoſed to meet with from her friends at her return, which was made out to be unfavourable. Thus it appears that theſe people introduce extempore pieces on occaſion, and it is moſt probable, that this was meant as a ſatire upon the girl, and to diſcourage others from acting in the ſame manner.

A public dinner was likewiſe given by Oreo to the Captains Cook and Furneaux, ſeveral of the officers of both ſhips, and the paſſengers. On this occaſion a great part of the ſpacious houſe was ſpread with large quantities of leaves, which ſerved for a table-cloth, round which the viſitants ſeated themſelves, together with the principal people of the iſland. Soon after, one of the ſervants, or towtows, brought a hog ſmoking on his ſhoulders; which was roaſted whole, and wrapped in a large bundle of plantain leaves; this he threw upon the floor, round which the company was ſeated. Another ſmaller hog was carried in the ſame manner, and both ſo hot as hardly to be touched: the table, or rather floor, was garniſhed about with hot bread-fruit and plantains, with a quantity of cocoa-nuts for drink.

Each man being ready with his knife in his hand, the hogs were preſently cut to pieces, and the European part of the company agreed, that they taſted better than an Engliſh barbecue: the equal degree of heat with which it ſtews under ground, had preſerved and concentrated all its juices; the fat was not luſcious and ſurfeiting, and the ſkin, inſtead of being very hard, which is the caſe of roaſted pork with us, was as tender as any other part. One of theſe hogs weighed between fifty and ſixty pounds, and the other about half as much, yet all the parts were equally done. The chief, his ſon, and ſome others of his male friends, partook of this repaſt with their gueſts: the men ate with great liking; but all the women were ſtationed behind, and were not admitted as ſharers in the feaſt.

In theſe iſlands it is the cuſtom for the chiefs to have burial-places erected while they are yet alive, which doubtleſs occaſioned Oreo's inquiring of Captain Cook (when he could not obtain his promiſe to return in departing from Ulietea in his ſecond voyage) the name of his morai, or burying-place. Hence it appears that theſe people could not give a greater proof of their affection to their Engliſh friends, than in expreſſing a deſire to remember them even beyond the period of their lives.

As to the religion of the inhabitants of the Society Iſlands, it appeared to conſiſt in having a diverſity of gods peculiar to each iſland. But they believe, in general, every man to have a ſeparate being within himſelf, named *Tee*, which acts in conſequence of the impreſſion of the ſenſes, and combines ideas into thoughts, which they call *parou no te oboo*, which literally ſignifies "words in the belly." This mind they ſuppoſe to have an exiſtence after the diſſolution of the body, and that the man in that ſtate feaſts on bread-fruit and pork, which need no preparation from the fire. Beſides their greater divinities, they have a number of inferior ones, ſome of whom they ſuppoſe to be inimical to mankind.

The high prieſt of the iſland is called Tahowarahai; to him the Eatooa, or god, is ſuppoſed to deſcend, and hold converſe with him, whilſt he remains inviſible to the people that ſurround him. Offerings are made to the greater deities, of hogs and poultry roaſted, and of all kinds of eatables; but the inferior, and particularly the malevolent ſpirits, are only revered by a kind of hiſſing. In theſe iſlands the prieſts continue in office for life, and the dignity is hereditary.

The high prieſt is always an Earee, who has the higheſt rank next to the king. They are conſulted upon many important occaſions; partake largely of the good things of the country, and, in ſhort, have found means to make themſelves neceſſary.

Beſides the prieſts, there are in every diſtrict teachers, or *tata-o-rerrors*, who inſtruct the people in aſtronomy and the navigation of thoſe ſeas, which however is very imperfect.

CHAPTER

CHAPTER XVIII.

THE MARQUESAS.

General Deſcription of theſe Iſlands.

THE firſt diſcovery of the Marqueſas is aſcribed to Alvara Mendana, a Spaniard; and they were ſo denominated in honour of the Marquis of Cannette, in 1595, then Viceroy of Peru. Their particular names are, La Magdalena, S. Pedro, La Dominica, Santa Chriſtina, and Hood's Iſland. Mendana had only ſeen the four firſt; and the laſt was diſcovered by Captain Cook, in 1774. It lies to the north-weſt of the reſt, in 9 deg. 26 min. ſouth, and 138 deg. of W. longitude, and five leagues and a half diſtant from the eaſtern point of La Magdalena. The five Marqueſas Iſles take up about one degree of latitude, and near half a degree of longitude.

The people here are ruled by a chief, whoſe dignity ſeems principally to conſiſt in a ſuperiority of dreſs. Captain Cook relates, that the inhabitants of theſe iſlands excel, in general, all the nations of the South Seas, in ſymmetry of form, and regularity of features. He mentions, in particular, that not one diſproportioned perſon was ſeen upon the iſland of Chriſtina; but that all were robuſt, well made, and active. Their countenances were open and lively. The men are about five feet ſix inches in ſtature; their hair is of divers colours, but none red. It is moſtly worn ſhort, unleſs it be a bunch tied in a knot on each ſide of the crown. Their complexion, naturally tawny, is rendered almoſt black by punctures over the whole body. Their only covering was a ſmall piece of cloth round the waiſt and loins.

The ſtature of the women was inferior to that of the men, but they were well-proportioned. Their general complexion was brown. They were ſome of them punctured, and their body dreſs was a ſingle piece of cloth, made of the mulberry bark, which covered them from the ſhoulders to the knees. They uſe a head-dreſs, a kind of broad fillet, curiouſly made of the fibres of the huſks of cocoa-nuts. This fillet is interſperſed with mother-of-pearl and tortoiſe-ſhells, wrought into curious figures, and diſplayed in divers forms. To the fillet is fixed the tail-feathers of tropic birds, which, ſtanding upright when it is tied on, the whole together makes a very brilliant appearance. They wear a kind of ruff, or necklace, made of light wood; the outer and upper ſides covered with ſmall peas, fixed on with gum. They have alſo ſome bunches of human hair faſtened to a ſtring, and tied round the legs and arms; but no one perſon is ever decorated with all theſe ornaments. They were none of them held in eſtimation like the human hair, the bunches of which, it is probable, were worn in remembrance of their deceaſed relations, and therefore looked upon with a degree of veneration; or, they might have been the ſpoils of their enemies, worn as badges of conqueſt. They had a kind of fan to cool themſelves in hot weather, formed of a tough bark or graſs, very firmly and curiouſly plaited, and frequently whitened with ſhell lime. Some had large feathered leaves of a kind of palm, which anſwered the purpoſe of an umbrella.

The king viſited Captain Cook when he was completely decorated with all the ornaments abovementioned, and was the only perſon ever ſeen ſo dreſſed. He complimented the captain with ſome preſents, and gave him to underſtand the ſuperiority of his rank. Their extraordinary ornaments are necklaces and amulets, made of ſhells. They all had their ears pierced, though none were ſeen with ear-rings in them.

Their dwellings, which are in the valleys and on the ſides of the hills near the plantations, reſemble, in form, thoſe of Otaheite; but are much meaner, and covered with leaves of the bread-fruit tree. They are built, in general, on a ſquare or oblong pavement of ſtone, raiſed ſome height above the level of the ground. They have alſo a pavement near their houſes for the purpoſe of ſitting to eat, regale, and amuſe themſelves. Our people, by the help of glaſſes, could diſcern, along the uppermoſt edge of a mountain, a row of ſtakes or paliſades cloſely connected together, like a fortification, which ſeemed to reſemble the Hippahs of New Zealand.

Hogs and rats were the only quadrupeds ſeen here: but there were fowls, and many ſmall birds in the woods, that warbled moſt melodiouſly. Notwithſtanding theſe iſlands produce fowls, hogs, and the waters, at certain times, fiſh in abundance, the inhabitants ſubſiſt chiefly on vegetable food. As cocoa-nuts do not abound, pure water is their drink in ordinary.

They are not cleanly in the articles of eating and cookery. Pork and fowls are dreſſed in an oven of hot ſtones: but fruit and roots they roaſt on the fire; and after taking off the rind and ſkin, put them into a platter or trough, with water, out of which Captain Cook affirms, he ſaw both men and hogs eat at the ſame time.

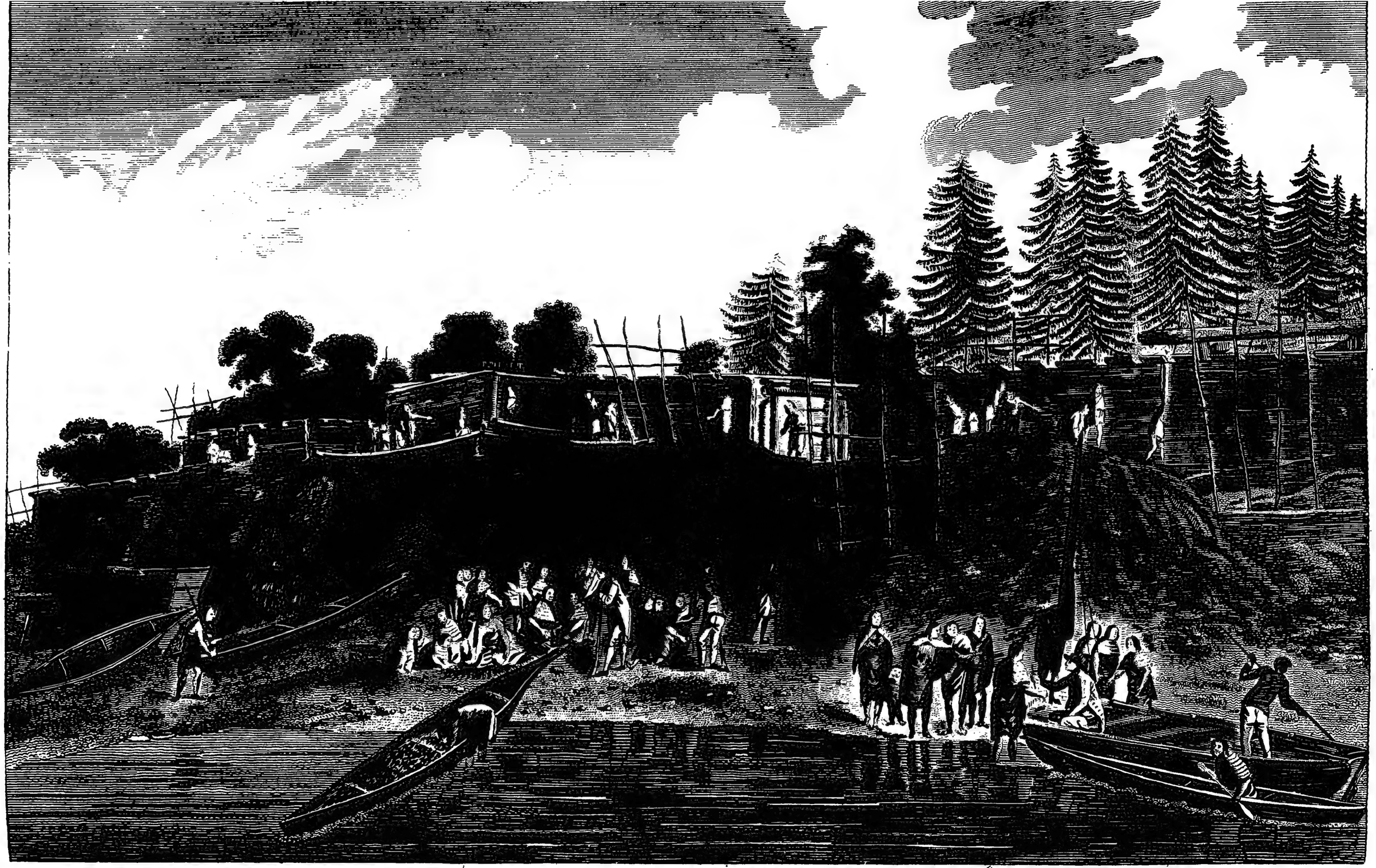
Theſe iſlands appear to be ſimilar in their origin, and the nature of their minerals, to the Society Iſlands, the greater part of which ſeem to have been the burning mountains.

The natives diſcovered the ſame timidity on the approach of ſtrangers, in common with thoſe of the ſouthern climes; nor could they be induced for ſome time to come on board the ſhips, by any ſigns of friendſhip that could be made them. They ventured, indeed, to come alongſide, and bring ſome pepper-roots, which were fixed on the ſhrouds, as tokens of reciprocal friendſhip. The exchange of nails for fiſh and bread-fruit, in great perfection, was highly ſalutary, as well as gratifying, to the whole ſhip's company, who, for the courſe of nineteen weeks, had ſubſiſted on ſalt proviſions, which having then been two years on board, were neither agreeable in flavour, nor of a nutritive quality. The canoes retired a little after ſun-ſet, according to the general cuſtom of the natives of the South Sea Iſlands, who cannot be prevailed on to keep awake a ſingle night, by the moſt attracting novelty.

Such parts of theſe iſlands as are capable of cultivation are very populous; but as they are in general mountainous, and have many inacceſſible rocks, it is doubted whether the whole group contain fifty thouſand inhabitants.

A free intercourſe had not been long held between our people and the natives, before it was evident they were more diſpoſed to receive than to give; for having taken a nail in exchange for ſome bread-fruit, they with-held the article ſo purchaſed, till Captain Cook had recourſe to the ordinary means of firing a muſket over their heads, and thus terrified them into fair dealing. Nor were theſe iſlanders exempt from that propenſity to theft, which characterizes the nations of the South Seas. Soon after they had courage enough to venture on board, one of them ſtole an iron ſtanchion from the gangway, with which he ſprang into the ſea, and notwithſtanding its weight, ſwam with it to his canoe, and was making to the ſhore with all ſpeed. A muſket was fired over his head to frighten him back, but to no effect; he ſtill continued to make off with his booty. The whiſtling of another ball over his head was as ineffectual. An officer, leſs patient of ſuch an injury than reaſon and humanity ſhould have taught him to be, levelled at him, and ſhot him through the head. Captain Cook had given orders to fire *over* the canoe, but not to kill any one. He was in a boat, and came up with the canoe ſoon after. There were two men in her; one ſat bailing out the blood and water, in a kind of hyſteric laugh; the other, a youth of about fourteen or fifteen years of age, who afterwards proved to be the ſon of the deceaſed, fixed his eyes on the dead body, with a ſerious and dejected countenance. This act of ſeverity, however, did not eſtrange the iſlanders from the ſhip, and a traffic was carried on to the ſatisfaction of both parties. Bread-fruit, bananas, plantains, and ſome hogs, were given in exchange for ſmall nails, knives, and pieces of Amſterdam cloth. Red feathers of the Amſterdam iſland were greatly eſteemed here.

The commander, accompanied with the gentlemen of the ſhip, in their walks about the country, came



A View of the HABITATIONS in NOOTKA SOUND.

came accidentally to the houſe which had been the habitation of the man who had been ſhot; there they found his ſon, who fled at their approach: they inquired for his female relations, and were told that they remained at the top of the mountain, to weep and mourn for the dead. But though they were then among the relations of a man who had been killed by them, not the leaſt tokens of animoſity or revenge were diſcernible among the natives. On ſeeing a ſailor corrected by the boatſwain's mate, they exclaimed, "He beats his brother;" which ariſes from their idea of all one country being in effect of one and the ſame family.

CHAPTER XIX.

The ISLANDS *termed*, "*The* LOW ISLANDS *in the* SOUTH-WEST."

THE Low Iſlands, which form a group, connected by a reef of coral rocks, and lie ſcattered, in general, between the latitude of 14 deg. 28 min. ſouth, and the longitude of 138 deg. and 56 min. weſt, are the following: King George's, Diſappointment, Palliſer, Dog, Queen Charlotte's, Lagoon, Thumb-Cap, Bow, The Groups, Bird, Chain, Oſnaburg, and Pitcairn Iſlands. Of theſe we ſhall treat in their reſpective order.

The iſlands called KING GEORGE'S ISLANDS are two in number; they were firſt diſcovered by Commodore Byron, in 1765. When the Engliſh firſt went on ſhore, they found many huts deſerted by the natives, the dogs being the only tenants; and thoſe animals, terrified by the appearance of ſtrangers, kept a continual howling all the time they continued on ſhore. The hovels, though very mean and low, were ſituated in a charming ſpot, amidſt a grove of lofty trees, ſome of which were the cocoa, and others of a ſpecies unknown. The natives ſeemed to derive the neceſſaries of life, in general, from the cocoa-nut tree, as it ſupplied them not only with food, but ſails, cordage and timber.

We may, with propriety, deem the cocoa-palm the ſtaple of life, as it produces every eſſential requiſite for the ſupport of many nations on the globe. Every part of it is converted to ſome uſeful purpoſe: as for inſtance, the nuts, whilſt green, contain a liquor pleaſant to the palate, and of a quality ſo ſingularly cooling, that it allays thirſt, and affords refreſhment in a hot climate, beyond any other production. When in due progreſs the kernel forms, it is at firſt of the ſubſtance of a rich cream; and afterwards growing firm and oily, like an almond, becomes equally balſamic and nouriſhing. The oil extracted from it is adapted to divers purpoſes, and particularly that of anointing the hair, and frequently the whole body. Cups are made of the hard ſhell; and a variety of cordage, elaſtic and durable, from the fibrous coating around it. Several articles of Indian houſehold furniture, and divers kinds of ornaments, are fabricated of theſe materials. The long-feathered leaves or branches, which ſpread from the top of the ſtem, are convenient coverings for their houſes; and thoſe, when plaited, make excellent baſkets for proviſions. A cloth ſufficient for covering the body in a hot climate is made of the inner bark: and the very ſtem itſelf, when grown too old to bear, may be uſed in the conſtruction of a hut, or the maſt of a canoe. All theſe very eſſential benefits are derived from this one production. The ſhore of this iſland was covered with coral, and the ſhells of very large pearl oyſters.

The following account of the natives, their cuſtoms, &c. has been given by Commodore Byron:—"The women wear a piece of cloth hanging from the waiſt down to the knee; and the men were naked. Near their houſes were buildings of a different kind, which were ſuppoſed to be burying-places. Theſe were ſituated under lofty trees; the ſides and tops were of ſtone; and, in their figure, they ſometimes reſembled the ſquare tombs with a flat top, which are in our country church yards. Near theſe buildings were found many neat boxes, full of human bones: and upon the branches of the trees which ſhaded them hung a great number of the heads and bones of turtle, and a variety of fiſh, encloſed in a kind of baſket-work of reeds; on examining which, nothing appeared to remain but the ſkin and the teeth: the bones and entrails ſeemed to have been extracted, and the muſcular fleſh dried away."

A more ample and ſatisfactory account of them is given by Captain Cook, who ſailed between theſe two iſlands in April, 1774: he ſays they lie nearly eaſt and weſt. The iſland to the eaſtward is called by the natives *Tiookea*; it is ſomething of an oval ſhape, and about ten leagues in circuit. The inhabitants of this iſland, and probably of all the low ones, are of a much darker colour than thoſe of the higher iſlands, and of an hoſtile diſpoſition. Their origin is doubtleſs one and the ſame; but being dependent on the ſea for a ſubſiſtence, and from their way of life expoſed to the ſun and weather, their colour is darker, and their bodies become more hardy and robuſt. The figure of a fiſh is punctured or marked on their bodies. A lieutenant, with two boats well armed, were ſent on ſhore; two gentlemen were of the party; they landed without any oppoſition from the natives. As ſoon as they came on ſhore, the iſlanders embraced them by touching noſes, a mode of civility uſed in New Zealand, which is ſome hundred leagues diſtance, and the chief place beſides this where the cuſtom has been obſerved to prevail.

Various plants have been found here, and particularly a ſcurvy-graſs. The natives ſhewed them that they bruiſed this plant, mixed it with ſhell-fiſh, and threw it into the ſea, whenever they perceived a ſhoal of fiſh, which, intoxicated by it, were caught on the ſurface of the water without trouble. The ſoil is but barren, the foundation conſiſting of coral, very little elevated above the ſurface of the water.

The officer of the boats perceiving the Indians collecting into a body, having diſtributed preſents to thoſe who ſurrounded him, ſoon prepared to go, deſirous of avoiding any affray. The collected body crowded about the boats, and ſeemed doubtful whether they ſhould detain our people, or ſuffer them to depart. At length, however, they aſſiſted them in puſhing off the boats. Some of the moſt turbulent threw ſtones into the water, and ſeemed to glory as if they had driven them off. Captain Cook, from this circumſtance, found it expedient to give orders to fire four or five cannon ſhot into the ſea, cloſe by the ſhore, and over the heads of the Indians, as they were ſeated along the beach, to ſhew them that they were entirely at the mercy of their viſitors. Notwithſtanding all this, the party brought off to the ſhip five dogs, with which the iſland ſeemed plentifully ſupplied. Theſe they purchaſed with ſmall nails, and ſome ripe bananas, which latter they brought from the Marqueſas. The dogs had fine long hair, and were of a white colour.

The other iſland, which is inconſiderable, is ſituated two leagues to the weſtward of Tiookea, is four leagues in length, and from five to three miles in breadth.

The ISLANDS OF DISAPPOINTMENT were firſt diſcovered by Commodore Byron, in 1765, and ſo named from the ſhores affording no anchorage for his ſhips, on which account he was obliged to quit them, without landing or procuring any refreſhments for his crew, who were then languiſhing with ſickneſs. They are a cluſter of ſmall iſlands, and lie in latitude 14 deg. 10 min. ſouth; longitude 141 deg. 6 min. weſt. They are inhabited by Indians, who appeared on the beach with ſpears in their hands, that were at leaſt ſixteen feet long. They every where diſcovered hoſtile intentions, and ſeemed by ſigns to threaten the people in the boat with death, if they came on ſhore. There are cocoa trees in great abundance, and the ſhore abounds with turtle.

PALLISER ISLANDS were diſcovered by Captain Cook, in April, 1774; they lie in 15 deg. 26 min. ſouth; and 14 deg. 20 min. weſt, and are four in number: the largeſt is ſeven miles long, and not above two broad. The greateſt diſtance of one from the other is not above ſix leagues. People, huts, canoes, and places erected for drying fiſh, were ſeen here. The natives were armed with long ſpikes.

Dog Island, 15 deg. 12 min. ſouth, was diſcovered by Le Mair and Schouten, April 1616, who gave it that name from having ſeen three Spaniſh dogs on the iſland.

Queen Charlotte's Island, 19 deg. 18 min. ſouth, 138 deg. 4 min. weſt, was diſcovered by Captain Wallis, in the Dolphin, in 1767, who took poſſeſſion of it in the name of King George the Third. Here is good water, and plenty of cocoa-nuts, palm-nuts, and ſcurvy-graſs. The inhabitants are of a middle ſtature, and dark complexion, with long hair hanging looſe over their ſhoulders: the men well made, and the women handſome. Their clothing is a kind of coarſe cloth, or matting, which they faſten about their middle.

Lagoon Island, 18 deg. 47 min. ſouth, 139 deg. 28 min. weſt, is of an oval form, with a lake in the middle, which occupies much the greateſt part of it. The whole iſland is covered with trees of different verdure. It is inhabited by a race of Indians, tall, of a copper colour, with long black hair. Their weapons are poles, or ſpikes, which reach twice as high as themſelves. Their habitations were ſeen under ſome clumps of palm trees, which formed very beautiful groves. This iſland was diſcovered by Captain Cook, April 1769.

Thumb-Cap lies about ſeven leagues north-weſt of Lagoon Iſland: it is a low, woody iſland, of a circular form, and not much above a mile in compaſs. There was no appearance of inhabitants: the land was covered with verdure.

Bow Island, ſo called by Captain Cook, in 1769, on account of its ſingular figure, being ſhaped exactly like a bow; the arch and curve of which is land, and the ſpace between them water. The curve is a flat beach, without any ſigns of vegetation, having nothing upon it but heaps of ſea-weed. It appeared to be narrow, and about three or four leagues in length. The horns, or extremities of the bow, were two large tufts of cocoa-nut trees, of different height and figure. From the ſmoke ſeen in different parts, the iſland appeared to be inhabited.

The Groups are long, narrow ſtrips of land, ranging in all directions; ſome of them ten miles or upwards in length, but none more than a quarter of a mile in breadth. Trees of various kinds, particularly the cocoa-nut, abound here. The people appeared to be well made, of a brown complexion: moſt of them carried in their hands a ſlender pole, about fourteen feet long, pointed like a ſpear; they had likewiſe ſomething ſhaped like a paddle, about four feet long. Their canoes were of different ſizes; ſome ſo ſmall, as to carry no more than three men; others had ſix or ſeven; and ſome of their boats hoiſted a ſail.

Bird Island, ſo called by Captain Cook, from the great number of birds that were ſeen on it, is ſuppoſed to be about four miles in circumference. It is low, with a piece of water in the middle. No inhabitants appeared.

Chain Island ſeemed about five leagues long, in the direction of north-weſt and ſouth-eaſt, and about five miles broad. It appeared to be a double range of woody iſlands, joined together by reefs, ſo as to compoſe one iſland in the form of an elliptis, or oval, with a lake in the middle. The trees are large, and from the ſmoke that iſſued from the woods it ſeemed to be inhabited.

Osnaburgh Island, called by the natives Maitea, was firſt diſcovered by Captain Wallis, in 1767. It is an high round iſland, not above a league in circuit; in ſome parts covered with trees, in others a naked rock, and is 44 leagues diſtant from Chain Iſland, weſt by ſouth.

Pitcairn Island was diſcovered by Captain Carteret. Captain Cook was very near it in Auguſt 1773, but could not fall in with it.

Captain Wallis alſo ſaw, beſides the above, five other iſlands, which he named Whitſunday, Egmont, Glouceſter, Cumberland, and Prince William-Henry; and in Auguſt, 1773, Captain Cook fell in with five others, which he named Reſolution, Doubtful, Furneaux, Adventure, and Chane. Some of the moſt weſtwardly of theſe ſcattered iſlands were ſeen by M. de Bougainville, and called Les quartre Facardins, and Iſles des Lanciers. That navigator very properly calls this cluſter of low, overflowed iſlands, The dangerous Archipelago.

In 1777, Toobouai Island was diſcovered by Captain Cook. It lies to the ſouthward of this group. It is ſituated in latitude 23 deg. 25 min. ſouth, longitude 218 deg. 37 min. eaſt. The ſpot, at firſt view, appeared like ſeveral diſtinct iſlands; but on nearer approach it was found to be connected, and to form but one iſland. It is guarded by a reef of coral rock, extending in ſome places a mile from the land, with an high ſurf breaking upon it. Our people obſerved from the ſhips the natives walking or running along ſhore, and then ſaw two canoes launched, in which were about a dozen men making towards them. Stopping ſuddenly when they came near the ſhips, Omai, according to cuſtom, was deſired to uſe his endeavours to prevail on them to come nearer; but all his efforts proved ineffectual. Thoſe in the canoes, however, indicated by ſigns a ſtrong deſire for our people to go on ſhore, and thoſe on the beach diſplayed ſomething white, which was conſidered as an intimation to the ſame purport; and the landing might have been effected with eaſe and ſafety, as there was good anchorage without the reef, and an opening in it free from ſurf. But as no refreſhments were wanting, and Captain Cook was deſirous of availing himſelf of a fair wind for the proſecution of his voyage, after divers ineffectual attempts to prevail on the natives to come near the veſſel, and hold intercourſe, he left them, and ſtood to the northward.

This iſland, in its greateſt extent, and in any direction, is not above five or ſix miles. There are hills in it of conſiderable height. At the foot of theſe is a narrow border of flat land, extending almoſt round it, with a white ſand beach. The hills, except a few rocky cliffs, were covered with herbage. According to the information our people derived from the men in the canoes, the iſland abounds with the ſame animal and vegetable productions as were found in its vicinity.

Thoſe natives who were ſeen in the canoes were copper-coloured: ſome wearing their hair (which was ſtraight and black) flowing about the ſhoulders, and others having it tied in a bunch on the crown of the head. Their faces were rather round and full, and expreſſed a ferocity of diſpoſition. All the covering of thoſe in the canoes was a piece of narrow ſtuff wrapped round the waiſt, and paſſing between the thighs; but ſome upon the beach were obſerved to be completely dreſſed in white. Several in the canoes wore ornaments of pearl ſhells about their necks: one in particular continued a conſiderable time blowing a large conch ſhell, in a long tone, without any variation; but what it portended, our people could not determine. The men in the canoes, finding the captain's reſolution to depart, ſtood up, and repeated ſomething aloud, though it was not known whether it expreſſed hoſtile or friendly deſigns. They had, however, no weapons with them; nor could it be diſcovered by the glaſſes that they on ſhore were armed, as might have been reaſonably ſuppoſed.

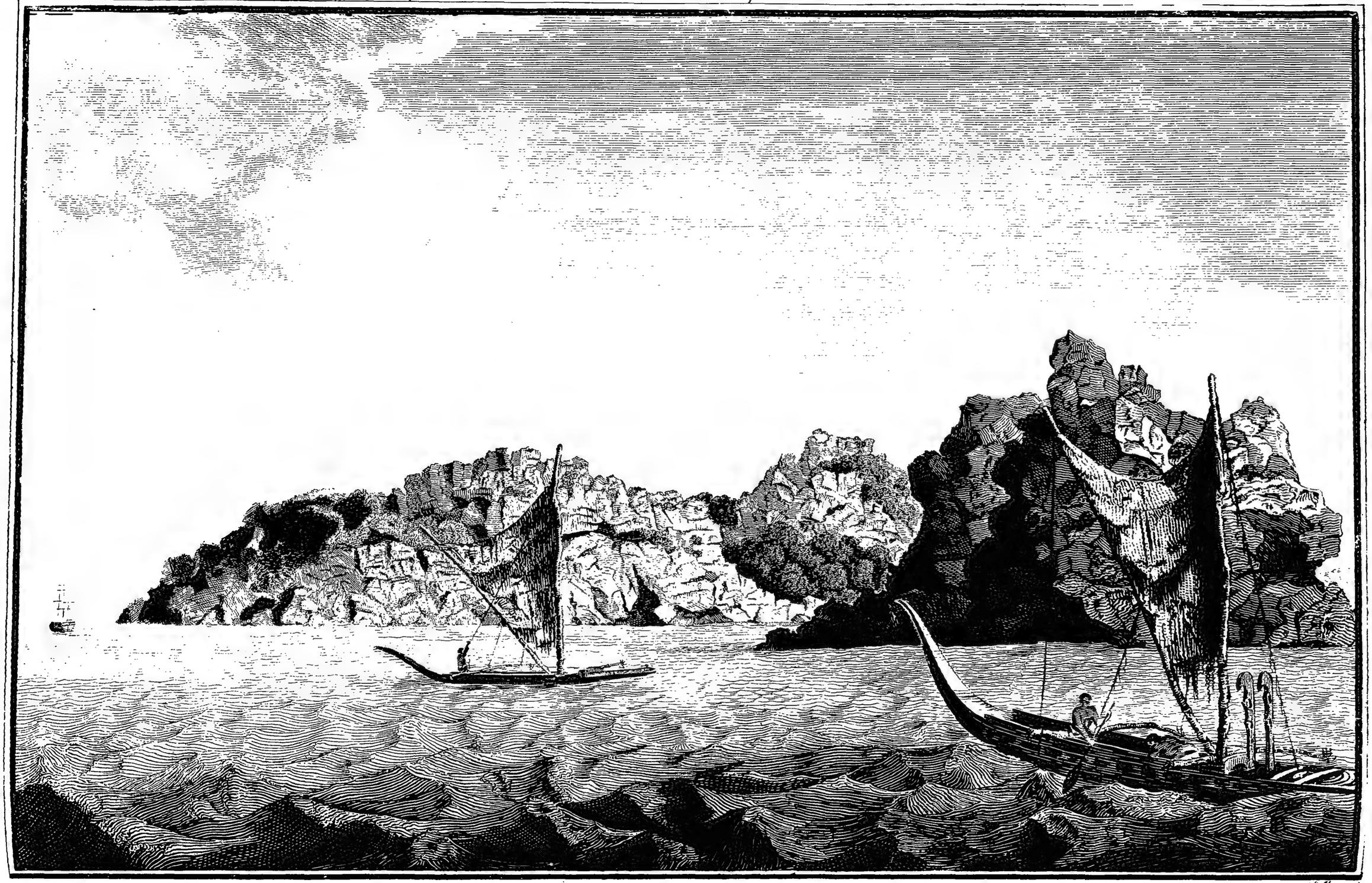
CHAPTER XX.

EASTER ISLAND.

Situation, Soil, Inhabitants, Animal and Vegetable Productions.

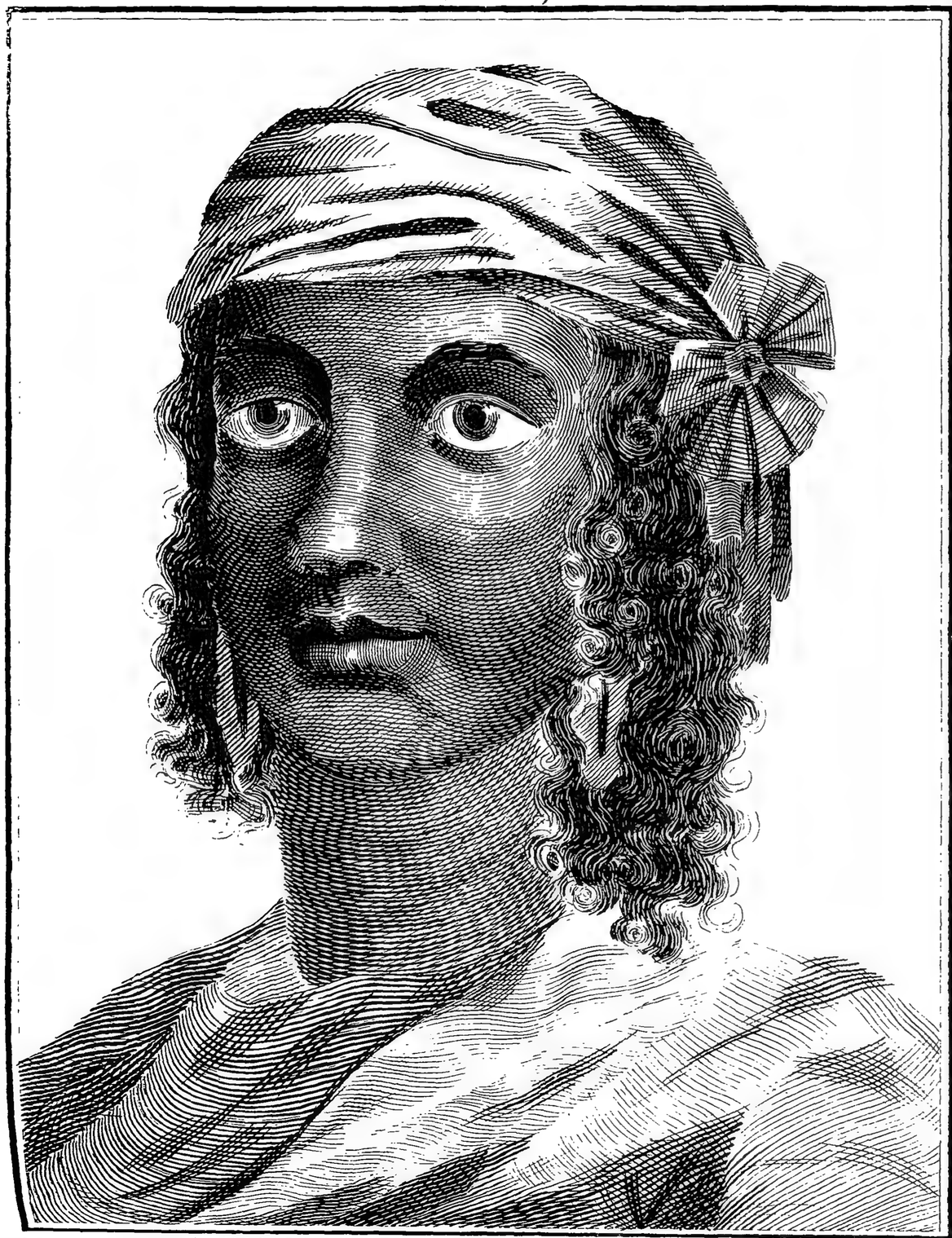
IT is obſerved by Captain Cook, that the view of this iſland from the eaſt anſwered the geographical decription given of it: Davis's Land. Admiral Roggewein touched at it in 1722, and gave it the name of Eaſter Iſland: but the accounts given of it by the writers of his voyage, appear rather fabulous than

Engraved for BALDWYN'S. *new* SYSTEM *of* UNIVERSAL GEOGRAPHY.

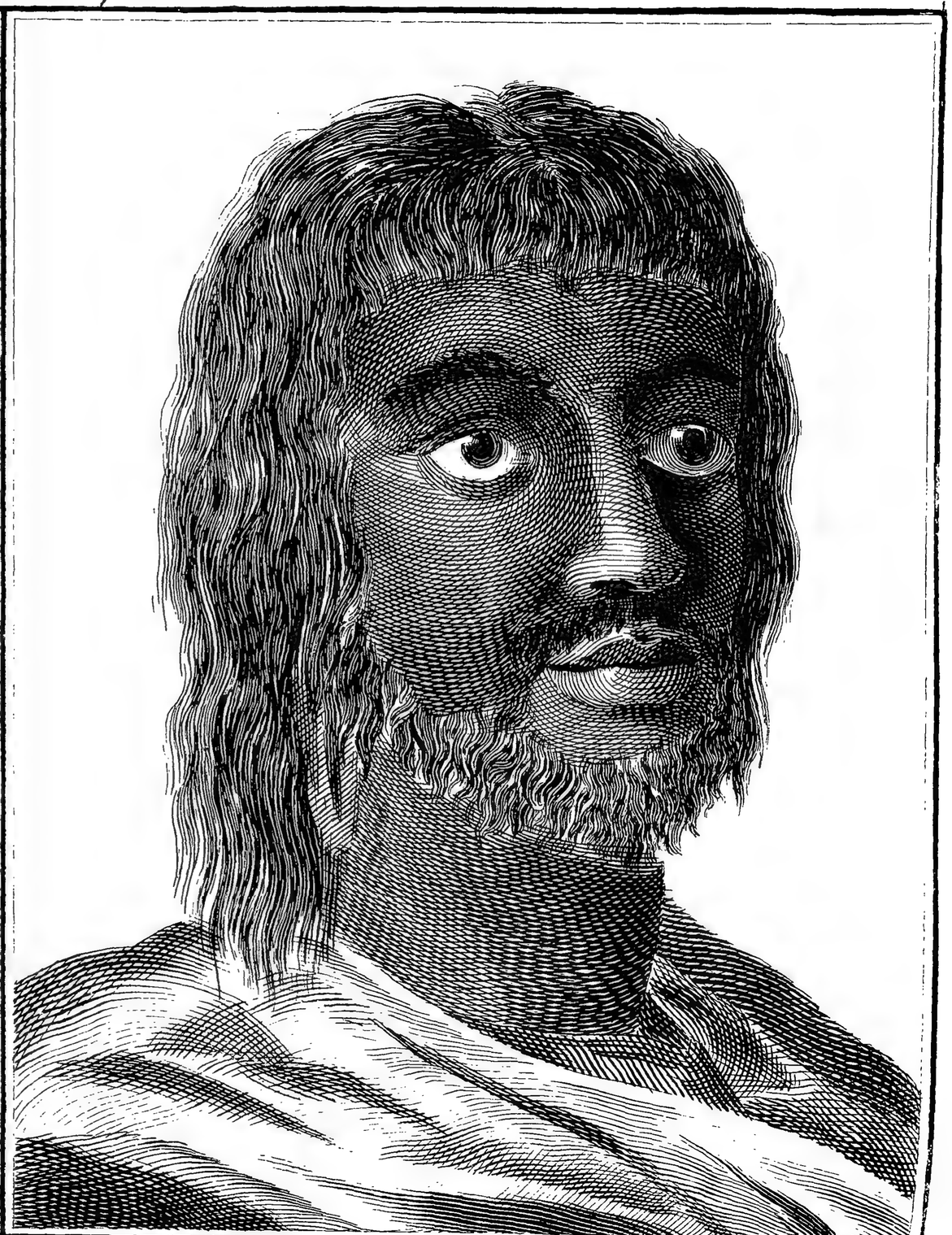


View *of* RESOLUTION BAY, *in the* MARQUESAS.

Pelhe Sc.



WOMAN OF EASTER ISLAND.



than authentic; at leaſt they by no means agree with the ſtate in which it was found by thoſe Britiſh navigators who laſt viſited it.

The natives called this iſland by a variety of names; as *Waihu*, *Tamarchi*, *Whytue*, and *Teapi*. It ſeems that the Spaniards had viſited it in 1769, and given it the appellation of the Iſland of St. Carlos. Some ſigns of this viſit were ſeen among the natives, and, in particular, ſeveral articles of wearing-apparel, which were of European manufacture. It is ſituated in latitude 27 deg. 30 min. ſouth, and longitude 109 deg. 46 min. weſt; and is about ten or twelve leagues in circuit.

Soon after Captain Cook, in the Reſolution, made the iſland, the maſter being ſent out in a boat to ſound the coaſt, one of the natives ſwam off to her, and inſiſted on coming aboard the ſhip. The firſt thing he did was, to meaſure the length of the ſhip, by fathoming her from the taffarel to the ſtem; and as he counted the fathoms, it was obſerved by our people, that he called the numbers by the ſame names that they do at Otaheite; nevertheleſs, his language was nearly unintelligible to all of them. When Captain Cook went on ſhore, accompanied by a party, to ſee what the iſland was likely to afford, they landed at the beach, where ſome hundreds of the natives were aſſembled; and who were ſo impatient to ſee them, that many of them ſwam off to meet the boats. Not one of them had ſo much as a ſtick, or weapon of any ſort in his hand. After diſtributing a few trinkets among them, our people made ſigns for ſomething to eat, on which they brought down a few potatoes, plantains, and ſugar-canes, and exchanged them for nails, looking-glaſſes, and pieces of cloth.

Some tall ſtatues were ſeen near the place where they landed. The country appeared quite barren, and without wood: there were, nevertheleſs, ſeveral plantations of potatoes, plantains, and ſugar-canes. They alſo ſaw ſome fowls, and found a well of brackiſh water. The captain was obliged to content himſelf with remaining at the landing-place among the natives, as he was not yet quite recovered from a bilious cholic, which had been ſo violent as to confine him to his bed. It was ſeveral days before the moſt dangerous ſymptoms of his diſorder were removed; during which time, the ſurgeon was to him not only a ſkilful phyſician, but an affectionate adviſer. When he began to recover, a favourite dog fell a ſacrifice to his diſordered ſtomach. They had no other freſh meat whatever on board; and the captain could eat of this fleſh, and of broth made of it, when he could taſte nothing elſe. Thus he received nouriſhment and ſtrength from food, which would have made moſt people in Europe ſick. So true it is, that neceſſity is governed by no law.

For the moſt part, the ſoil of this iſland is a dry, hard clay; but towards the higheſt part of the ſouth end it is a fine red earth, ſeemed much better, bore a longer graſs, and was not covered with ſtones, as in the other parts. The moſt remarkable curioſity here, is a number of gigantic ſtatues, of which, however, very few remain entire. Theſe ſtatues are placed on the ſea-coaſt.

On the eaſt ſide of the iſland were ſeen the ruins of three platforms of ſtone-work, on each of which had ſtood four of theſe large ſtatues; but they were all fallen down from two of them, and one from the third: they were broken or defaced by the fall. One which had fallen, being meaſured, was fifteen feet in length, and ſix broad over the ſhoulders. Each ſtatue had on its head a large cylindric ſtone, of a red colour, wrought perfectly round. Others were found that meaſured near twenty-ſeven feet, and upwards of eight feet over the ſhoulders: and ſtill a larger one was ſeen ſtanding, the ſhade of which was ſufficient to ſhelter all the party, conſiſting of near thirty perſons, from the rays of the ſun. The workmanſhip was rude, but not bad, nor were the features of the face ill formed; the ears were long, according to the diſtortion practiſed in the country; and the bodies had hardly any thing of a human figure about them. Yet as theſe iſlanders, wholly unacquainted with any mechanical power, could raiſe ſuch ſtupendous figures, and afterwards place the cylindric ſtones upon their head, it muſt be allowed to be conſidered as admirable!

On their further progreſs, the party came to a more fertile part of the iſland, interſperſed with plantations, and not ſo much encumbered with ſtones as thoſe they had ſeen before; but they could find no water, except what the natives twice or thrice brought them, which, though brackiſh and ſtinking, was rendered acceptable, by the extremity of their thirſt. They alſo paſſed ſome huts, the owners of which met them with roaſted potatoes and ſugar-canes, and placing themſelves ahead of the party (for they marched in a line, in order to have the benefit of the path) gave one to each man as he paſſed by. But at the very time ſome were relieving the thirſty and hungry, there were others who endeavoured to ſteal from them the very things which had been given them. At laſt, to prevent worſe conſequences, they were obliged to fire a load of ſmall ſhot at one, who was ſo audacious as to ſnatch the bag which contained every thing they carried with them. The ſhot hit him on the back, on which he dropped the bag, ran a little way, and then fell: but he afterwards got up and walked, and what became of him they knew not, nor whether he was much wounded. This affair occaſioned ſome delay, and drew the natives together. They preſently ſaw the man who had hitherto led the way, and one or two more, coming running towards them; but inſtead of ſtopping when they came up, they continued to run round them, repeating, in a kind manner, a few words, until they ſet forwards again. Then their old guide hoiſted his flag, leading the way as before; and none ever attempted to ſteal from them the whole day afterwards.

At the eaſt end of the iſland they met with a well, the water of which was perfectly freſh, being conſiderably above the level of the ſea; but it was dirty, owing to a cuſtom of the natives, who never go to drink without waſhing themſelves all over as ſoon as they have done: and if ever ſo many of them are together, the firſt leaps right into the middle of the hole, drinks, and waſhes himſelf without the leaſt ceremony; after which another takes his place, and does the ſame.

The only quadrupeds ſeen upon this iſland, were black rats, and theſe are common to all the iſlands of the South Seas. It appeared that the iſlanders eat theſe rats: for our people ſaw a man with ſome dead ones in his hand, who ſeemed unwilling to part with them, giving them to underſtand, they were for food. There were a few domeſtic fowls, ſmall, but well taſted: and two or three noddies were ſeen, which were ſo tame as to ſettle on the ſhoulders of the natives. The coaſt did not appear to abound with fiſh, at leaſt our people could catch none with hook and line; and they ſaw but very little among the natives.

The chief produce of this country was only a few ſhrubs, the leaf and ſeeds of one of which (called by the natives *Torremedo*) was not much unlike that of the common *Vetch*: the ſeeds had a diſagreeable bitter taſte, and are conſidered by the natives as poiſonous: the wood is of a reddiſh colour, hard and heavy, but crooked, and exceeding ſix or ſeven feet in height: and not a tree was ſeen on the whole iſland that exceeded the height of ten feet. Another ſmall ſhrub was ſeen here, whoſe wood is white and brittle, and, as well as its leaf, to the eye ſomewhat reſembles the aſh. There are alſo ſome of the Otaheitean cloth plant, but dwarfiſh and weak, being from two to four feet high. They are planted in rows among very large rocks, where the rains have waſhed a little ſoil together. Here are ſugar-canes, bananas, and yams, which thrive to admiration, conſidering the ſtony quality of the ground. The ſugar-canes were about nine or ten feet high, and contained a very ſweet juice, which the inhabitants very hoſpitably preſented to their gueſts, whenever they aſked for ſomething to drink. Theſe are ſaid to be ſweeter than thoſe at Otaheite.

The whole number of plants growing on this iſland does not exceed twenty ſpecies. Here are potatoes of a gold-yellow colour, as ſweet as carrots: theſe were found nouriſhing, and antiſcorbutic. Here is likewiſe a ſpecies of nightſhade, which is made uſe of at Otaheite, and the other iſlands, as a vulnerary medicine, and is probably cultivated here for the ſame purpoſe. As a proof of the induſtry of the natives, the graſs, which commonly ſprings

ſprings up among the ſtones, on the uncultivated ſoil, is carefully plucked up, and ſpread over their plantations as a manure, or to preſerve them in ſome meaſure from the parching beams of the ſun.

The inhabitants here are in general ſlender, briſk and active, have good features, and countenances not diſagreeable. Their colour is of a cheſnut brown; their hair black, curling, and remarkably ſtrong; that on the head, as well as on the face, is cut ſhort. The men are in a manner naked, wearing nothing but a ſlip of cloth betwixt their legs, each end of which is faſtened to a cord or belt they wear round the waiſt. The cloth from Otaheite, as indeed any ſort, was much valued by theſe people. The men have punctures on their bodies, which cuſtom is common to all the South Sea Iſlands.

The greateſt ſingularity among them is the ſize of their ears, the lobe or extremity of which is ſo ſtretched out, as almoſt to reſt on the ſhoulder, and is pierced by a very large hole, through which three or four fingers might be thruſt with eaſe. The chief ornaments for their ears are the white down of feathers, and rings, which they wear in the inſide of the hole, made of the leaf of the ſugar-cane, which is very elaſtic, and rolled up like a watch-ſpring. Some were ſeen covered with a kind of bright cloth, of an orange colour, and theſe were ſuppoſed to be chiefs.

A native came on board the ſhip with a belt round his middle, from whence a kind of net-work deſcended before, but too thin to anſwer the purpoſe of a concealment. A ſtring was tied about his neck, and a flat bone, ſhaped ſomething like a tongue, and about five inches long was faſtened to it, and hung down on the breaſt, which he gave our people to underſtand was the bone of a porpoiſe. He was preſented with nails, medals, and ſtrings of beads, all of which he deſired to have tied round his head. At firſt he ſhewed ſigns of fear and diffidence, aſking in a dialect of the language generally uſed in the South Seas, and which was ſomewhat underſtood by many on board, whether they would kill him as an enemy? On being aſſured of good treatment, he became perfectly unconcerned, and at eaſe, and talked of nothing but dancing.

In this iſland the women are ſmall, ſlender limbed, and have punctures on the face, reſembling the patches ſometimes in faſhion among European ladies. They paint their whole face with a reddiſh brown ruddle, over which they lay a bright orange colour, extracted from the turmeric root; or they variegate their faces with ſtrokes of white ſhell lime; which led an obſerver to remark, that the art of painting is not confined to thoſe ladies who have an opportunity of imitating French faſhions. All the women were clad in ſcanty pieces of cloth; one piece wrapped round their loins, and another over their ſhoulders; made a complete dreſs. Both ſexes have thin, but not ſavage features. The women wear their hair long, and ſometimes tied on the crown of their head. The violent action of the ſun upon their heads, has led them to contrive various coverings for that part.

Their head-dreſs is a round fillet adorned with feathers, and a ſtraw bonnet, ſomething like a Scotch one; the former worn by the men, the latter by the women. Many of the men wore a ring about two inches thick, of graſs, ſtrong and curiouſly plaited, and fitted cloſe round the head. This was covered with the long feathers of the man-of-war bird. Others had huge buſhy caps of brown gull's feathers, which were almoſt as large as the full-bottomed wigs of European lawyers; beſides which, ſome wear a ſingle hoop of wood, round which the long white feathers of the gannet hung nodding. In colour, features, and language, the inhabitants of Eaſter Iſland bear ſuch affinity to the people of the more weſtern iſlands, that there can be no doubt of their having had the ſame origin.

The number of inhabitants in this iſland, according to the beſt calculation that could be made, were not above ſeven hundred, and of theſe the females bore no proportion in number to the males. The females were either few in number, or elſe moſt of them abſtained, or were reſtrained from appearing while the veſſel lay here; yet the men ſhewed no ſigns of a jealous diſpoſition, nor the women any ſcruples of appearing in public: in fact, they ſeemed to be neither reſerved or chaſte. But as all the women who were ſeen were liberal of their favours it is more than probable that all the married and modeſt had concealed themſelves from their impetuous viſitants, in ſome diſtant parts of the iſland; and what further ſtrengthens this ſuppoſition is, that heaps of ſtones were ſeen piled up in little hillocks, which had one ſteep perpendicular ſide, where a hole went under ground.

Theſe iſlanders, in common with thoſe of the South Seas, ſoon gave proofs of their propenſity to theft, as before obſerved. It was with difficulty the ſhip's crew could keep their hats on their heads, and hardly poſſible to keep any thing in their pockets. One thief was fired at with ſmall ſhot, which wounded him ſo that he fell ſoon after he had thrown down the fatal acquiſition.

Such a friendly and good-natured diſpoſition appeared in theſe people, as prompted them to behave as kindly and hoſpitably as their barren country will permit them. A party who had rambled up the iſland, and were returning to the ſhip, paſſed a native who was digging potatoes in a field; they no ſooner complained to him of great thirſt, than he ran immediately to a large plantation of ſugar-canes, and brought out a load of the beſt and juiciеſt on his back, for their refreſhment. Their diſpoſition is far from being warlike, although they have weapons of defence.

The only proviſions obtained here were potatoes, bananas, yams, ſugar-canes, and about fifty fowls; in exchange for which the natives received, with great pleaſure, empty cocoa-ſhells, which had been procured upon other South Sea Iſlands. The cloth made at Otaheite, and the European cloth, bore the next degree of eſteem, and iron ware held the loweſt place. Moſt of the natives, on receiving a cocoa-nut, a piece of cloth, or a nail, in the way of barter, ran away immediately, as if apprehenſive leſt the other ſhould repent his bargain, and inſiſt on a re-exchange. Their eagerneſs for cloth led them to part with their caps, head-dreſſes, necklaces, ornaments for the ears, and ſeveral human figures, made out of narrow pieces of wood, about eighteen inches or two feet long, and wrought in a much neater and more proportionate manner, than could have been expected from ſuch a forlorn race. They repreſented men and women. The features were not pleaſing, and the whole figure was much too long to be natural; but, notwithſtanding, there was ſomething characteriſtic in them, which beſpoke a taſte for the arts. The wood of which they were made was finely poliſhed, cloſe grained, and of a dark brown: nor can it be explained how ſuch toys could come into their poſſeſſion, as nothing could be found on the iſland, after the niceſt ſcrutiny, which produced this kind of wood, it being the perfume wood of Otaheite. A very ſingular figure thus carved, with long nails, and fingers bent downwards, was brought to England, and preſented to the Britiſh Muſeum.

Their dwellings are low, miſerable huts, conſtructed by ſetting ſticks upright in the ground, at ſix or eight feet diſtance, then bending them towards each other, and tying them together at the top, forming thereby a kind of Gothic arch. The longeſt ſticks are placed in the middle, and ſhorter ones each way, and at leſs diſtance aſunder; by which means the building is higheſt and broadeſt in the middle, and lower and narrower towards each end. To theſe are tied others horizontally, and the whole is thatched over with leaves of ſugar-cane. The door-way is in the middle of one ſide, formed like a porch, and ſo low and narrow as juſt to admit a man to enter upon all fours.

Short wooden clubs, and ſpears about ſix feet long, crooked, and armed at one end with pieces of flint, are their weapons. They have likewiſe a weapon made of wood, like the patoo-patoo of New Zealand.

In the whole iſland not more than three or four canoes were ſeen belonging to it, and theſe very mean, and badly conſtructed. From the ſmall number and ſlightneſs of their boats, it may be ſuppoſed, that they procure very little of their ſubſiſtence from fiſhing, and particularly as no mention is made of any fiſhing implements ſeen here.

A circumſtance occurred at Eaſter Iſland, which plainly

plainly proved that the natives had no idea of private property. A field of ſweet potatoes furniſhed a deſirable article of traffic to the ſhip's company. Several of the natives dug up theſe roots, and exchanged them with the officers for what they moſt valued. After they had employed themſelves in this manner for ſome hours, another native arrived, who with great fury drove the intruders away, and himſelf alone dug up the roots, and ſold them in the manner that the others had done; from which incident it was inferred very naturally, that this man was the owner of the field, whom the others had robbed of the fruits of his labour, being tempted to commit the treſpaſs, by the ready market to which they brought their plunder.

Theſe people have a king, whom they ſtyle *aree*, or *kareeke*: he is deſcribed as a middle-aged man, rather tall, his face and whole body ſtrongly punctured. He wore a piece of cloth made of the mulberry bark, quilted with threads of graſs, and ſtained yellow with turmeric. On his head he had a cap of long ſhining black feathers, which might be called a diadem. No great degree of homage was obſerved to be paid to him by the people; and from the poverty of the country, his ſubjects can afford to ſhew but few diſtinctions to their monarch.

Our navigators declare themſelves entirely ignorant of the religion of theſe iſlanders.

CHAPTER XXI.

NEW GUINEY, NEW BRITAIN, NEW IRELAND, NEW HANOVER, AND OTHER SMALL ISLANDS.

Account of their Situation, Inhabitants, Produce, &c.

NEW GUINEY.

AN European ſhip firſt viſited this iſland in 1529. It was called by Saavedra, a Portugueſe, who diſcovered the north-weſt part of it, Terra de Papuas, or Papos, as was the ſouth-weſt part of it New Guiney, by Van Schouten, a Dutch diſcoverer. The eaſtern part of it was ſtyled by a French navigator, Louiſiade. Dampier touched here; and after him Admiral Roggewein. Captain Cook made the coaſt of this iſland in September 1770, in latitude 6 deg. 15 min. ſouth, longitude 130 deg. eaſt. But his ſurvey of the iſland could be but tranſient; for perceiving when he landed with a party of our people, that the Indians were reſolutely bent on hoſtilities, it was generally agreed upon, to prevent the deſtruction of thoſe people, as they had no intention to invade their country, to return to the boat. They are ſaid by Captain Cook to make the ſame perſonal appearance as the New Hollanders; and the country in general is by him deſcribed as reſembling the South Sea Iſlands, New Zealand, and New Holland, in its vegetable productions. Indeed, New Guiney was ſuppoſed to be connected with New Holland, until Captain Cook diſcovered the ſtreight which ſeparates them.

The following is the only particular circumſtance relative to the people of this iſland, mentioned in Captain Cook's account:—"When our people got on board the boat, they rowed along the ſhore, and the number of Indians aſſembled ſeemed to be between ſixty and an hundred. All the while they were ſhouting defiance, and throwing ſomething out of their hands, which burnt exactly like gunpowder, but made no report. What theſe fires were, or for what purpoſe intended, could not be gueſſed at. Thoſe who diſcharged them, had in their hand a ſhort piece of ſtick, poſſibly a hollow cane, which they ſwung ſideways from them, and immediately fire and ſmoke iſſued, exactly reſembling the diſcharge of a muſket, and of no longer duration. This wonderful phænomenon was obſerved from the ſhip, and the deception was ſo great, that the people on board thought they had fire-arms: and even in the boat, if they had not been ſo near as that they muſt have heard the report, if there had been any, they ſhould have thought they had been firing vollies. After looking at them attentively ſome time, without taking any notice of their ſhafhing and vociferation, the ſailors fired ſome muſkets over their heads. Upon hearing the balls rattle among the trees, they walked leiſurely away, and the boat returned to the ſhip. Upon examining ſome weapons which the natives had thrown, they were found to be light darts, about four feet long, very ill made, of a reed or bamboo-cane, and pointed with hard wood, in which there were many barbs. They were diſcharged with great force; for at ſixty yards diſtance they went beyond the party; but in what manner they were thrown could not be exactly ſeen. But the general opinion was, that they were thrown with a ſtick, in the manner practiſed by the New Hollanders."

In 1775, Captain Foreſt viſited this iſland. As the Tartar galley, belonging to the Eaſt India Company, then under his command, ſtood on towards Dory Harbour, two of the natives of Papua came on board, and appeared perfectly complacent. Their hair was buſhed out to an incredible extent. To render it as bulky as poſſible, it was combed in a direction ſtraight from the head, which is ſometimes ornamented with feathers. The left ears of the women were perforated, and adorned with ſmall braſs rings.

When our countrymen came to an anchor, they had an opportunity of taking a view of one of the capital manſions of theſe people, ſituated on the bank. Theſe were erected on poſts, fixed ſeveral yards beneath low-water mark, for the convenience of the tenants, who occupied divers diſtinct parts of the manſion, that contained many families. In this country, the married people, unmarried women, and children, live in the larger tenements; and the bachelors by themſelves in the ſmaller.

The dreſs of the men was a thin ſtuff, produced from the cocoa-nut tree, tied about the middle, and taken up behind between the thighs. That of the women was a coarſe blue ſtuff, worn round the middle, and tucked up behind like the men's. The boys and girls went naked. Laborious offices here ſeemed to fall to the lot of the women, while the men idly ſauntered about. The natives follow the diverſion of hunting the wild hog, which they called Ben, with a kind of fox-looking dogs they called Naf. Among ſmall iſlands, the wild hogs often ſwim in a ſtring from one iſland to another; the hog behind, leaning his ſnout on thoſe before; ſo that the ſportſmen kill them with eaſe.

Geographers deſcribe the coaſt of the promontory of Dory, as extending about thirteen or fourteen leagues; the height not extreme, and the riſe gradual. The country is almoſt covered with lofty trees, whoſe branches afford the traveller an agreeable ſhade. There are many rivulets of freſh water; and, ſcattered in particular tracks, good herbage. The country abounds with hogs; there are likewiſe albecores, and other kinds of fiſh.

It is ſaid, that the birds of paradiſe, which ſo much excite the curioſity of ſpeculatiſts, were firſt found by the Portugueſe on the iſland of Gilolo, the Papuſas Iſlands, and on New Guiney. They were denominated *paſſaros de ſol*, i. e. "birds of the ſun." By ſome they were called *manuco Deivata*, "the bird of God." Captain Foreſt was informed at an iſland called Linty, on this coaſt (the ſmall iſlands on which are numberleſs), that the birds of paradiſe come thither at certain ſeaſons in flocks, and that, ſettling on trees, they are caught with birdlime, after which their bodies are dried with the feathers on, as they are ſeen in Europe. It appeared further, that the account of theſe birds having no legs, being conſtantly on the wing, and living on the air, which gave riſe to the cuſtom of cutting off their legs when offered to ſale, was without foundation. The natives kill them as ſoon as taken. They have formidable bills, and defend themſelves with great reſolution. But what they ſubſiſt on has not been yet diſcovered. There are ſix diſtinct ſpecies of theſe birds; and they have afforded great ſcope for the ſpeculation of naturaliſts.

In Dory neither goats nor fowls were found. All the refreſhment that could be procured on ſhore was the fleſh of the wild hog, ſome ſpecies of fiſh and vegetables excepted. The quadrupeds ſeen were hogs, dogs, and wild cats.

At different iſlands on this coaſt the nutmeg-tree was found; but, when cut down, it appeared that

the fruit was not ripe. Our people were informed by the natives, that there were many ſuch trees about the country; but they did not diſcover any knowledge of their worth and importance, though they ſeemed to ſet a due value upon other productions. They acknowledged that quantities of nutmegs were collected at certain places, but for what uſe could not be learnt. The natives, indeed, did not ſeem inclined to gratify the curioſity of our people, as to this and other particulars. The Dutch derive ſuch a ſource of wealth from the nutmeg-tree, that they are jealous leſt any foreign power ſhould deprive them of ſo profitable a monopoly; and being apprehenſive that the Chineſe, from being ſo near, ſhould eſtabliſh a trade with the natives for this uſeful commodity, they have prevented them by an agreement from coming to this place, though a trade might be ſo advantageouſly carried on between the parties. They even ſend out people yearly to deſtroy all the nutmeg-trees, wherever they can find them: but it being the natural produce of this part of the country, it will grow, in ſpite of the utmoſt efforts their ſelfiſh minds can dictate to prevent it.

Iron amongſt theſe people is of ſuch value, that for the conſideration of receiving an axe or a chopping-knife, the receiver ſubjects his lands or his labour to a continual tax of ſome article or other for its uſe.

Many of the natives, and eſpecially the females, ſeemed to be of a muſical turn. One of them being aſked by ſome of our people to ſing, ſhe gave proofs of a good voice and ear; as did others upon future occaſions. Their mode of courting is rather extraordinary:—The lover comes freely to the manſion of the favourite female, and without ceremony places himſelf by her. The old folks at a diſtance are then ſaid often to call out, "Well, have you agreed?" If the parties agree before witneſſes, a cock, procured with great difficulty, is killed, and thus the ceremony ends.

The huts in which they dwell are poorly furniſhed; and as they cook in each ſeparate apartment, and have no chimney, the ſmoke iſſues out at every part of the roof; ſo that at a diſtance the whole roof ſeems to ſmoke. They are very expert with the bow. Some of their arrows are ſix feet long. The former is made of bamboo, and the ſtring of ſplit ratan. They carry on a conſiderable traffic with the Chineſe, of whom they purchaſe their iron tools, beads, plates, baſons, &c. They trade alſo in ſlaves, ambergris, tortoiſeſhell, ſmall pearls, and divers kinds of birds, and particularly the bird of paradiſe.

In general, the inhabitants here are repreſented as numerous, fierce and hoſtile, as appeared from their behaviour when viſited by Captain Cook. The people of New Guiney are frequently invaded and carried into ſlavery by the Mahometans of the Molucca iſlands adjacent.

NEW BRITAIN, in its moſt northern point, lies in 4 deg. ſouth latitude, and extends to 6 deg. 30 min. ſouth. Dampier gave its moſt eaſtern point the name of Cape Orford: it lies in 151 deg. 34 min. eaſt longitude: the weſtern limits had not then been accurately ſurveyed. Dampier once ſuppoſed this country to be connected with New Guiney, till he diſcovered it to be divided by a ſtreight: he likewiſe gave names to ſeveral ſmall iſlands, which he ſaw in paſſing between New Guiney and New Britain. From four of theſe, volcanos were obſerved emitting ſmoke and fire. The country appeared to be high land, mixed with vallies, every where abounding with large and ſtately trees, and well inhabited by a ſtrong race of people of a very dark complexion. M. Bougainville repreſents the natives of this iſland as entirely black, with frizzled woolly hair, which ſome of them powdered white, having pretty long beards and white ornaments round their arms in form of bracelets; their nudities but indifferently covered with leaves of trees; in their perſons they are tall, active and robuſt. He obſerves, that they kept at ſome diſtance from the ſhips, and diſcovered a diſpoſition alternately inclined to war and traffic. No European has ever yet had any friendly intercourſe with the inhabitants of this iſland.

The north coaſt of NEW IRELAND was ſailed round by Dampier, who ſuppoſed it to be a part of New Britain. That navigator called the moſt ſouthern point of it Cape St. George, which, together with Cape Orford in New Britain, were thought to be the two points that formed a deep bay, which he called St. George's Bay. But Captain Carteret, who ſailed round it in 1767, found it to terminate in a narrow channel, to which he gave the name of St. George's Channel. This iſland is a long, narrow ſlip of land, lying north-weſt and ſouth-eaſt, in extent about eighty leagues. The harbour, called Engliſh Cove by Captain Carteret, lies in latitude 5 deg. ſouth, longitude 157 deg. 19 min. eaſt. There is another harbour about four leagues to weſtward, which is named Carteret Harbour.

The crew of the Swallow, who at that time were in general periſhing with ſickneſs, obtained relief from ſome cocoa-nuts found upon this iſland, as they did alſo from ſome rock oyſters and cockles they procured from the rocks at low water. The upper part of the tree which bears the cocoa-nut is called the cabbage. This is a white, criſp, juicy ſubſtance: it taſtes ſomething like a cheſnut, but when boiled is ſuperior to the beſt parſnip, and is, perhaps, the moſt powerful antiſcorbutic in the world. For every one of theſe cabbages that were obtained, they were forced to cut down a tree, which was done with great regret; but this depredation on the parent ſtock was unavoidable. Theſe almoſt-expiring navigators likewiſe received great refreſhment from the fruit of a tall tree that reſembles a plum, and particularly that which in the Weſt Indies is called the Jamaica Plum.

About this place the ſhore is rocky, and the country high and mountainous, but covered with trees of various kinds, ſome of which are of an enormous growth. Among others, the nutmeg-tree was found in great plenty. Captain Carteret gathered a few of the nuts, but they were not ripe. They did not appear to be the beſt ſort, but he imputes that to their growing wild, and being too much in the ſhade of taller trees. The woods abound with pigeons, doves, rooks, parrots, and a large bird with a black plumage, which makes a noiſe ſomewhat like the barking of a dog. The only quadrupeds ſeen in this iſland by the crew of the Swallow were two of a ſmall ſize, which were ſuppoſed to be dogs; they were very wild, and ran with great ſwiftneſs: here were alſo ſeen centipedes, ſcorpions, and a few ſerpents of different kinds.

They ſaw no people, but fell in with ſeveral deſerted habitations, and, by the ſhells that were ſcattered about them, and ſeemed not to have been long taken out of the water, and ſome ſticks half burnt, the natives were ſuppoſed to have juſt left the place when they arrived. Captain Carteret was in ſo enfeebled a ſtate of body as to be prevented from attending circumſtantially to a deſcription of the country. However, in Engliſh Cove he took poſſeſſion of it for his Britannic Majeſty, and nailed upon a high tree a piece of board faced with lead, on which was engraved an Engliſh union, with the name of the ſhip and her commander, the name of the cove, and the time of their coming in and going out of it. M. de Bougainville touched here about a year after, and gave it the name of Port Praſlin. He found part of Captain Carteret's inſcription, which ſeemed to have been taken down and defaced by the natives.

There were in this iſland ſome wild boars, large pigeons of beautiful plumage, turtle doves, parrots, and crown birds. Ants ſwarmed about the thatch-palm and cabbage-trees. The country appeared mountainous; the ſoil light, yet producing ſeveral kinds of fine timber trees; the pepper-tree is ſaid to be common. Here was found a very extraordinary inſect, about three inches long; almoſt every part of its body was of ſuch a texture as to appear like a leaf, even when cloſely viewed. Each of its wings forms one half of a leaf, and when the two are cloſed together, it appears like an entire leaf. The under ſide of its body reſembles a leaf of a more dead colour than the upper one. It has legs, of which the upper joints are likewiſe ſimilar to parts of leaves. Several ſhocks of an earthquake were felt here, which laſted about two minutes, and were very diſtinctly noticed on board, as well as on ſhore.

ſhore. Here was a prodigious caſcade precipitated through vaſt rocks, which diverſify the fall of water.

SANDWICH-ISLAND is ſituated in the weſtern part of St. George's Channel, on which coaſt the Swallow anchored. Soon after ten canoes put off from New Ireland, with about one hundred and fifty men on board: they exchanged ſome trifles, but none of them would venture up the ſide of the ſhip. They preferred iron to every thing elſe, although none of it was manufactured except nails; there being no cutlery ware on board. One of their canoes was not leſs than ninety feet long, being very little ſhorter than the ſhip, notwithſtanding which, it was formed of a ſingle tree. It had ſome carved ornaments about it, and was rowed or paddled by thirty-three men. There was no appearance of ſails.

The Indians were black and woolly-headed like negroes, without their flat noſes and thick lips. They were all ſtark naked, except ornaments of ſhells about their legs and arms. Their hair, as well as their beards, was profuſely covered with a white powder. They were armed with ſpears, and long ſticks or poles, like the quarter ſtaff. As they kept a watchful eye upon the ſhip's guns, it is probable they were not wholly unacquainted with the effect of fire-arms. They had fiſhing nets with them, which, as well as their cordage, ſeemed to be very well made. After they had continued this intercourſe for ſome time, a breeze ſprung up, and they returned to the ſhore.

Having in the Swallow reached the weſtern point of New Ireland, a fine large iſland preſented itſelf, to which Captain Carteret gave the name of

NEW HANOVER. The land is high, and finely covered with trees, among which are many plantations, and the whole has a beautiful appearance. About eight leagues to the weſtward, appeared ſix or ſeven ſmall iſlands, which received the name of the Duke of Portland's Iſlands.

ADMIRALTY-ISLANDS. Between twenty and thirty iſlands are ſaid to be ſcattered about here, one is very extenſive. They lie in about 2 deg. 18 min. ſouth latitude; and 146 deg. 44 min. eaſt longitude. Captain Carteret, who firſt diſcovered them, was prevented touching at them, although their appearance was very inviting, on account of the condition of his ſhip; and as he was entirely unprovided with ſuch articles of barter as ſuited the Indian trade.

Theſe iſlands abound with vegetable productions of various kinds; and the natives ſeemed to be very numerous. Captain Carteret was of opinion that they produced ſpices, as he found the nutmeg-tree upon a ſoil comparatively rocky and barren, upon the coaſt of New Ireland.

CHRISTMAS-ISLAND, diſcovered by Capt. Cook, on the 24th of December 1777, and called by him Chriſtmas-Iſland, from the ſhip's companies having kept that feſtival there, lies in latitude 1 deg. 58 min. north; longitude 202 deg. 28 min. eaſt. Its form is ſemicircular, and, like moſt other iſles in this ocean, it is ſurrounded by a reef of coral rocks, extending but a little diſtance from the ſhore: and further out than this reef, on the weſtern ſide, is a bank of ſand, which extends a mile into the ſea. There is good anchorage on this bank, between eighteen and twenty fathoms. The ſoil of this iſland is in ſome places light and blackiſh, compoſed of ſand, the dung of birds, and rotten vegetables. In other parts, it is formed of broken coral ſtones, decayed ſhells, and other marine productions. Theſe are depoſited in long narrow ridges, parallel with the ſea coaſt, and muſt have been thrown up by the waves. This ſeems to prove that the iſland has been produced by different acceſſions from the ſea, and is in a ſtate of augmentation; the broken pieces of coral, and likewiſe many of the ſhells being too large and heavy, to have been brought from the beach by any birds, to the places where our navigators found them lying.

In the whole iſland, no freſh water could be found, though our people frequently dug for it. They met with ſeveral ponds of ſalt water, which having no viſible communication with the ſea, were ſuppoſed to have been filled by the water filtrating through the ſand, during the time of high tides. Not the ſmalleſt trace of any human footſtep could be diſcerned by our people, who went on ſhore for the purpoſe of obſerving an eclipſe of the ſun, which happened on the 30th of December; and alſo for the catching of turtle. Indeed, ſhould any human being be accidentally driven upon the iſland, or left there, they could ſcarcely be able to prolong their exiſtence; for though there are birds and fiſh in abundance, there are no viſible means of allaying thirſt, nor any vegetable that would ſerve as a ſubſtitute for bread, or correct the bad effects of ſalt diet. Very little fruit was found on the few cocoa-nut trees upon the iſland, and that little, not good.

A few low trees, beſides ſeveral ſmall ſhrubs and plants, which grew in a very languid manner, were obſerved in ſome parts. There was a kind of purſlain, a ſpecies of ſida, or Indian mallow, with two ſorts of graſs. Under theſe trees ſat vaſt numbers of a new ſpecies of egg-bird, black above, and white below, having a white arch on the forehead. Theſe birds are ſomewhat larger than the common noddy: their eggs are bluiſh, and ſpeckled with black. There were likewiſe many common boobies, a ſort reſembling a gannet, and a chocolate coloured ſpecies with a white belly. Man-of-war birds, curlews, plovers, tropic birds, petrels, &c. were alſo ſeen here. There were ſmall rats, numbers of land crabs, and lizards.

There was ſo much fiſh on the coaſt of this iſland, that ſome of the crew brought on board as many as weighed upwards of two hundred pounds, from a grappling near the ſhore. A great quantity were alſo taken with the hook and line, principally conſiſting of cavallias, ſnappers, and a few rock-fiſh of two ſpecies, one with whitiſh ſtreaks ſcattered about, and the other with numerous blue ſpots. There were procured for both ſhips, about three hundred turtles, which weighed one with another about ninety pounds: they were all of the green ſort, and perhaps not inferior in goodneſs to any in the world. When the party that was employed in catching turtle returned on board, a ſailor that belonged to the Diſcovery had been miſſing two days. At firſt there were two men who had loſt their way; but happening to diſagree with reſpect to the track that was moſt likely to bring them to their companions, they had ſeparated, and one of them found means to rejoin the party, after an abſence of twenty-four hours, during which he had experienced great diſtreſs.

No freſh water, as before obſerved, being upon the iſland, and not one cocoa-nut tree in that part of it where the ſailor was ſtraggling, in order to allay his thirſt, he had recourſe to the extraordinary expedient of drinking the blood of a turtle, which he had killed for that purpoſe. His method of refreſhing himſelf, when fatigued, was equally ſingular, though he ſaid he felt the good effects of it. He undreſſed himſelf and lay down in the ſhallow water on the beach for ſome time. It was matter of aſtoniſhment how theſe two men loſt their way: the land over which their journey lay, from the ſea coaſt to the place where the boats were ſtationed, did not exceed three miles acroſs; nor was there any thing that could obſtruct their view, for the country was level, with a few ſhrubs diſperſed about it; and from many parts, the maſts of the veſſels could be eaſily diſcerned. This, however, ſeemed to be a rule of direction which they did not think of; nor did they recollect in what part of the iſland the ſhip lay at anchor; and they were totally at a loſs how to get back to them, or to the party from which they had ſo careleſsly ſtrayed. A party was detached in ſearch of the other man, and they ſoon had the good fortune to find their loſt companion. The diſtreſs of this man muſt have been greater than that of the other ſtraggler, not only as he had been loſt a longer time, but he was too delicate to drink turtle's blood.

Some yams and cocoa-nuts being on board, in a ſtate of vegetation, they were planted, by Captain Cook's order, on the ſmall iſland where the aſtronomers had obſerved the late eclipſe; and ſome

seeds of melons were sown in another place. The captain also left on that little isle a bottle, containing the following inscription:

Georgius Tertius, Rex, 31 Decembris, 1777.
Naves { *Resolution, Jac. Cook, Pr.*
Discovery, Car. Clerke, Pr.

CHAPTER XXII.

THE SANDWICH ISLANDS.

Account of Atooi. Reception of the English there. A remarkable Morai there. Various Occurrences.

THESE islands were discovered by Captain Cook, on his last voyage to the Pacific Ocean in 1778, they were by him distinguished by the name of the Sandwich Islands, in honour of the Earl of Sandwich. The first five which he saw were called by the natives Woahoo, Atooi, Oneeheow, Oreehoua, and Tahoora. He received some intelligence with respect to the existence of a low uninhabited island in the neighbourhood, named Tammata-pappa, which was never visited. Besides, he was further informed, that there were other islands both to the eastward and westward. Owhyhee, the spot where our celebrated navigator fell a victim to the fury of the natives, with some others, was not discovered till some time after those just mentioned, and will therefore be introduced, with every transaction relative to that unhappy event, in its proper place. All these islands, he observed, were situated between the latitude of 21 deg. 30 min. and 22 deg. 15 min. north; and between the longitude of 199 deg. 20 min. and 201 deg. 30 min. east. All the information that could be derived respecting Woahoo, the most easterly of the islands discovered, was, that it is high land, and inhabited.

Touching at Oneeheow, the Captain was paid a degree of homage by the natives that came on board, as they crouched down upon the deck, nor would quit that humble posture till they were requested to rise. When he went on shore, he took with him three goats, a young boar and sow of the English breed, and also the seeds of onions, pumpkins, and melons. These he disposed of in such a manner, as he thought would best tend to promote the propagation of the respective species. This island is chiefly low land, except one part, which rises immediately from the sea to a considerable height; as does also its south-east point, which terminates in a round hill. Its chief vegetable productions are yams, and the sweet root called *tee*. Our people procured some salt here, called by the natives *patai*, which is produced in salt ponds. With it they cure both fish and pork; and some of the fish being purchased, proved good, and kept well. The anchoring place at this island was in latitude 21 deg. 50 min. north; and longitude 199 deg. 45 min. east. Oreehoua and Tahoora, are two little islands in the vicinity of the former. Tahoora is uninhabited.

When the ships approached Atooi, many of the inhabitants put off in their canoes, and very readily came along-side. Our people were agreeably surprised to find that they spoke a dialect of the Otaheitean language. They could not at first be prevailed upon by any entreaties to come on board. Captain Cook tied some brass medals to a rope, which he gave to those who were in one of the canoes; and they fastened some mackerel to the rope, by way of equivalent. This was repeated, and some small nails, or pieces of iron, were given them; for which they gave in exchange some more fish, and a sweet potatoe; a sure indication of having some notion of bartering. One of them even offered for sale the piece of stuff which he wore about his waist.

In this island the natives were of the middling stature, and of a robust form. Their complexion was brown; and though there appeared to be little difference in the casts of their colour, there was a considerable variation in their features. Most of them had their hair cropped rather short; a few had it tied in a bunch at the top of the head; and others suffered it to flow loose. It seemed to be naturally black; but the generality of them had stained it with some stuff, which changed it to a brownish colour. Most of them had pretty long beards. They had no ornaments about their persons; nor was it observed that they had their ears perforated. Some of them were tatooed on the hands, or near the hips: and the pieces of cloth which were worn by them round their middle were curiously coloured with white, black, and red. They seemed to be mild and good-natured; and were furnished with no arms of any kind, except some small stones, which they had manifestly brought for their own defence; and these they threw into the sea when they found there was no occasion for them.

Some of the natives ventured to come on board, as the ships sailed along the coast, in quest of a convenient spot for anchorage; and none of the inhabitants they ever met with before, in any other island or country, were so astonished as these people were, upon entering a ship. Their eyes were incessantly roving from one object to another, while the wildness of their looks and gestures fully indicated their perfect ignorance with respect to every thing they saw; and strongly pointed out, that they had never, till the present time, been visited by Europeans, nor been acquainted with any of their commodities, except iron. This metal, however, they had in all probability only heard of, or at most known it in some inconsiderable quantity, brought to them at a remote period. They asked for it by the appellation of *hamaite*, referring probably to some instrument, in making which iron could be serviceably employed: for they applied that name to the blade of a knife, though they had no idea of that particular instrument, which they could not even handle properly. They also frequently called iron by the name of *toe*, which signifies a hatchet or adze.

On being shewn some beads, they first asked what they were, and then whether they were to be eaten? But on their being informed, that they were to be hung in their ears they rejected them as useless. They were equally indifferent with regard to a looking-glass that was offered them, and returned it for a similar reason. China cups, plates of earthen ware, and other things of that kind, were so new to them, that they asked whether they were made of wood? They were, in many respects, naturally polite; or, at least, cautious of giving offence. Some of them, just before their venturing on board, repeated a long prayer; and others afterwards sung, and made various motions with their hands.

After the boats, with a proper officer, were dispatched to look out for a convenient landing-place, the commodore gave peremptory orders, that none of the crew should go on shore, to prevent, if possible, the importation of a dangerous disease into this island, which he knew some of them laboured under, and which they unfortunately communicated to other islands in this ocean. From the same motive, he commanded that all female visitants should be excluded from both the ships. Many persons of this sex had come off in the canoes. Their complexion and stature were not very different from those of the men: and though their countenances were extremely open and agreeable, few traces of delicacy were visible, either in their faces or other proportions. The only difference in their dress, was their having a piece of cloth about their bodies, reaching from near the middle, almost down to the knees, instead of the *maro* worn by the male sex.

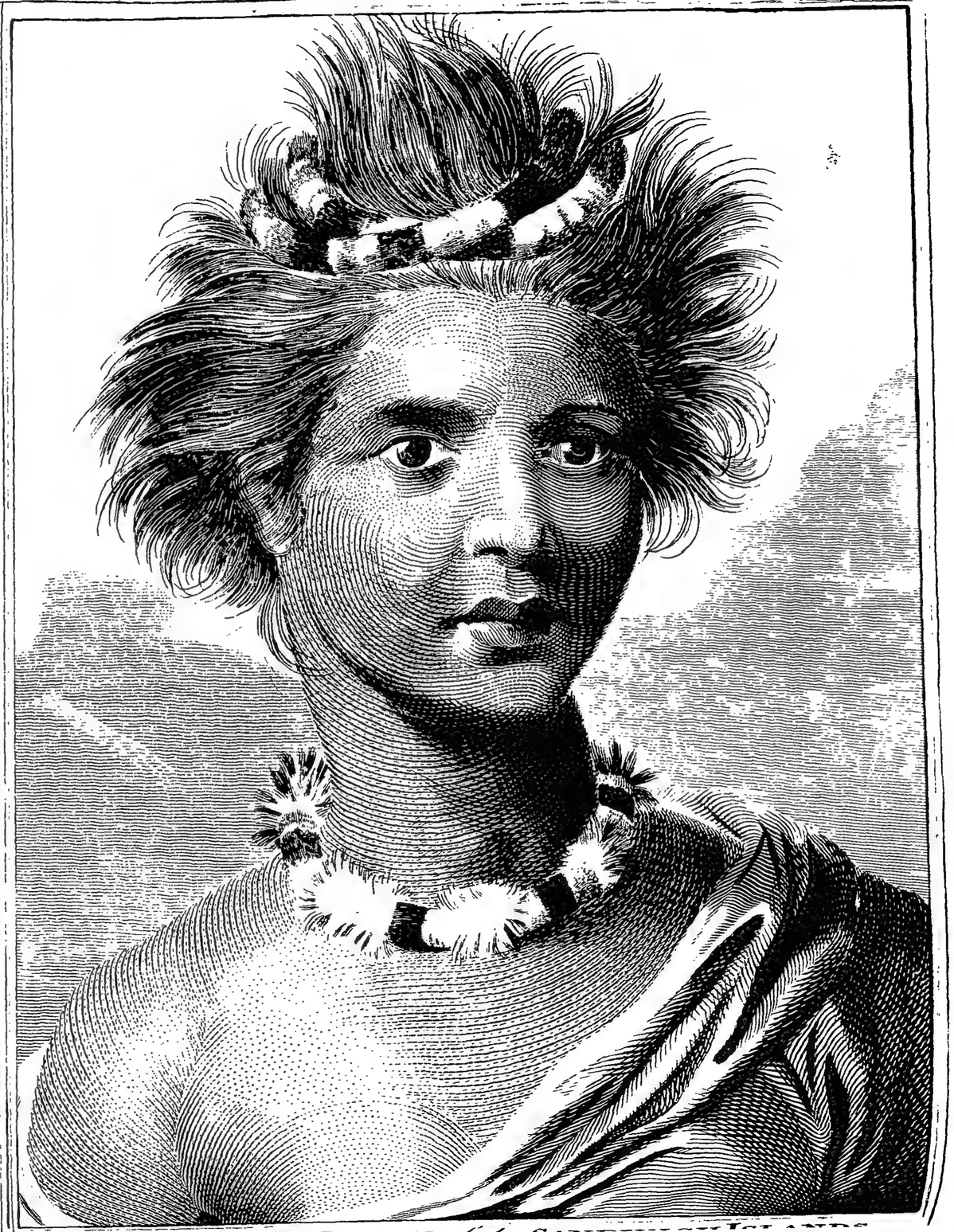
When the ships were brought to anchor, the captain went on shore, and was received in the most submissive manner by the islanders, who fell prostrate upon their faces, and continued in that posture of humiliation till, by signs, he prevailed on them to rise. They then presented to him many small pigs, with plantain trees, making use of nearly the same ceremonies, which had been practised on similar occasions at the Society and other isles; and a long oration, or prayer, being pronounced by an individual, in which others of the assembly occasionally joined. Captain Cook signified his acceptance of their proffered friendship, by bestowing on them in return such presents as he had brought on shore. Having determined on an excursion into the country, he was accompanied by two gentlemen, and followed by a numerous train of natives, one of whom, who had been very active in keeping the

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the others in order, the captain made choice of as a guide. This man, from time to time, proclaiming the approach of the ſtrangers, every perſon who met them fell proſtrate on the ground, and remained in that humble poſition till they had paſſed. This they were afterwards informed is their method of ſhewing reſpect to their own great chiefs.

They ſaw a morai, which bore a ſtriking reſemblance, in ſeveral reſpects, to thoſe they had ſeen at Otaheite, and other iſlands in this ocean. It was an oblong ſpace, of conſiderable extent, environed by a ſtone-wall, four or five feet high. The encloſed ſpace was looſely paved; and at one end of it was placed the obeliſk or pyramid, called by the natives *henanano*, which was an exact model of the larger one that they had diſcerned from the ſhips. It was about twenty feet in height, and four feet ſquare at the baſe. Its four ſides were formed of ſmall poles, interwoven with twigs and branches, thus compoſing an indifferent wicker-work, hollow within, from the top to the bottom. It appeared to be in a ruinous ſtate, and had been originally covered with a thin greyiſh cloth. On each ſide of it were long pieces of wicker-work, termed *hereance*, in a condition equally ruinous; with two poles inclining towards each other at one corner, where ſome plantains were placed on a board, fixed at the height of about half a dozen feet. This was called by the iſlanders *herairemy*; and they ſaid, that the fruit was an offering to their deity. Before the *henananoo* were ſeveral pieces of wood, carved into ſome reſemblance of human figures. There was alſo a ſtone near two feet in height, covered with cloth. Adjoining to this, on the outſide of the morai, was a ſmall ſhed, which they denominated *harreepahoo*; and before it there was a grave, where the remains of a woman had been depoſited. On the further ſide of the area of the morai, there was a houſe or ſhed, called *hemanaa*; it was about forty feet in length, ten or eleven feet in height, and ten in breadth in the middle, but narrower at each end; though conſiderably longer, it was lower than their common habitations.

Oppoſite the entrance into this houſe ſtood two images, near three feet high, cut out of one piece of wood, with pedeſtals. They were ſaid to be *Eatooa no Veheina*, or repreſentations of goddeſſes, and were not very indifferent, either in point of execution or deſign. On the head of one of them was a cylindrical cap, not unlike the head-dreſs at Otaheite, called *tomou*; and on that of the other, a carved helmet, ſomewhat reſembling thoſe of the ancient warriors; and both of them had pieces of cloth faſtened about the loins, and hanging down a conſiderable way. There was alſo, at the ſide of each, a piece of carved wood, with cloth hung on it. Before the pedeſtals lay a quantity of fern, which had been placed there at different times. In the middle of the houſe, and before the images juſt deſcribed, was an oblong ſpace, encloſed by an edging of ſtone, and covered with the ſhreds of cloth. This was the grave of ſeven chiefs, and was called *heneene*.

As this morai very much reſembled thoſe of the iſlands they had lately quitted, little doubt was entertained that a ſimilarity exiſted alſo in the rites here ſolemnized, and particularly in the horrid oblation of human victims. The conception was ſoon confirmed: for on one ſide of the entrance into the *hemanaa*, they obſerved a ſmall ſquare place, and another ſtill ſmaller; and on aſking what theſe were, they were informed by their conductor, that in one of them was interred a man who had been ſacrificed; and in the other a hog, which had alſo been offered up to the deity. At no great diſtance from theſe were three other ſquare incloſed places, with two pieces of carved wood at each of them, and an heap of fern upon them. Theſe were the graves of three chiefs; and before them was an incloſed ſpace, of an oblong figure, called *tangatataboo*, by the guide, who declared to them, that three human ſacrifices, one at the funeral of each chief, had been there buried. Indeed, there was not room to doubt of the univerſal prevalence of this practice in the iſland under deſcription.

Amongſt the various articles which the natives brought to exchange with the Engliſh, nothing ſo much attracted their notice, and, it might be added, their admiration, as a ſort of a cloak and cap, which, even in more poliſhed countries, might be eſteemed elegant. Theſe cloaks are nearly of the ſhape and ſize of the ſhort ones worn by the men in Spain, and by the women in England, tied looſely before, and reaching to the middle of the back. The ground of them is a net work, with the moſt beautiful red and yellow feathers ſo cloſely fixed upon it, that the ſurface, both in point of ſmoothneſs and gloſſineſs, reſembles the richeſt velvet. The method of varying the mixture is very different; ſome of them having triangular ſpaces of red and yellow alternately; others, a ſort of creſcent; while ſome were entirely red, except that they had a broad yellow border. The brilliant colours of the feathers, in thoſe cloaks that were new, had a very fine effect.

The natives, at firſt, refuſed to part with one of theſe cloaks for any thing that was offered in exchange, demanding no leſs a price than one of the muſkets. They afterwards, however, received as the purchaſe of them ſome very large nails. Thoſe of the beſt ſort were ſcarce; and it is probable, that they are uſed only on particular occaſions. The caps are made in the form of an helmet, with the middle part, or creſt, frequently of an hand's breadth. They fit very cloſe upon the head, and have notches to admit the ears. They conſiſt of twigs and oſiers, covered with a net-work, into which feathers are wrought, as upon the cloaks, but ſomewhat cloſer, and leſs diverſified; the major part being red, with ſome yellow, green, or black ſtripes on the ſides. Theſe caps, in all probability, complete the dreſs with the cloaks; for the iſlanders appeared ſometimes in both together.

It was at firſt not eaſy to conjecture by what means they procured ſuch a quantity of theſe beautiful feathers, but were ſoon made acquainted with that particular from the great number of ſkins of a ſmall red ſpecies of bird they brought for ſale. Thoſe that were firſt purchaſed conſiſted only of the ſkin from behind the ſhoulders of the wings; but they afterwards got many with the hind part, including the feet and tail. The reaſon aſſigned by the inhabitants of Atooi, for the cuſtom of cutting off the feet of theſe birds is, that by this practice they can preſerve them the more eaſily, without loſing any part which they conſider as valuable.

The red bird of this iſland was a ſpecies of merops, about as large as a ſparrow: its colour was a beautiful ſcarlet, with the tail and wings black; and it had an arched bill, twice as long as the head, which, with the feet, was of a reddiſh hue. The contents of the head were taken out, as in the birds of paradiſe. But it was not obſerved, that they practiſed any other mode of preſerving them, than ſimple drying; for the ſkins, though they were moiſt, had neither ſmell or taſte.

The inhabitants of this iſland, it was found, feed upon human fleſh. One of them that came out in a canoe, bringing articles by way of barter, and amongſt the reſt ſome fiſh-hooks, was obſerved to have a very ſmall parcel faſtened to the ſtring of one of them, which he carefully ſeparated, and reſerved for himſelf, when he diſpoſed of the hook. Upon inquiry what it was, he pointed to his belly, and intimated ſomething of its being dead; ſaying, at the ſame time, that it was bad. He was requeſted to open the parcel, which he did with great reluctance, and it was found that it contained a ſmall thin piece of fleſh, which had, to all appearance, been dried, but was then wet with ſalt water. Our people imagining it might be human fleſh, put the queſtion to the producer of it, who anſwered, that the fleſh was part of a man. Another of the iſlanders, who ſtood near him, was then aſked, whether it was a cuſtom among them to eat their enemies who had been ſlain in battle, on which he replied in the affirmative. Further inquiries on this ſubject were made. A ſmall inſtrument of wood, beſet with ſhark's teeth, had been purchaſed, which, as it reſembled the ſaw or knife made uſe of by the ſavages of New Zealand, to diſſect the bodies of their enemies, was ſuſpected to be employed here for the ſame purpoſe. One of the iſlanders, being queſtioned on this point, acknowledged that the inſtrument before mentioned ſerved the purpoſe of cutting out the fleſhy part of the belly, when any perſon

was ſlain. This explained and confirmed the circumſtance before related, of the man's pointing to his belly. The native, however, from whom this intelligence was received, being aſked, whether his countrymen ever fed on the part thus cut out, ſtrongly denied it; but, when the queſtion was repeated, he ſhewed ſome degree of apprehenſion, and ſwam off to his canoe. An elderly man, who ſat foremoſt in the canoe, was then aſked whether they eat the fleſh, and he anſwered in the affirmative. The queſtion being put a ſecond time, he again affirmed the fact, adding, that it was ſavoury food.

The inquiry, whether theſe iſlanders were cannibals, was renewed when the ſhips were off Oneeheow. The ſubject did not ariſe from any queſtions put by their viſitors, but from a circumſtance that ſeemed to remove all doubt. One of the natives, who wiſhed to get in at the gun-room port, was refuſed; and he then aſked, whether they would kill and eat him, if he ſhould come in; accompanying this queſtion with ſigns ſo expreſſive, that a doubt could not be entertained with reſpect to his meaning. Our people had now an opportunity of retorting the queſtion as to this practice; when a man behind the other in the canoe, inſtantly replied, that if they were killed on ſhore, they would not ſcruple to eat them: not that he meant the natives would deſtroy them for that purpoſe, but that their devouring them would be the conſequence of creating enmity.

Captain Cook made the following additional obſervations on the iſland of which we are here treating:

Further Particulars relative to Atooi. Soil, Climate, Animal, and Vegetable Productions. Dreſs, Habitations, Muſic, Weapons, Agriculture, and Manners of the Inhabitants.

ATOOI is an iſland at leaſt ten leagues from eaſt to weſt, from whence its circumference may be nearly gueſſed. The land does not in the leaſt reſemble, in its general appearance, any of the iſlands which our late navigators had viſited within the tropic of Capricorn, except in its hills near the centre, which are high, but ſlope gradually towards the ſea, or lower lands. Though it preſents not to the view the delightful borders of Otaheite, nor the luxuriant plains of Tongataboo, covered with trees, which at once afford a ſhelter from the ſcorching rays of the ſun, a beautiful proſpect to the eye, and food for the natives, yet its poſſeſſing a greater portion of gently riſing land renders it, in ſome degree, ſuperior to the above-mentioned favourite iſlands, as being more capable of improvement. The height of the land within, and the number of clouds hanging over it, ſeemed to indicate that there was a ſufficient ſupply of water, and that there were ſome running ſtreams, though our people had not an opportunity of ſeeing them.

The ground, from the woody part to the ſea, was covered with an excellent kind of graſs, about two feet in height, which ſometimes grew in tufts, and appeared capable of being converted into abundant crops of fine hay. But on this extenſive ſpace not even a ſhrub grew naturally. In the narrow valley leading to the morai the ſoil is of a dark brown colour, rather looſe; but on the high ground it is of a reddiſh brown, more ſtiff and clayey. Its quality may be better eſtimated from its productions, than from its appearance. For the vale, or moiſt ground, produces taro, much larger than any ſeen before; and the more elevated ground ſweet potatoes, that ſeldom weigh leſs than two or three pounds, frequently ten, and ſometimes a dozen or fourteen.

From the ſituation of the iſland, the temperature of the climate may be eaſily aſcertained. It was remarked, however, by thoſe who were moſt capable of judging, that, from what they experienced, it might be ſaid to be very variable; for, according to the general opinion, it was, at this time, the ſeaſon of the year when the weather is ſuppoſed to be the moſt ſettled, the ſun being at its greateſt annual diſtance. The heat was now very moderate; and few of thoſe inconveniences to which many countries lying within the tropics are ſubject, either from heat or moiſture, ſeemed to be experienced here. Nor were there any dews of conſequence; a circumſtance which may partly be accounted for by the lower part of the country being deſtitute of trees.

The rock that conſtitutes the ſides of the valley is a dark grey ponderous ſtone, but honey-combed, with ſome ſpots of a ruſty colour, and ſome very minute ſhining particles interſperſed. It is of an immenſe depth, and ſeems to be divided into ſtrata, though nothing is interpoſed; for the large pieces always broke off to a determined thickneſs, and did not appear to have adhered to thoſe that were below them. Other ſtones are, in all probability, much more various than in the ſouthern iſlands. For during the ſhort time the ſhips remained here, beſides the *lapis lydius*, was found a ſpecies of cream-coloured whetſtone, ſometimes variegated with whiter or blacker veins, like marble; and alſo common writing ſlate.

Of tame or domeſtic animals here were only found hogs, dogs, and fowls, which were all of the ſame kind as thoſe met with in the South-Sea iſlands in general. There were ſome ſmall lizards and ſome rats, reſembling thoſe of the other iſlands.

The navigators did not meet with ſcarlet birds alive that were brought for ſale; but ſaw one ſmall one, about the ſize of a canary bird, of a deep crimſon colour. They alſo ſaw a large owl, two brown hawks or kites, and a wild duck; and heard from the natives the names of ſome other birds, among which were the *atoo*, or bluiſh bird, and the *tarata*, a ſort of whimbrel. It is probable that the ſpecies of birds are numerous, if a judgment may be formed from the quantity of fine yellow, green, and ſmall velvet-like blackiſh feathers uſed upon the cloaks, and other ornaments, worn by theſe people.

The iſland did not appear to produce fiſh, either in quantity or variety, as the only fiſh ſeen by our people, beſides the ſmall mackerel, were common mullets; a ſpecies of a chalky colour; a ſmall browniſh rock fiſh, adorned with blue ſpots; a turtle, which was penned up in a pond; and three or four ſorts of fiſh ſalted. The few ſhell-fiſh ſeen were converted into ornaments, though they were deſtitute of the recommendation either of beauty or novelty.

Six different kinds of plantains were ſeen here, alſo bread-fruit, a few cocoa-palms, ſome yams, the kappee of the Friendly-Iſlands, or Virginian arum; the etooa tree, and odoriferous gardenia, or cape jeſmine. There were ſeveral trees of the dooe dooe, that bear the oily nuts, which are ſtuck upon a kind of ſkewer, and made uſe of as candles. The iſlanders wear theſe nuts, hung on ſtrings, round their necks. There is a ſpecies of ſida, or Indian mallow; alſo the *morinda citrifolia*, which is here called *nono*; a ſpecies of convolvulus, the ava, or intoxicating pepper, beſides a great quantity of gourds. Theſe laſt grow to a very large ſize, and are of a remarkable variety of ſhapes, which are, perhaps, the effect of art. Upon the dry ſand, about the village, grew a plant, that had never been ſeen by our people in this ocean, of the ſize of a common thiſtle and prickly, but bearing a fine flower, greatly reſembling a white poppy.

The inhabitants of Atooi ſeem to be of a frank, cheerful diſpoſition; equally free from the fickle levity that characterizes the inhabitants of Otaheite, and the ſedate caſt which is obſervable among many of thoſe of Tongataboo. They ſeem to cultivate a ſocial intercourſe with each other, and, except the propenſity to thieving, which is, as it were, innate in moſt of the people of theſe ſeas, they were exceeding friendly. When they ſaw the different articles of European manufacture, they could not refrain from expreſſing their aſtoniſhment, by a mixture of joy and concern, that ſeemed to apply the caſe as a leſſon of humility to themſelves; and, on every occaſion, appeared to have a proper conſciouſneſs of their own inferiority.

It was pleaſing to obſerve with what affection the women managed their infants, and with what alacrity the men contributed their aſſiſtance in ſuch a tender office. They are active, vigorous, and ex-

pert

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An INLAND VIEW in ATOOI, One of the Sandwich Islands.

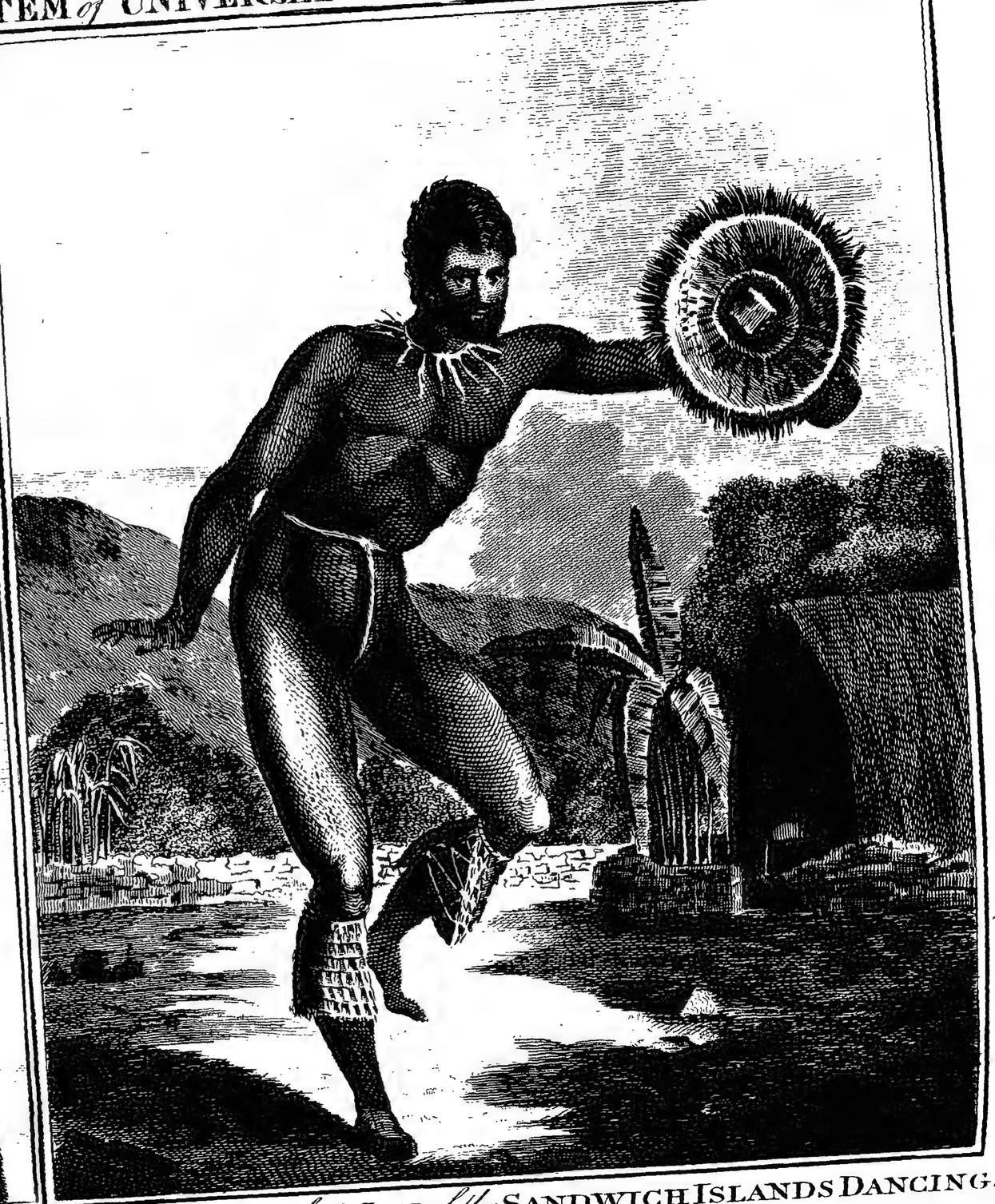
J.G. Wenderwelp

Engraved for BALDWYN'S. New SYSTEM of UNIVERSAL GEOGRAPHY.

Published by Alex.r Hogg.



A MAN of the SANDWICH ISLANDS in a MASK.



& Representation of A MAN of the SANDWICH ISLANDS DANCING.

pert ſwimmers; leaving their canoes upon the moſt frivolous occaſion, diving under them, and ſwimming to others, though at a conſiderable diſtance. Women were frequently ſeen with infants at their breaſts, when the ſurf was ſo high as to prevent their landing in their canoes, to leap overboard, and ſwim on ſhore.

If an eſtimate might be formed from the number ſeen by our people as they ranged along the coaſt, the inhabitants of this iſland are pretty numerous. Including the ſtraggling houſes, there might, perhaps, be in the whole iſland ſixty ſuch villages as that near which the ſhips anchored; and, if allowance is made of five perſons to each houſe, there would be, in every village, five hundred; or thirty thouſand upon the iſland. This number is by no means exaggerated; for there were ſometimes three thouſand people, at leaſt, collected on the beach, when it could not be ſuppoſed that above a tenth part of the natives were preſent. Having already deſcribed the ordinary dreſs of the natives of both ſexes; we ſhall now attend to particulars.

The women have often much larger pieces of cloth wrapped about them, extending from juſt below the breaſts to the hams, and ſometimes lower; and ſeveral were obſerved with pieces thrown looſely over their ſhoulders, which covered the greateſt part of the body; but the children, when very young, go entirely naked. They do not wear any thing on the head; but the hair, both of men and women, is cut in various forms, and the general faſhion, particularly among the latter, is to have it ſhort behind and long before. The men frequently had it cut on each ſide in ſuch a manner, that the remaining part ſomewhat reſembled the creſt of their caps or helmets. Both ſexes, however, ſeemed to be very careleſs about their hair, and had no combs, or any thing of the kind to dreſs it. The men ſometimes twiſt it into a number of ſeparate parcels, like the tails of a wig, each about as thick as a finger; though moſt of theſe, which are ſo long as to reach far down the back, are artificially fixed upon the head, over their own hair.

The people of the Sandwich Iſles have not their ears perforated, nor do they wear any ornaments in them. Both men and women, however, adorn themſelves with necklaces compoſed of bunches of ſmall black cord, like our hat-ſtring, often above an hundred fold. They have alſo necklaces of many ſtrings of very ſmall ſhells, or of the dried flowers of the Indian mallow; and they ſometimes hang round their necks a ſmall human figure of bone, about the length of three inches. The women likewiſe wear bracelets of a ſingle ſhell, pieces of black wood, with bits of ivory interſperſed, and neatly poliſhed, faſtened together by a ſtring drawn cloſely through them; or others of hogs' teeth placed parallel to each other, with the concave part outward, and the points cut off; ſome of which, formed only of large boars' tuſks, appeared very elegant.

The men ſometimes fix on their heads plumes of feathers of the tropic bird, or thoſe of cocks, faſtened round neat poliſhed ſticks two feet in length; and, for the ſame purpoſe, they ſew the ſkin of a white dog's tail over a ſtick, with its tuft at the end. They alſo frequently wear on the head a kind of ornament about the thickneſs of a finger, covered with yellow and red feathers, curiouſly varied, and tied behind; and, on that part of the arm which is above the elbow, a ſort of broad ſhell-work grounded upon net-work. The men ſometimes puncture themſelves upon the hands or arms, but frequently no marks at all were ſeen; though a few individuals had more of this ſpecies of ornament than had been uſually noticed at other places, and curiouſly executed in a great variety of lines and figures, on the arms and fore-part of the body.

The dwellings of theſe iſlanders are ſcattered about without the leaſt order; ſome are large and commodious, from 40 to 50 feet in length, and 20 or 30 in breadth; while others are the moſt contemptible hovels. Their figure reſembles that of hay ſtacks; or, perhaps, a better idea may be had of them, by ſuppoſing the roof of a barn placed on the ground in ſuch a manner as to form an high ſharp ridge with two low ſides. The gable at each end, correſponding to the ſides, makes theſe dwelling-places cloſe all round; and they are well covered with long graſs, which is laid on ſlender poles. The entrance is made either in the end or ſide, and is an oblong hole extremely low: it is often ſhut up by a board of planks faſtened together, which ſerves as a door; but, as it has no hinges, may be removed occaſionally. No light enters the houſe except by this opening; and though ſuch cloſe habitations may be comfortable places of retreat in bad weather, they ſeem but ill adapted to the warm climate of this country. They are kept remarkably clean, however, and the floors are ſtrewed with dried graſs, over which mats are ſpread to ſit, or to ſleep on. At one end ſtands a bench about three feet high, on which the domeſtic utenſils are placed. Theſe conſiſt of gourd-ſhells, which the natives convert into veſſels that ſerve as bottles to hold water, and as baſkets to contain their food and other things; they have alſo a few wooden bowls and trenchers, of various ſizes.

Sweet potatoes and plantains conſtitute the principal part of their vegetable diet; ſo that yams and bread-fruit are rather to be conſidered as rarities. Of animal food they appear to be in no want, as they have great numbers of hogs, which run without reſtraint about the houſes; and, if they eat dogs, which is not altogether improbable, their ſtock of theſe ſeemed very conſiderable. The quantities of fiſhing-hooks found among them indicated that they procure ſome ſupply of food from the ſea. They have a cuſtom of ſalting fiſh, and likewiſe pork, which they preſerve in gourd-ſhells. The ſalt which they uſe for this purpoſe is of a reddiſh colour, but not very coarſe.

They bake their vegetable articles of food with heated ſtones; and from the great quantity which was ſeen dreſſed at one time, it was ſuppoſed that all the inhabitants of a village, or at leaſt a conſiderable number of people, joined in the uſe of a common oven. They eat out of a ſort of wooden trenchers, and, as far as our people could judge from one inſtance, the women, if reſtrained from feeding at the ſame diſh, as is the cuſtom at Otaheite, are at leaſt allowed to eat at the ſame place near them.

Theſe people amuſe themſelves with a variety of diverſions. The Engliſh did not ſee the dances in which they uſe the feathered cloaks and caps; but, from the motions which they made with their hands on other occaſions, when they ſung, they judged that they were ſomewhat ſimilar to thoſe they had met with at the ſouthern iſlands, though not ſo ſkilfully performed. They had not among them either flutes or reeds, and the only two muſical inſtruments ſeen were of a very rude kind. One of them does not produce a ſound ſuperior to that of a child's rattle. It conſiſts of what may be denominated a conic cap inverted, but very little hollowed at the baſe, made of a ſedge-like plant, the upper part of which, and likewiſe the edges, are embelliſhed with beautiful red feathers, and to the point, or lower part, is fixed a gourd-ſhell. Into this they put ſomething to rattle, which is done by holding the inſtrument by the ſmall part, and ſhaking it briſkly before the face, at the ſame time ſtriking the breaſt with the other hand. The other inſtrument was a hollow veſſel of wood not unlike a platter, combined with the uſe of two ſticks, on which one of the natives was obſerved performing. He held one of the ſticks, about two feet in length, with one hand, in the ſame manner as the Europeans hold a violin, and ſtruck it with the other, which was ſmaller, and reſembled a drum-ſtick, in a quicker or ſlower meaſure; beating with his foot at the ſame time upon the hollow veſſel that lay upon the ground inverted, and thus producing a tune that was not diſagreeable. This muſic was accompanied by the vocal performance of ſome women, whoſe ſong had a pleaſing effect.

In their different manufactures, much ingenuity is diſplayed. Their cloth is made from the *morus papyrifera*, and, doubtleſs, in the ſame manner as at Tongataboo and Otaheite; as ſome of the grooved ſticks were bought with which they beat it. Its texture, however, though thicker, is inferior to that of the cloth of either of the places juſt mentioned; but in colouring or ſtaining it, the inhabitants of Atooi diſplay a ſuperiority of taſte, by the

the infinite variety of figures which they execute. Their colours, indeed, are not very bright, except the red; but the regularity of the figures and ſtripes is amazing; for, as far as was known, they have nothing like ſtamps or prints, to make the impreſſions. Beſides the variegated ſorts, they have ſome pieces of plain white cloth, and others of a ſingle colour, particularly light blue, and dark brown. In general, the pieces brought for exchange, were about the breadth of two feet, and four or five yards in length, being the form and quantity made uſe of by them for their common dreſs, or *mats*; and even ſome of theſe were compoſed of pieces ſewed together. They have alſo a particular ſort that is thin, and greatly reſembles oil-cloth; and which is either oiled or ſoaked in ſome kind of varniſh. They fabricate numbers of white mats, which are ſtrong, with many red ſtripes, quadrangular and other figures interwoven on one ſide. Theſe, in all probability, make a part of their dreſs; for when they offered them to ſale, they put them on their backs. They manufacture others of a coarſer ſort, plain and ſtrong, which they ſpread over their floors to ſleep upon.

They ſtain their gourd-ſhells in a neat manner, with undulated lines, triangles, and other figures of a black colour. They alſo ſeem to be acquainted with the art of varniſhing; for ſome of their ſtained gourd-ſhells are covered with a ſort of lacker; and, on other occaſions, they make uſe of a ſtrong ſize, or glutinous ſubſtance, to faſten things together. Their wooden diſhes and bowls, out of which they drink their ava, are of the cocoa-tree, or cordia, extremely neat, and well poliſhed. They likewiſe make ſmall ſquare fans of mat or wicker-work, with handles of the ſame, or of wood, tapering from them, which are curiouſly wrought with ſmall cords of hair and cocoa-nut fibres intermixed. Their fiſhing-hooks are ingeniouſly made; ſome of bone, many of pearl-ſhell, and others of wood, pointed with bone. The bones are for the moſt part ſmall, and conſiſt of two pieces; and the various ſorts have a barb, either on the inſide, or the outſide; but others have both, the exterior one being furtheſt from the point. Of the latter ſort, one was procured nine inches in length, made of a ſingle piece of bone; the elegant form and poliſh of which could not be exceeded by any European artiſt. They poliſh their ſtones by conſtant friction, with pumice-ſtone in water; and ſuch of the tools as were ſeen reſembled thoſe of the ſouthern iſlanders. Their hatchets, or rather adzes, were exactly of the ſame pattern, and were either formed of a blackiſh ſtone, or of a clay-coloured one. They have alſo ſmall inſtruments, compoſed of a ſingle ſhark's tooth, ſome of which are fixed to the fore part of the jaw-bone of a dog, and others to a thin wooden handle of a ſimilar ſhape; and at the other end there is a bit of ſtring faſtened through a little hole. They ſerve occaſionally as knives, and are probably uſed in carving.

The only iron tools ſeen among them, and which they poſſeſſed before the arrival of our ſhips, were a piece of iron hoop, about the length of two inches, fitted into a wooden handle; and another edge-tool, which was ſuppoſed to have been made of the point of a broad ſword. Their having the actual poſſeſſion of theſe, and their being acquainted with the uſe of this metal, inclined ſome of our people to imagine, that they were not the firſt European viſitors of theſe iſlands. But the very great ſurpriſe which they teſtified on ſeeing the ſhips, and their perfect ignorance of the uſe of fire-arms, cannot be reconciled with ſuch an opinion. However, ſome have thought that the natives of Atooi might have received this metal from intermediate iſlands, ſituated between them and the Ladrones, which the Spaniards have frequented almoſt ever ſince the period of Magellan's voyage in 1719.

Excluſive of their ſpears, which are formed of a fine browniſh wood, beautifully poliſhed, ſome of which are barbed at one end, and flattened to a point at the other, they have a kind of weapon which the voyagers had never met with before: it ſomewhat reſembles a dagger, and is, in general, about eighteen inches in length, ſharpened at one or both ends, and ſecured to the hand by a ſtring. Its uſe is to ſtab in cloſe combat, and ſeems well adapted for that purpoſe. Some of theſe may be denominated double daggers, having a handle in the middle, by which they are better calculated to ſtrike different ways. They have likewiſe bows and arrows; but, both from their ſlender conſtruction and their apparent ſcarcity, it is probable that they never make uſe of them in battle. The knife or ſaw, with which they diſſect the dead bodies of their enemies, may alſo be ranked among their weapons, as they both ſtrike and cut with it when engaged in cloſe fight. It is a ſmall flat wooden inſtrument, about a foot in length, of an oblong ſhape, rounded at the corners: its edges are ſurrounded with ſharks' teeth, ſtrongly fixed to it, and pointing outwards; and it has generally a hole in the handle, through which paſſes a long ſtring, which they wrap ſeveral times round the wriſt.

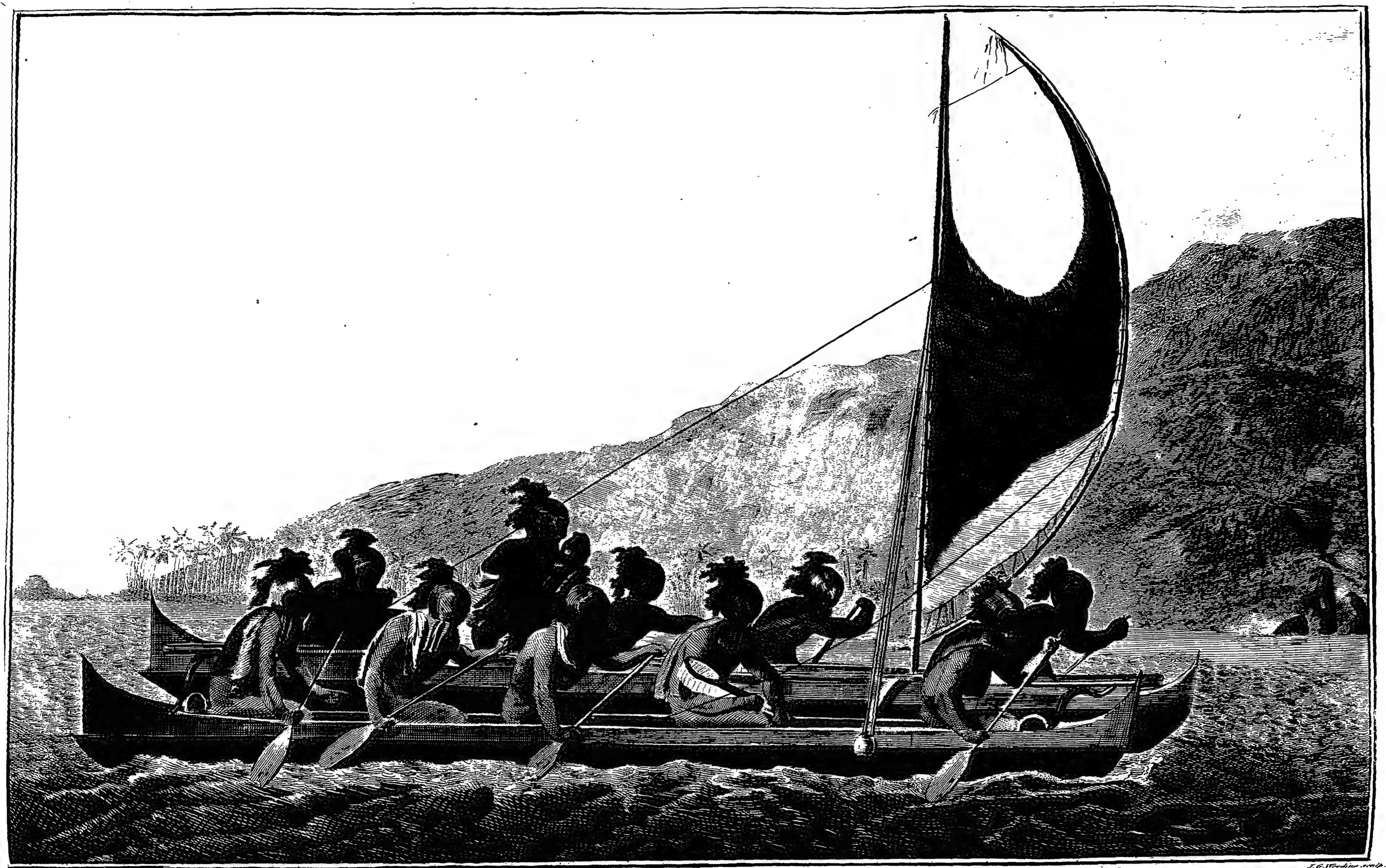
Many of their canoes are about four and twenty feet in length, and have the bottom, in general, formed of a ſingle piece of wood, hollowed out to the thickneſs of an inch, or more, and brought to a point at each end. The ſides are compoſed of three boards, each about an inch thick, neatly fitted, and laſhed to the bottom. The extremities, both at the head and ſtern, are a little elevated, and both are made ſharp, ſomewhat reſembling a wedge, but they flatten more abruptly, ſo that the two ſideboards join each other, ſide by ſide, for upwards of a foot. As they ſeldom exceed a foot and a half in breadth, thoſe that go ſingle (for they ſometimes join them) have out-riggers, which are ſhaped and fitted with more judgment than any before ſeen. They are rowed by paddles, ſuch as had been generally obſerved at other iſlands: and ſome of them have a light triangular ſail, extended to a maſt or boom. The ropes which they uſe for their boats, and the ſmaller cords for their fiſhing-tackle, are ſtrong, and neatly made.

Agriculture ſeems to be not unknown to the natives. The vale-ground is one continued plantation of taro, and ſome other articles, which have all the appearance of being carefully attended to. The potatoe-fields, and ſpots of ſugar-cane, or plantains, on the higher grounds, are planted with great regularity; but neither theſe or the others are encloſed with any fence, unleſs the ditches in the low grounds may be conſidered as ſuch: which, it is more probable are deſigned to convey water to the taro. The great quantity and excellence of theſe articles may, perhaps, be as much owing to ſkilful culture, as natural fertility of ſoil, which ſeems better adapted to them than to bread-fruit and cocoa-nut trees; the few of theſe latter which were ſeen, not being in a thriving ſtate. Notwithſtanding this ſkill in agriculture, the iſland, from its general appearance, ſeemed to be capable of more extenſive improvement, and of maintaining thrice as many inhabitants as are now upon it; for the greater part of it, that now lies waſte, was apparently as good a ſoil as thoſe parts that were cultivated. It muſt therefore be inferred, that theſe people do increaſe in that proportion, which would render it neceſſary for them to take advantage of the extent of their iſland, towards raiſing a greater quantity of its vegetable productions for their ſupport.

No opportunity offered of forming an accurate judgment of the mode of government eſtabliſhed amongſt theſe people; but, from our general obſervation, it ſeemed reaſonable to imagine, that it is of the ſame nature with that which prevails in all the iſlands they had hitherto viſited; and, in all probability, their wars among themſelves are equally frequent. This indeed might be inferred from the number of weapons which were found in their poſſeſſion, and from the excellent order in which they kept them. But they had proofs of the fact from their own confeſſion; being informed, theſe wars are carried on between the different diſtricts of their own iſland, as well as between it and the inhabitants of the neighbouring iſlands. No other cauſe than this need be aſſigned, to account for the appearance before mentioned, or their population not being proportioned to the extent of their ground that is capable of cultivation.

After obſerving in general, that there is an affinity between the manners of theſe people and the natives of the Friendly and Society Iſlands, we ſhall here give a few particulars, that will

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T.G. Wordley sculp.

() *An Accurate* Representation *of* A CANOE *of the* SANDWICH ISLANDS, *the* ROWERS *being* MASKED.

ſerve to place this matter in a more ſtriking point of view.

With reſpect to religious inſtitutions, and the manner of diſpoſing of the dead, the inhabitants of Tongataboo bury the latter with great decency, and they alſo inter their human ſacrifices; but they do not offer any other animal, or even a vegetable to their deities. The Otaheitans do not inter their dead, but expoſe them to waſte by time and putrefaction, though they afterwards bury the bones; and this being the caſe, it is remarkable that they ſhould inter the intire bodies of their human ſacrifices. They alſo offer up to their gods other animals and vegetables; but are far from being attentive to the condition of the places where they celebrate thoſe ſolemn rites; moſt of their morais being in a ruinous ſtate, and ſhewing manifeſt tokens of neglect.

The people of Atooi, on the other hand, bury both their common dead, and their human ſacrifices, as at Tongataboo; but they reſemble thoſe of Otaheite, in offering vegetables and animals to their gods, and in the neglected ſtate of their religious places. It may be obſerved, alſo, that the taboo prevails likewiſe in Atooi, in its full extent, and apparently with greater ſtrictneſs than even at Tongataboo: for the natives here always aſked with great eagerneſs, and with indications of a fear of offending, whether any particular thing which they deſired to ſee, or their viſitors were willing to ſhew, was taboo, or (as they pronounced the word) tafoo? meaning, forbidden. The language uſed in both places may be ſaid to be almoſt entirely the ſame.

Diſcovery of Mowee and Owhyhee. Character of the Natives of the latter. Karakahooa-Bay deſcribed. Ceremonies and Cuſtoms of the Natives. Captain Cook's Reception there.

OUR navigators were obliged to quit theſe iſlands before they had procured ſufficient refreſhments. The anchor of the Reſolution having ſtarted, ſhe drove off the bank a conſiderable way to leeward of the ſhip's laſt ſtation; ſo that the commodore, foreſeeing it would require more time to regain it than he choſe to employ, made the ſignal for the Diſcovery to weigh anchor, and both ſhips directed their courſe to the northward, in proſecution of diſcoveries; which was in February 1778. After having explored the dreary regions of the north, for the courſe of ſeveral ſucceeding months, he determined to reviſit the Sandwich-iſlands, in order to paſs a few of the winter months, provided he ſhould meet with the neceſſary refreſhments.

Having taken a more extenſive view of the ſpot on the ſecond viſit, which was November 26, 1778, it appeared that the former diſcovery made by theſe, of the group of iſlands, had been imperfect; thoſe which they had viſited in their progreſs northward, all lying to the leeward of their preſent ſtation.

In the country, an elevated hill appeared, whoſe ſummit roſe above the clouds. The land, from this hill, fell in a gradual ſlope, terminating in a ſteep rocky coaſt; the ſea breaking againſt it in moſt dread-manner. Unable to weather the iſland, they bore up, and ranged to the weſtward. They now perceived people on many parts of the ſhore, and ſeveral houſes and plantations. The country appeared to be well ſupplied with wood and water, and ſtreams were ſeen, in various places, falling into the ſea.

As the chief deſign of reviſiting theſe iſlands was to procure a ſufficient ſupply of proviſions, and this muſt have been fruſtrated, if a free trade with the natives was permitted; Captain Cook therefore publiſhed an order. prohibiting all perſons on board the ſhips from trading, except thoſe appointed by himſelf and Captain Clerke; and theſe were under limitations of trading only for proviſions and refreſhments. Injunctions were alſo laid againſt the admittance of women into the ſhips, but under certain reſtrictions: but the evil which was intended to have been prevented by this regulation had already got amongſt them.

While the ſhips were ranging along the coaſt, ſome canoes came off, and, when they got alongſide, many of the conductors of them came on board without heſitation. It was perceived that they were of the ſame nation as thoſe iſlanders more to the leeward, which they had already viſited; and, as they underſtood, were no ſtrangers to their having been there. Theſe viſitors ſupplied them with a quantity of cuttle fiſh, in exchange for nails and iron. They brought but little fruit or roots, but ſaid they had plenty of them on their iſland, as well as hogs and fowls. Many of them afterwards brought divers commodities, which were bartered for ſuch articles as our people had to diſpoſe of. This iſland was called by the natives Mowee. The chief, who is named Terreeoboo, viſited the commodore on board, and made him a preſent in the uſual form.

Soon after, another iſland was ſeen to the windward, called by the natives Owhyhee. Standing on and off during the night, the Engliſh were greatly ſurpriſed in the morning, at ſeeing the ſummits of the mountains covered with ſnow. Though they were not of an extraordinary height, the ſnow, in ſome places, appeared to be of a conſiderable depth, and to have remained there ſome time. Drawing near the ſhore, the natives approached, and appeared a little ſhy at firſt; but ſome were prevailed on to come on board, and, at length, induced to return to the iſland, to bring a ſupply of what was wanted. Numbers followed, and brought a tolerable ſupply of pigs, fruit, and roots.

Having procured a great quantity of ſugar-cane, and, upon trial, diſcovering that a decoction of it made very palatable beer, the commodore ordered ſome of it to be brewed for general uſe; but, on broaching the caſks, not one of the crew would even taſte the liquor. Having no other motive in preparing this beverage, than that of preſerving the ſpirits for a colder climate, he neither exerted his authority, nor had recourſe to perſuaſion, to induce them to drink it; well knowing, that ſo long as they could be plentifully ſupplied with vegetables, there was no danger of the ſcurvy: but, that he might not be diſappointed in his views, he ordered that no grog ſhould be ſerved in either of the ſhips. The officers continued to drink this ſugar-cane beer, whenever materials could be procured for brewing it. Some hops, which were on board, improved it much; and it was, doubtleſs, extremely wholeſome; though the inconſiderate crew thought it injurious to their health.

Leſs reſerve and ſuſpicion was met with by the voyagers in their intercourſe with the people of this iſland, than they had ever experienced among any tribe of ſavages. They frequently ſent up into the ſhip, the articles they meant to barter, and afterwards came in themſelves to traffick on the quarter-deck. The inhabitants of Otaheite, whom they had often viſited, had not that confidence in their integrity; whence it may be inferred, that thoſe of Owhyhee are more faithful in their dealings with each other, than thoſe of Otaheite.

At firſt, they never attempted to over-reach in exchanges, or commit a ſingle theft. They perfectly underſtood trading, and clearly comprehended the reaſon of the ſhips plying upon the coaſt. For though they brought off plenty of pigs, and other proviſions, they were particular in keeping up their price; and, rather than diſpoſe of them at an undervalue, would carry them aſhore again.

However, canoes coming off from all quarters, there were at leaſt a thouſand about the two ſhips, crowded with people, and laden with hogs and other proviſions. Our people were perfectly convinced of their having no hoſtile intention; not a ſingle perſon having a weapon with him of any ſort. Trade and curioſity were the only inducements to make the viſit. From the numbers frequently on board, it might be expected that ſome of them would betray a thieviſh diſpoſition. One of them took a boat's rudder from the ſhip, and was not detected, till it was too late to recover it. Captain Cook imagined this to be a proper opportunity to ſhew theſe iſlanders the uſe of fire-arms. Two or three muſkets, and as many four pounders, were, by his orders, fired over the canoe which went away with the rudder: but as the ſhot was not intended to take the effect, the ſurrounding multitude were only ſurpriſed and frightened.

When the ſhips anchored in the bay, called by the natives Karakahooa-Bay, they continued much crowded with the natives, and ſurrounded by a vaſt multitude of canoes. In the courſe of their voyage, ſuch vaſt numbers of people had not been ſeen aſſembled at one place. Beſide thoſe who came in canoes, all the ſhore was covered with ſpectators; and hundreds were ſwimming about the ſhips, like ſhoals of fiſh. They were ſtruck with the ſingularity of this ſcene; and few on board lamented their having failed in their late endeavours to find a northern paſſage homeward the laſt ſummer; ſince to this diſappointment they were indebted for reviſiting the Sandwich-Iſlands, and for enriching their voyage with a diſcovery, in many reſpects, the moſt important that has been made by Europeans in the Pacific-Ocean.

Karakahooa-Bay is ſituated in the diſtrict of Akona, on the weſt ſide of the iſland of Owhyhee. It extends about a mile in depth, and is bounded by two points of land, bearing ſouth-eaſt and north-weſt from each other, at the diſtance of half a league. The north point is flat and barren, on which is ſituated the village of Kowrowa. A more conſiderable village, called Kakooa, ſtands in the bottom of the bay, near a grove of ſtately cocoa-trees. A high rocky cliff, inacceſſible from the ſea-ſhore, runs between them. Near the coaſt, on the ſouth-ſide, the land has a rugged appearance; beyond which the country gradually riſes, and abounds with cultivated encloſures, and groves of cocoa-trees. The habitations of the people are ſcattered about in great numbers. Round the bay the ſhore is covered with a black coral rock, except at Kakooa, where there is an excellent ſandy beach, with a morai at one extremity, and a ſpring of freſh water at the other.

On the ſhips being brought to anchor, the natives came off in aſtoniſhing numbers, expreſſing their joy by ſinging, ſhouting, and the moſt extravagant geſtures. The decks, ſides, and rigging, of the ſhips, were covered with them. Women and boys, who were unable to procure canoes, came ſwimming round in great multitudes; ſome of whom, not finding room to get on board, amuſed themſelves the whole day by playing in the water.

Pareea, one of their chiefs, was amongſt thoſe of the natives who came on board the Reſolution. Though a young man, he was ſoon diſcovered to be a perſon of great authority. He told Captain Cook that he was *Jakane* to the ſovereign of the iſland, who was then on a military expedition at Mowhee, from whence he was expected to return in a few days. It was not known whether the word *Jakane* was a name of office, or expreſſive of affinity. Some preſents from the commodore attached him to their intereſts, and they found him exceedingly uſeful. Before they had been long at anchor, the Diſcovery had ſo many people hanging on one ſide, that ſhe was obſerved to heel conſiderably; and it appeared impoſſible to prevent the crowds from preſſing into her. Captain Cook, apprehenſive that ſhe might receive ſome injury, communicated his apprehenſions to Pareea, who inſtantly cleared the ſhip of its incumbrances, and diſperſed the canoes that ſurrounded her. From this circumſtance, it is plain that the chiefs have a moſt deſpotic authority over the inferior people.

An inſtance ſimilar to this happened on board the Reſolution, where the crowd ſo far impeded the ordinary buſineſs of the ſhip, that it was found neceſſary to apply to Kaneena, another chief, who had alſo attached himſelf particularly to Captain Cook. The inconvenience ſuffered was no ſooner mentioned, than he ordered the natives immediately to quit the veſſel, when, without a moment's heſitation, they all jumped overboard, except one perſon, who loitering behind, and, by his manner, expreſſing ſome degree of unwillingneſs to obey, Kareena took hold of him immediately, and threw him into the ſea. Theſe two chiefs were exceedingly well proportioned, and had countenances remarkably pleaſing. Kaneena was a fine figure. His height was about ſix feet; his features were regular and expreſſive; his deportment was eaſy, firm, and graceful; and he had dark lively eyes.

Pareea and Kaneena, the two chiefs, afterwards introduced a third on board, whoſe name was Koah. He was repreſented as a prieſt, and one who, in his early days, had diſtinguiſhed himſelf as a warrior. He was a little, old, emaciated figure, having ſore red eyes, and his body covered with a leprous ſcurf, occaſioned by the immoderate uſe of the ava. Being conducted to the cabin, he approached the commodore with the greateſt deference, threw a piece of red cloth over his ſhoulders, and retreating a few paces, made an offering of a ſmall pig, at the ſame time pronouncing a diſcourſe of a conſiderable length. During their continuance at Owhyhee, this ceremony was repeated often, and, from a variety of circumſtances, it ſeemed to be a kind of religious adoration. Red cloth is an article with which their idols are arrayed; and a pig is a common offering to the Eatooas. Their ſpeeches were delivered with a volubility that indicated them to be conformable to ſome ritual.

When this ceremony was concluded, Koah dined with the commodore, and ate plentifully of the viands before him; but, like moſt of the iſlanders in thoſe ſeas, he could hardly be induced to taſte wine or ſpirits a ſecond time. In the evening, the commodore went on ſhore. As ſoon as they landed on the beach, they were preceded by four men, bearing each a wand tipt with dog's hair, and pronouncing, with a loud voice, a ſhort ſentence, in which the word Orono was very diſtinguiſhable. The crowd aſſembled on the ſhore, retired at their approach; and not an individual was to be ſeen, except a few who had proſtrated themſelves on the ground, near the habitations of the adjacent village. Here it may be proper to obſerve, that Orono, which was Captain Cook's general appellation among the natives of Owhyhee, was ſometimes applied by them to an inviſible being inhabiting heaven. It was alſo a title of great rank in the iſland.

Notwithſtanding we have already mentioned ſeveral morais appertaining to different iſlands of the South-Seas, yet that of Owhyhee is ſo ſingular in its conſtruction, and ſo peculiar in its ceremonies, that we ſhall here deſcribe it. This morai conſiſted of a ſquare ſolid pile of ſtones, of the length of forty yards, the breadth of twenty, and the height of fourteen. The top of it was flat, and a wooden rail ſurrounded it, on which were diſplayed the ſkulls of thoſe natives who had been ſacrificed on the deaths of their chiefs. A ruinous wooden building was ſituated in the centre of the area, connected with the rail by a ſtone wall, dividing the whole ſpace into two parts. Five poles, of about twenty feet in height, ſupported an irregular kind of ſcaffold, on the ſide next the country; and, on the ſide towards the ſea, were two ſmall houſes, with a covered communication. Captain Cook, accompanied by a party of gentlemen, was conducted to the ſummit of this pile by Koah, one of the chiefs before-mentioned.

They beheld, at their entrance, two large wooden images, with moſt diſtorted features, having a long piece of wood proceeding from the top of their heads, of a conical form inverted: the other parts were covered with red cloth. Here Captain Cook was received by a tall young man, having a long beard, who preſented him to the images, and chanted a kind of hymn, in which he was aſſiſted by Koah. The party were then led to that ſide of the morai where the poles were erected, at the foot of which twelve images were ranged in the form of a ſemicircle; the middle figure having a high table before it, on which was a putrid hog, and under it ſome cocoa-nuts, plantains, potatoes, bread-fruit, and pieces of ſugar-cane. The commodore was conducted under this ſtand by Koah, who, taking down the hog, held it towards him, when, having again addreſſed him in a long and vehement ſpeech, he ſuffered it to fall upon the ground, and aſcended the ſcaffolding with him, though at the peril of their falling.

Ten men now advanced in ſolemn proceſſion, and entered the top of the morai, bearing a live hog, and a piece of large red cloth of conſiderable dimenſions. Advancing a few paces, they ſtopped, and proſtrated themſelves; and a young man approaching them, received the cloth, and carried it to Koah, who wrapped it round Captain Cook, and made him an offering of the hog. The ſituation of their viſitor was truly whimſical. He was aloft, ſwathed

ſwathed in red cloth, and hardly able to keep his hold in the rotten ſcaffolding. He was entertained, however, with the chanting of Koah and Kaireekeea, ſometimes in concert, and ſometimes alternately.

After the concluſion of this office, which was of conſiderable duration, Koah let the hog drop, and he and his gueſt immediately deſcended. He then conducted him to the images, to each of which he expreſſed himſelf in a ſneering tone, ſnapping his fingers at them as he paſſed. He then preſented him to that in the centre, which, from its being habited in red cloth, appeared to be in the higheſt eſtimation. He fell proſtrate before this figure, and kiſſed it, requeſting Captain Cook would do the ſame; which he readily ſubmitted to, being determined to follow Koah's directions throughout the whole of this ceremony. The party were now conveyed into the other diviſion of the morai, where a ſpace, of about twelve feet ſquare, was ſunk three feet below the level of the area. They deſcended into this, and Captain Cook was immediately ſeated between two idols, one of his arms being ſupported by Koah, and an officer was requeſted to ſupport the other. A ſecond proceſſion of natives at this time arrived with a baked hog, a pudding, ſome cocoa-nuts, bread-fruit, and other vegetables. As they drew near, Kaireekeea placed himſelf before them, and preſented the hog to the commodore, in the uſual manner, chanting as before, and his companions making regular reſponſes. Their ſpeeches and reſponſes grew gradually ſhorter and ſhorter; and, towards the concluſion, Kaireekeea's did not exceed three or four words, which was anſwered by the word Orono.

This offering being finiſhed, the natives ſeated themſelves fronting our people, and began to cut up the baked hog, to break the cocoa-nuts, and to peel the vegetables. Others were employed in brewing the ava, by chewing it in the ſame manner as at the Friendly-Iſlands. Kaireekeea then chewed part of the kernel of a cocoa-nut, and wrapped it in a piece of cloth, with which he rubbed the captain's head, face, hands, arms, and ſhoulders. The ava was afterwards handed round, and when they had all taſted it, Koah and Pareea pulled the fleſh of the hog in pieces, and proceeded to put ſome of it into the mouths of the Engliſh. An officer had no particular objection to being fed by Pareea, who was remarkably cleanly in his perſon; but Capt. Cook, to whom a piece was preſented by Koah, could not ſwallow a morſel, the putrid hog being ſtrong in his recollection; and the old man having, from motives of civility, chewed it for him, his reluctance was much increaſed by that circumſtance.

The ceremony being ended, the party quitted the morai, after diſtributing among the populace ſome pieces of iron, and other articles, with which they were much delighted. They were then conducted in proceſſion to the boats, the men attending with wands, and pronouncing ſentences as before. Moſt of the natives again retired, and the remaining few proſtrated themſelves as they paſſed along the ſhore.

As ſome curioſity was excited by the regular attendance of the prieſts at the morai, the party determined to viſit the habitations of a ſociety of them which they had lately diſcovered. Their huts were erected round a pond encloſed with a grove of cocoa-trees, by which they were ſeparated from the beach and the village, and which gave the ſituation an air of religious retirement. When Captain Cook arrived at the beach, he was conducted to Harreno-Orono, or the houſe of Orono. On his approaching this ſacred place, he was ſeated at the foot of a wooden idol, reſembling thoſe which he had ſeen at the morai. Here an officer again ſupported one of his arms. He was then arrayed in red cloth, and Kaireekeea, aſſiſted by twelve prieſts, preſented a pig with the uſual ſolemnities. After this ceremony, the pig was ſtrangled, and thrown into the embers of a fire prepared for that purpoſe. When the hair was ſinged off, a ſecond offering was made, and the chanting repeated as before; after which the dead pig was held, for ſome time, under the Captain's noſe, and then laid, with a cocoa-nut, at his feet. This part of the ceremony being concluded, the performers ſat down, and the ava was brewed and handed about; a baked hog was brought in, and the party were fed as in the former ceremony. Whenever he went on ſhore, during the continuance of the ſhips in the bay, he was preceded by one of theſe prieſts, who proclaimed the landing of the Orono, and ordered the inhabitants to proſtrate themſelves. He was conſtantly attended by the ſame perſon on the water, where he was ſtationed in the bow of the boat, having a wand in his hand to give notice of his approach to the natives, who were in canoes; on which they inſtantly ceaſed paddling, and fell on their faces till he had paſſed.

In order that the aſtronomical gentlemen might not be incommoded at the obſervatory on ſhore, by the intruſion of the natives, the place was conſecrated by the prieſts, by placing their wands round the wall by which it was encloſed. This interdiction was the *taboo* already mentioned. No canoes attempted to land near the ſpot; the natives only ſat on the wall, not daring to come within the tabooed ſpace without obtaining permiſſion. The men, indeed, would bring proviſions into the field, but all endeavours were ineffectual to induce the women to approach. Preſents were tried, but without ſucceſs. Attempts were made to prevail on Pareea and Koah to bring them, but to no purpoſe: the Eatooa and Tereeoboo, they ſaid, would kill them if they did. This circumſtance afforded great amuſement to the people on board, whither multitudes (particularly women) continually flocked; inſomuch that they were frequently obliged to clear the veſſel, in order to have room to perform their neceſſary duties. Two or three hundred women were ſometimes obliged to jump at once into the water, where they continued till they could come on board again.

The people of Owhyhee, not confining themſelves to ſuch civilities, ſupplied their viſitors with hogs and other proviſions, more than ſufficient for ſubſiſtence; and canoes, laden with proviſions, were as regularly ſent off to the ſhips. Nothing was demanded in return, nor was the moſt diſtant hint ever given that any compenſation was expected. Their manner of conferring favours appeared more like the diſcharge of a religious duty than the reſult of mere liberality. All this munificence was at the expence of Kaoo, the chief prieſt, and grandfather to Kaireekeea, who was then in the ſuit of the ſovereign of the iſland.

A conſiderable time after the commander's reception at the habitations of the prieſts, the king in a large canoe, with ſome attendants in two others, was ſeen paddling from the village, in great ſtate, towards the ſhips. Their appearance was noble. Terreeoboo and his chiefs were in the firſt canoe, arrayed in featherced cloaks and helmets, and armed with ſpears and daggers. In the ſecond came Kaoo, the chief prieſt, together with his brethren, having their idols diſplayed on red cloth. Theſe idols were figures of an enormous ſize, made of wicker work, and curiouſly ornamented with ſmall feathers of a variety of colours. Their eyes were large pearl-oyſters, with a black nut placed in the centre; a double row of the fangs of dogs was fixed in each of their mouths, which, as well as the reſt of their features, appeared diſtorted. The third canoe was laden with hogs and vegetables.

As they advanced, the prieſts, in the ſecond canoe, chanted their hymns with great ſolemnity. After paddling round the veſſels, they did not come on board as was expected, but made immediately towards the ſhore at the beach, where an Engliſh party was ſtationed. On their approach, the officers of the party ordered the guard to be drawn up in form to receive the king; and Captain Cook, ſeeing that he intended to go on ſhore, went thither alſo, and landed almoſt at the ſame inſtant. They were uſhered into the tent, and the king was hardly ſeated, when he roſe up, and gracefully threw over the captain's ſhoulders the rich feathered cloak himſelf had worn, placed an helmet on his head, and preſented him with a curious fan. Five or ſix other cloaks, of great beauty and value, were ſpread at his feet. Four hogs were then brought forward by the king's attendants, together with bread-fruit, cocoa-nuts, and ſugar-canes. Afterwards followed the ceremony of Terreeoboo's changing names with

Captain

Captain Cook, the ſtrongeſt pledge of friendſhip among all the iſlanders of the Pacific-Ocean.

A ſolemn proceſſion now advanced, conſiſting of prieſts, preceded by a venerable perſonage, followed by a train of people leading large hogs; others being laden with potatoes, plantains, &c. It was eaſily perceived, by the countenance and geſtures of Kaireekeea, that the old man who headed the proceſſion was the chief prieſt, on whoſe bounty the Engliſh had ſo long ſubſiſted. He wrapped a piece of red cloth round the ſhoulders of Captain Cook, as a mark of peculiar reſpect. The officers were not a little ſurpriſed to recognize, in the perſon of the king, an emaciated old man, who had come on board the Reſolution, from the north-eaſt ſide of the iſland of Mowee; and perceived that ſeveral of his attendants were the ſame perſons as before accompanied him.

After the uſual ceremonies of interview had paſſed, Captain Cook conducted Terreeoboo, and ſeveral of his chiefs, on board the Reſolution. They were received with every poſſible attention and reſpect; and the commodore put a linen ſhirt upon the ſovereign, and girt his own hanger round him. Kaoo, and about half a dozen other ancient chiefs, remained on ſhore.

Not a canoe was permitted to appear in the bay during all this time, and thoſe natives who did not confine themſelves to their huts, lay proſtrate on the ground. Before the king quitted the Reſolution, he granted leave for the natives to trade with the ſhips as uſual, except the women, who were prohibited from this privilege.

CHAPTER XXIII.

Friendly Behaviour of the People of Owhyhee. Their Prieſts and Ceremonies. Their opinion of their Viſitors. Preſents from their King Terreeoboo. Ships depart, but are obliged to return.

OUR people placed ſuch confidence in the natives here, that the officers, &c. frequently made excurſions up the country, either ſingly, or in ſmall parties, and even ventured to continue out the whole night. Indeed, it would be endleſs to relate all the inſtances of generoſity they received upon theſe occaſions. The people flocked about them every-where, anxious to afford every aſſiſtance in their power, and appeared highly gratified, if they condeſcended to accept of their ſervices.

Variety of innocent arts were practiſed to attract their notice, or to delay their departure. The boys and girls ran through their villages before them, ſtopping at every opening, where there was a commodious place to form a group for dancing. They were at one time ſolicited to take a draught of the milk of cocoa-nuts, or accept of ſuch other refreſhment as their huts afforded: at another, they were encircled by a company of young women, who exerted their ſkill and agility in amuſing them with ſongs and dances.

The more agreeable the natives rendered themſelves to our people, by their inſtances of hoſpitality, the greater was their diſguſt and concern, at finding them prone to theft, the general vice of the iſlanders of theſe ſeas. This was a diſtreſſing circumſtance, and ſometimes obliged them to exerciſe ſeverity, which they would have been happy to have avoided, if it had not been eſſentially neceſſary. Some expert ſwimmers were one day detected under the ſhip, drawing out nails from the ſheathing, which they ingeniouſly performed with a flint ſtone, faſtened to the end of a ſhort ſtick. This practice was ſo injurious to the veſſels, that our people fired ſmall ſhot at the offenders: but that, they eaſily evaded, by diving to the bottoms of the ſhips. It therefore became highly neceſſary to make an example of one of them, by flogging him on board the ſhip.

An excurſion at this time into the country, by a large party from both ſhips, afforded Kaoo a freſh opportunity of exerciſing his civility and generoſity. No ſooner was he informed of their departure, than he ſent after them a large quantity of proviſions, with orders, that every attention and aſſiſtance ſhould be granted them by the inhabitants of thoſe diſtricts through which they were to paſs. His conduct, on this occaſion, was ſo delicate and diſintereſted, that even the people he employed were not permitted to accept of the ſmalleſt preſent. At the end of ſix days the party returned, without having penetrated more than twenty miles into the iſland. The natives preſented their viſitors with the exhibition of a boxing-match.

Though theſe games were inferior, in every reſpect, to thoſe they had ſeen exhibited at the Friendly Iſlands, yet, as they were ſomewhat different, we ſhall here give a ſhort account of them. A vaſt concourſe of people aſſembled on an even ſpot of ground, not far diſtant from the tents. A long vacant ſpace was left in the centre of them, at the upper end of which the judges preſided, under three ſtandards. Slips of cloth, of various colours, were pendent from them; as were the ſkins of two wild geeſe, ſome ſmall birds, and a few bunches of feathers.

Having made the neceſſary preparations, the judges gave the ſignal, and two combatants appeared in view. They advanced ſlowly, drawing up their feet very high behind, and, rubbing their hands upon the ſoles. As they came forward, they frequently ſurveyed each other from head to foot with an air of contempt, looking archly at the ſpectators, diſtorting their features, and practiſing a variety of unnatural geſtures. When they were advanced within the reach of each other, they held both arms ſtraight out before their faces, at which part they always aimed their blows. They ſtruck with a full ſwing of the arm; did not attempt to parry, but endeavoured to elude their adverſary's attack, by ſtooping or retreating. The battle was expeditiouſly decided; for if either of them fell, whether by accident or a blow, he was deemed vanquiſhed; and the victor expreſſed his triumph by a variety of ſtrange geſtures, which uſually excited a loud laugh among the ſpectators, for which purpoſe it ſeemed to be calculated. The ſucceſsful combatant waited for a ſecond antagoniſt; and, if again victorious, for a third; and ſo on, till he was at laſt defeated.

While any two of theſe champions were preparing to attack each other, a third might advance, and make choice of either of them for his antagoniſt, when the other was under the neceſſity of withdrawing. If the combat proved long and tedious, or appeared unequal, a chief generally interfered, and concluded it by putting a ſtick between the combatants. As this exhibition was at the deſire of our people, it was expected that ſome of them would have engaged with the natives; but though they received preſſing invitations to bear a part, they did not hearken to the challenges, not having forgot ſome blows they received at the Friendly Iſlands.

The death of William Whatman, at this time, a ſeaman in the gunner's crew, is particularly mentioned. He was a man in years, and much reſpected for his attachment to Captain Cook. He had ſerved twenty-one years as a marine, and then entered as a ſeaman in 1772, on board the Reſolution, and ſerved with the commodore in his voyage towards the ſouth pole. On their return, he got admittance into Greenwich Hoſpital, through the intereſt of Captain Cook, at the ſame time with himſelf; and, anxious to follow the fortunes of his benefactor, he alſo quitted it with him, on his appointment to the command of the preſent expedition. He had been often ſubject to ſlight fevers in the courſe of the voyage, and was infirm when the ſhips arrived in the bay; where having been ſent a few days on ſhore, he thought himſelf perfectly reſtored, and requeſted to return on board. His requeſt was complied with; but the day following he had a ſtroke of the palſy, which put a period to his life in two days afterwards.

Terreeoboo, as an additional inſtance of reſpect to his viſitors, cauſed the remains of this honeſt ſeaman to be buried in the morai, with great ſolemnity. Kaoo and his brethren were preſent at the funeral; they behaved with great decorum, and paid due attention while the ſervice was performing. On our people beginning to fill up the grave, they approached it with great awe, and threw in a dead pig, together with ſome cocoa-nuts and plantains. For three ſucceſſive nights they ſurrounded it, ſacrificing

crificing hogs, and reciting hymns and prayers till morning. A poſt was erected at the head of the grave, and a piece of board nailed thereon, on which was inſcribed the name and age of the deceaſed, and the day of his departure from this life. Theſe the natives aſſured them they would not remove; and they will probably be permitted to remain, ſo long as ſuch frail materials can endure.

Being in want of fuel for the ſhips, Captain Cook deſired Lieutenant King to treat with the prieſts for the purchaſe of the rail on the morai. Mr. King had his doubts about the decency of this overture, and apprehended that the bare mention of it might be deemed impious; but in this he was exceedingly miſtaken. They expreſſed no kind of ſurpriſe at the application, and the wood was delivered without the leaſt ſtipulation. They were, indeed, ſo little affected by the circumſtance, that they even aſſiſted in the removal. When the particulars were mentioned to Kaoo, he ſeemed indifferent about the matter, deſiring only the reſtoration of the centre image, which being immediately complied with, it was conveyed to one of the prieſt's houſes.

Perceiving that the chiefs of the iſland had frequently expreſſed an importunate deſire to know the preciſe time fixed for the departure of the Engliſh, a curioſity was excited in the minds of the ſpeculative part of them, to learn the opinion entertained by the iſlanders relative to them and the objects of their viſit. The only information that could be obtained was, that they ſuppoſed our people had left their native country on account of the ſcantineſs of proviſions, and had viſited them for the ſole purpoſe of filling their bellies. This concluſion was natural enough, conſidering the meagre appearance of ſome of the crew, the voracity with which they devoured their freſh proviſions, and their anxiety to purchaſe as much of them as poſſible. One circumſtance may be added to theſe, which puzzled them exceedingly, namely, that of our people having no women with them. The natives would often pat the bellies of the ſailors (who were much improved in ſleekneſs after their arrival at the bay), and tell them, in the beſt manner they could, that it was time for them to depart; but if they would return the next bread-fruit ſeaſon, they ſhould be better able to ſupply them.

They had now continued ſixteen days in the bay, during which time the conſumption of hogs and vegetables had been ſo enormous, that our people could not be ſurpriſed at their wiſhing to ſee them take their leave. However, it appeared that Terreeoboo had no other view in his inquiries, than a deſire of having ſufficient notice to prepare ſuitable preſents for them at their departure: for when he was informed of their intention to quit the iſland in two days, a kind of proclamation was immediately made, requiring the natives to bring in their hogs and vegetables, for the king to preſent to the Orono.

A variety of tricks were exhibited by a droll genius among them, for the entertainment of our people on ſhore. In his hand he held an inſtrument of muſic; bits of ſea-weed were faſtened round his neck; and, round each leg, ſome ſtrong netting; on which were fixed ſome rows of dogs' teeth, hanging looſe. His dancing was accompanied with ſtrange grimaces, and unnatural diſtortions of the features, which, though ſometimes highly ridiculous, were, upon the whole, without meaning or expreſſion. This diverſion was cloſed with wreſtling and boxing-matches: and our people, in return, exhibited the few fire-works they had remaining. Nothing could more effectually excite the admiration of theſe iſlanders, or ſtrike them with more exalted ideas of the ſuperiority of their viſitors, than ſuch a repreſentation. Though this was, in every reſpect, much inferior to that at Hapaee, yet the aſtoniſhment of the people was equally great.

Before the time fixed on arrived for the departure of the ſhips from the iſland, Terreeoboo invited the commodore, principal officers, &c. to attend him to Kaoo's reſidence. On their arrival there, they ſaw large quantities of cloth lie ſcattered on the ground; abundance of red and yellow feathers faſtened to the fibres of cocoa-nut huſks; and plenty of hatchets and iron ware, which had been received in barter. Not far from theſe was depoſited an immenſe quantity of various kinds of vegetables; and, at a little diſtance, a large herd of hogs. It was ſuppoſed, at firſt, that the whole was intended as a preſent for them, till they were informed by Kaireekea, that it was a tribute to the king from the inhabitants of that diſtrict. The gueſts were no ſooner ſeated than the bundles were brought, and laid ſeverally at Terreeoboo's feet; and the cloth, feathers, and iron, were diſplayed before him. The king expreſſed the higheſt degree of ſatisfaction at this mark of duty and affection from his ſubjects; and having cauſed about a third of the iron utenſils, and ſome pieces of cloth to be ſelected, ordered theſe to be ſet aſide by themſelves; and the remainder of the cloth, hogs, vegetables, &c. were afterwards preſented to Captain Cook.

The whole of this welcome preſent was immediately conveyed on board. The large hogs were ſelected, in order to be ſalted for ſea ſtore; but the ſmaller pigs, and the vegetables, were divided between the crews. Lieutenant King being the laſt on ſhore, and waiting for the return of the boat, the inhabitants crowded about him, and having prevailed on him to ſit down among them, expreſſed their regret at his ſeparation from them. It was even with difficulty that they would ſuffer him to depart. He was, indeed, highly eſteemed among them, as will appear from the following relation:—Having had, while the ſhips were in the bay, the command of the party on ſhore, he became more acquainted with the natives, and they with him, than thoſe who were required to be on board. He experienced great kindneſs and civility from the inhabitants in general; but the friendſhip ſhewn by the prieſts was conſtant and unbounded.

Lieutenant King being anxious to conciliate their eſteem, he ſo happily ſucceeded, that, when they were acquainted with the time of his departure, he was urged to remain behind, and received overtures of the moſt flattering kind. When he endeavoured to excuſe himſelf, by alledging, that Captain Cook would not permit it, they propoſed to conduct him to the mountains, and there conceal him till the departure of the ſhips. On further aſſurance that the captain would not ſail without him, the king and Kaoo repaired to Captain Cook (whom they ſuppoſed to be his father), formally requeſting that he might be ſuffered to remain behind. The commodore, unwilling to give an abſolute refuſal to a propoſal ſo generouſly intended, he aſſured them, that he could not then part with him; but he ſhould return thither the next year, when he would endeavour to oblige them.

The ſhips at length unmoored and ſailed out of the bay, attended by a vaſt number of canoes. It was Captain Cook's intention to finiſh the ſurvey of Owhyhee, before he went to the other iſlands, hoping to meet with a road more ſheltered than Karakahooa Bay; and if he ſhould not ſucceed here, he meant to examine the ſouth-eaſt part of Mowee, where, he had been informed, there was an excellent harbour.

In their progreſs to the northward, the people on board obſerved two men in a canoe paddling towards them. They naturally conjectured that they had been driven off the ſhore by ſtreſs of weather, and ſtopped the ſhip's way in order to take them in. They were ſo exhauſted with fatigue, that had not one of the natives on board jumped into the canoe to their aſſiſtance, they would hardly have been able to fix it to the rope thrown out for that purpoſe. With difficulty, however, they were got up the ſhip's ſide, together with a child about four years of age, which had been laſhed under the thwarts of the canoe, with only its head above the water. They informed their deliverers, that they had quitted the land the morning before, ſince which time they had no food or water. Proviſion was given them with proper precautions, and the child intruſted to the care of one of the women on board; and the next morning they were all perfectly recovered.

Very eſſential damage having been received by the Reſolution in a gale of wind, ſo as totally to obſtruct her further progreſs, Captain Cook for

ſome time heſitated whether he ſhould return to Karakahooa, or take the chance of finding a harbour in the iſlands to leeward. The bay was not ſo commodious, but that a better might probably be met with, either for repairing the maſts, or procuring refreſhments; the latter of which, it was imagined, the neighbourhood of Karakahooa had lately been pretty well drained of. It was, on the other hand, conſidered as an imprudent ſtep, to leave a tolerably good harbour, which, once loſt, could not be regained, for the mere poſſibility of meeting with a better; eſpecially as the failure of ſuch a contingency might have deprived them of any reſource. Therefore concluding at length to return, the ſhips ſtood in for the bay, and, upon arrival, came to anchor in their former ſtation.

Alteration in the Behaviour of the Iſlanders. A Theft and its Conſequences. The Engliſh attacked. Freſh Jealouſies and Animoſity. Attempt to ſecure the Perſon of the King. Failure. An inſolent Chief ſhot by Captain Cook. General Attack, which ends with the Death of that gallant Commander.

ON coming to anchor in Karakahooa Bay a ſecond time, the Engliſh were beyond meaſure aſtoniſhed at their reception. No ſhouts, buſtle or confuſion, but a ſolitary bay, with hardly a canoe ſtirring, was obſerved. The curioſity of the natives, indeed, might be ſuppoſed to be diminiſhed by this time; but the hoſpitable treatment the Engliſh had continually been favoured with, and the friendly footing on which they parted, induced them to expect that, on their return, they would have received them with the greateſt demonſtrations of joy.

This ſtrange appearance was thus accounted for and explained by the return of a boat, which had been ſent on ſhore. That Terreeoboo was abſent, and that the bay was *tabooed*. This account appeared very ſatisfactory to many; but others were of opinion that there was, at this time, ſomething very dubious in the behaviour of the natives; and that the *taboo*, or interdiction, on pretence of Terreeoboo's abſence, was artfully contrived, to give him time to conſult his chiefs in what manner they ſhould be treated. They never could aſcertain whether theſe ſuſpicions were well founded, or whether the natives had given a true account. A cauſe of ſuſpicion might alſo ariſe from the following circumſtance:

A native having ſold a hog on board the Reſolution, and received the price agreed on, Pareea, who ſaw the tranſaction, adviſed the ſeller not to part with his hog without an advanced price. For his interference in this buſineſs, he was harſhly ſpoken to, and puſhed away: and as the *taboo* was ſoon laid on the bay, it was at firſt ſuppoſed to be in conſequence of the affront offered to the chief. Theſe two cauſes conſidered, it was extremely difficult to draw any certain concluſions. Lieutenant King alſo received information that ſeveral chiefs were aſſembled near the beach, and were driving away the natives who aſſiſted the ſailors in rolling the caſks to the ſhore; that their behaviour ſeemed exceedingly ſuſpicious, and liable to raiſe further diſturbance. The lieutenant ſent a marine with the officer who brought the intelligence, agreeable to his requeſt, but permitted him to take only his ſide-arms. The officer in a ſhort time returned, and informed Mr. King that the inhabitants had armed themſelves with ſtones, and were become tumultuous. He therefore went himſelf to the ſpot, attended by a marine with his muſket. At their approach the iſlanders threw away their ſtones; and on Mr. King's application to ſome of the chiefs, the mob was diſperſed.

Every thing being now quiet, Mr. King went to meet Captain Cook, who was then coming on ſhore in the pinnace. He related to him what had recently happened; and received orders to fire a ball at the offenders, if they again behaved inſolently and began to throw ſtones. In conſequence of theſe directions, Mr. King gave orders to the corporal, that the centinels' pieces ſhould be loaded with ball, inſtead of ſhot. A continued fire of muſkets being heard from the diſcovery, and perceived to be directed at a canoe which was haſtening towards the ſhore, with one of the ſmall boats in purſuit of it, this firing, it was concluded, was in conſequence of a theft. Captain Cook, therefore, ordered Mr. King to follow him with a marine armed, and to endeavour to ſeize the people as they landed. They accordingly ran to the place where it was expected the canoe would come aſhore, but did not arrive in time; the people having quitted it, and fled into the country before they came up. Being wholly ignorant, at this time, that the goods had been already reſtored, and thinking it probable, from what they had obſerved, that they might be of importance, they did not chooſe to relinquiſh their endeavours to recover them; and having inquired of the natives what courſe the people had taken, they purſued them till it was almoſt dark, when they ſuppoſed themſelves to be about three miles from the tents; and thinking the iſlanders amuſed them with falſe information in their purſuit, gave up the ſearch, and returned.

An incident occurred during their abſence, that occaſioned a difference of a very ſerious nature. The officer who had been diſpatched in the ſmall boat after the thieves, and who was returning on board with the booty that had been reſtored, ſeeing Captain Cook and Mr. King engaged in the purſuit of the offenders, ſeized a canoe which was drawn upon the ſhore. This canoe unfortunately belonged to Pareea, who, at that inſtant arriving from on board the Diſcovery, claimed his property, and proteſted his innocence. The officer perſiſted in detaining it, in which he was encouraged by the crew of the pinnace, then waiting for Capt. Cook; in conſequence of which a ſcuffle enſued, and Pareea was knocked down by a violent blow on the head with an oar. Several of the natives, who had hitherto been peaceable ſpectators, began now to attack our people with a ſhower of ſtones, ſo that they were forced to a precipitate retreat, and ſwam off to a rock at a conſiderable diſtance from the ſhore. The pinnace was plundered immediately by the natives, and would have been entirely demoliſhed, if Pareea had not interpoſed.

Captain Cook, on hearing theſe circumſtances, expreſſed the greateſt concern, and diſcovered ſome apprehenſions, that the iſlanders would oblige him to purſue violent meaſures; adding, they muſt not be permitted to ſuppoſe that they had gained an advantage. It was, however, too late to take any ſteps that evening: he therefore only gave orders that every iſlander ſhould immediately be turned out of the ſhip. This order being executed, Lieutenant King returned on ſhore; and the events of the day having much abated former confidence in the natives, a double guard was poſted on the morai, with orders to let Mr. King know, if any men were lurking about the beach. At eleven o'clock, five of the natives were ſeen creeping round the bottom of the morai: they approached with great caution, and, at laſt, perceiving they were diſcovered, immediately retired out of ſight. About midnight one of them ventured himſelf near the obſervatory, when a centinel fired over him, on which they all fled; and there was no further diſturbance during the remainder of the night. Next morning Mr. King received information that the Diſcovery's cutter had, ſome time in the night, been ſtolen from the buoy where it had been moored. Going on board the Reſolution, he found the marines were arming themſelves, and Captain Cook buſied in loading his double-barreled gun. Whilſt he was acquainting him with what had happened in the night at the morai, he eagerly interrupted him, informing him that he had received intelligence of the loſs, and was making preparations to recover it.

In all the iſlands of this ocean, when any thing of conſequence had been ſtolen from him, it was his uſual practice, by ſome ſtratagem, to get the king, or ſome of the principal Erees, on board, where he detained them as hoſtages, till the property was reſtored. This method having hitherto proved ſucceſsful, he meant to adopt it on the preſent occaſion; and gave orders to ſtop every canoe that ſhould attempt to leave the bay; reſolving to ſeize and deſtroy them if the cutter could not be recovered by peaceable means. Purſuant to this order, the boats of the ſhips, properly manned and armed, were ſtationed



Hamilton delin.

Thornton sculp.

The DEATH
of CAPT^N COOK, *at*
Owhyhee, near Kamschatka, whose discoveries *in his* Last Voyage, *as well as those*
of his First *and* Second, *will be included in this Work, by Subscription, Proposals of which may be*

ſtationed acroſs the bay; and, before Mr. King quitted the ſhip, ſome great guns were fired at two canoes, that were attempting to eſcape. Captain Cook and Mr. King quitted the ſhip together: the former in the pinnace, with Mr. Phillips, lieutenant of marines, and nine privates; and the latter in the ſmall boat. The laſt orders Mr. King received from Captain Cook were, to quiet the minds of the natives on that ſide of the bay where our people were ſtationed, by the ſtrongeſt aſſurances that they ſhould not be injured; to keep his people together, and to be continually on his guard.

Captain Cook and Mr. King then ſeparated; the captain going towards Kowrowa, where Terreeoboo reſided, while Mr. King proceeded to the beach. His firſt buſineſs, when he arrived on ſhore, was, to iſſue ſtrict orders to the marines to continue within the tent, to charge their muſkets with ball, and not, on any conſideration, to quit their arms. He then attended old Kaoo and the prieſts at their reſpective huts, and explained to them, as well as he was able, the reaſon of the hoſtile preparations which had ſo exceedingly alarmed them. He found they were no ſtrangers to the circumſtance of the cutter's being ſtolen, and aſſured them, that though the commodore was not only reſolved to recover it, but alſo to puniſh, in the moſt exemplary manner, the authors of the theft, yet that they, and all the inhabitants of the village, on that ſide, had not the leaſt occaſion to be alarmed, or to apprehend the leaſt danger. He importuned the prieſts to communicate this to the people, and entreat them not to entertain an idea of fear, but to continue peaceable and quiet. Kaoo demanded of Mr. King, with great emotion, if any harm was to happen to Terreeoboo? He aſſured him there was not; and both he and his brethren appeared much ſatisfied with this aſſurance.

Having landed at Kowrowa, with the lieutenant and nine marines, Captain Cook proceeded immediately into the village, where he was reſpectfully received; the people, as uſual, proſtrating themſelves before him, and making their accuſtomed offerings of ſmall hogs. Perceiving that his deſign was not ſuſpected, his next ſtep was to inquire for the king and the two boys, his ſons, who had been almoſt continually his gueſts on board the Reſolution. The boys preſently returned with the natives, who had been ſearching for them, and immediately conducted Captain Cook to the habitation where Terreeoboo had ſlept. The old man had juſt awoke; and after ſome converſation reſpecting the loſs of the cutter, from which the commodore was convinced that he was not in any wiſe privy to it, he invited him to accompany him, and ſpend the day on board the Reſolution.

The king accepted the invitation, and aroſe immediately to accompany him. The two boys were already in the pinnace, and the reſt of the party approaching the water-ſide, when a woman, named Kanee-Karabeea, the mother of the boys, and one of Terreeoboo's favourite wives, followed him, beſeeching him, with tears and entreaties, not to go on board. Two chiefs, who came with her, took hold of him, and, inſiſting he ſhould go no further, obliged him to ſit down. The iſlanders now collecting in vaſt numbers along the ſhore, who had probably been alarmed by the diſcharging of the great guns, and the hoſtile appearances in the bay, gathered together round Captain Cook and Terreeoboo. Thus ſituated, the lieutenant of marines, perceiving that his men were huddled together in the crowd, and conſequently unable to uſe their arms if there ſhould appear to be a neceſſity for it, propoſed to Captain Cook to draw them up along the rocks, cloſe to the edge of the water. The populace making way for them to paſs, the lieutenant drew them up in a line, within about thirty yards of the place where Terreeoboo was ſitting.

All this time the old king continued on the ground, bearing the moſt viſible marks of terror and dejection in his countenance. Captain Cook, unwilling to abandon the object which occaſioned him to come on ſhore, urged him moſt earneſtly to proceed; whilſt, on the other hand, whenever the king expreſſed any inclination to follow him, the chiefs who ſurrounded him interpoſed: at firſt they had recourſe to prayers and entreaties, but afterwards to force and violence, and even inſiſted on his remaining on ſhore. Captain Cook, at length, perceiving the alarm had ſpread too generally, and that there was not a probability of getting him off without bloodſhed, gave up the point, obſerving, that to compel him to go on board would probably occaſion the loſs of many of the lives of the inhabitants.

Notwithſtanding this enterpriſe had now failed, and was abandoned by Captain Cook, yet it did not appear that his perſon was in the leaſt degree of danger, till an accident happened, which occaſioned a fatal turn to the affair. The boats ſtationed acroſs the bay having fired at ſome canoes for attempting to get out, unfortunately had killed one of their principal chiefs. Intelligence of his death arrived at the village where Captain Cook then was, juſt as he had parted from the king, and was proceeding with great deliberation towards the ſhore. The ferment it immediately occaſioned was but too conſpicuous; the women and children were inſtantly ſent away, and the men were ſoon clad in their war-mats, and armed with ſpears and ſtones.

A native having provided himſelf with a ſtone, and a long iron ſpike (called by the natives a *pahooa*), advanced towards the captain, flouriſhing his weapon in defiance, and threatening to throw the ſtone. The captain requeſted him to deſiſt; but the iſlander repeating his menaces, he was highly provoked, and fired a load of ſmall ſhot at him. The man was defended by his war-mat, which the ſhot could not penetrate; his firing, therefore, ſerved only to irritate and encourage them. Vollies of ſtones were thrown at the marines; and one of the natives attempted the life of one of our people with his pahooa, but not ſucceeding in the attempt, he received from him a blow with the butt-end of his piece. Captain Cook immediately diſcharged his ſecond barrel piſtol loaded with ball, which killed one of the aſſailants. A general attack with ſtones ſucceeded, which was followed on the part of our people by a diſcharge of muſquetry, not only from the marines, but thoſe in the boats. The natives received the fire with great firmneſs; and without giving time for the marines to charge again, they ruſhed in upon them with dreadful ſhouts and yells.

What followed was a ſcene of horror and confuſion. Four of the marines retreated among the rocks, and fell a ſacrifice to the fury of the enemy; three others were dangerouſly wounded; and the lieutenant ſtabbed between the ſhoulders, but having reſerved his fire, he ſhot the man from whom he had received the wound at the inſtant he was preparing to repeat the blow. The laſt time the unfortunate commander was diſtinctly ſeen, he was ſtanding at the water's edge, ordering the boats to ceaſe firing, and pull in. Such as were preſent ſuppoſed that the marines, and thoſe that were in the boats, fired without Captain Cook's orders, and that he was anxious to prevent the further effuſion of blood: it is therefore probable, that on this occaſion his humanity proved fatal to him; for it was obſerved, that while he faced the natives he was not endangered, but when he turned about to give directions to the boats, he was ſtabbed in the back, and fell with his face into the water. A general ſhout was ſet up by the iſlanders on ſeeing him fall, and his body was dragged inhumanly on ſhore, where he was ſurrounded by the enemy, who, ſnatching the dagger from each other's hands, diſplayed a ſavage eagerneſs to join in his deſtruction.

Thus unhappily cloſed the life of the greateſt navigator that this or any other nation ever could boaſt, after having ſucceſsfully led his crews of gallant Britiſh ſeamen thrice round the world; reduced to a certainty the non-exiſtence of a Southern Continent, concerning which the natives of all nations were in doubt; ſettled the boundaries of the earth and ſea, and ſhewn the impracticability of a north-weſt paſſage from the Atlantic to the Great Southern Ocean, for which our ableſt navigators had contended, and in purſuit of which vaſt ſums had been expended in vain, and many valuable mariners had unfortunately periſhed.

From a very obſcure birth, Captain Cook raiſed himſelf, ſolely by his merit, to the rank of Poſt-Captain in the Royal Navy. He poſſeſſed, in an eminent

eminent degree, all the qualifications requiſite for his profeſſion and great undertakings. Deliberate in judging; ſagacious in determining; active in executing; unſubdued by labour, difficulties, and diſappointments; fertile in expedients, never wanting preſence of mind, but ever poſſeſſing the full uſe of a ſound underſtanding. In diſcipline, though mild and juſt, he was exact: he was a father to his people, who were attached to him from affection, and obedient from confidence.

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CHAPTER XXIV.

Tranſactions after Captain Cook's Death. Peace reſtored. His Remains interred. The Ships depart from Owhyhee. Supplementary Obſervations on the Country, &c.

WE have already mentioned, that four of the marines were killed on the ſpot; the reſt, with the lieutenant, threw themſelves into the water, and made their eſcape under cover of a ſmart fire from the boats. On this occaſion a ſtriking inſtance of gallant behaviour, and of affection for his men, was diſplayed by the lieutenant; for he had ſcarcely got into the boat when, ſeeing one of the marines, who was a bad ſwimmer, ſtruggling in the water, and in danger of being taken by the iſlanders, he inſtantly leaped into the ſea to his aſſiſtance, though conſiderably wounded himſelf; and, after receiving a blow on his head from a ſtone, which had almoſt ſent him to the bottom, he caught the man by the hair, and brought him off in ſafety.

The Engliſh for ſome time kept up a conſtant fire from the boats (which, during the whole tranſaction, were at no greater diſtance from the land than twenty yards), in order to afford their unfortunate companions, if any of them ſhould ſtill remain alive, an opportunity of effecting their eſcape. Theſe continued efforts, ſeconded by a few guns that were at the ſame time fired from the Reſolution, having at length compelled the enemy to retire, a ſmall boat, manned by five midſhipmen, pulled towards the ſhore, where they perceived the bodies lying on the ground without any ſigns of life. However, they judged it dangerous to attempt to bring them off with ſo inconſiderable a force, and therefore returned to the ſhips, leaving the bodies together with ten ſtands of arms in poſſeſſion of the natives.

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The whole body of marines were ſtationed by Lieutenant King on the top of the morai, which formed a ſtrong and advantageous poſt; and having intruſted it to the command of an officer, he went on board the Diſcovery, in order to confer with Captain Clerke on the critical ſituation of affairs. The natives at firſt attacked the Engliſh with ſtones from behind the walls of their encloſures, and meeting with no reſiſtance, they ſoon became more daring. A few courageous fellows having crept along the beach, under cover of the rocks, ſuddenly preſented themſelves at the foot of the morai, with an intention of ſtorming it on the ſide next the ſea, which was its only acceſſible part; and they were not diſlodged before they had ſtood a conſiderable quantity of ſhot, and had ſeen one of their number fall.

The courage of one of the aſſailants deſerves to be recorded. Having returned with a view of carrying off his companion, amidſt the fire of our whole party, he received a wound, which obliged him to quit the body, and retire; but a few minutes after he again made his appearance, and receiving another wound, was under the neceſſity of retreating a ſecond time. At that moment Mr. King arrived at the morai, and ſaw this man return a third time, faint with the loſs of blood and fatigue. Being informed of what had happened, he forbad the ſoldiers to fire, and the iſlander was ſuffered to carry off his friend, which he was juſt able to accompliſh, and then fell down himſelf, and died by his ſide.

A ſtrong reinforcement having landed from both ſhips, the natives retreated behind the wall, which afforded Lieutenant King an opportunity of obtaining a truce, and thereby bringing off with his party the very eſſential articles that were left on ſhore. A conſultation having been held on board reſpecting future meaſures, the recovery of Captain Cook's body, and the reſtitution of the boat, were objects univerſally inſiſted on, but different opinions were given as to the mode of effecting the ſame, ſome being for rigorous and others for lenient meaſures; the latter, however, were at length agreed upon to be adopted.

As the chief command of the expedition now devolved on Captain Clerke, he went on board the Reſolution, and Mr. Gore took the command of the Diſcovery; and according to meaſures agreed upon at the late conſultation, Lieutenant King proceeded towards the ſhore with the boats of both ſhips, well manned an armed, with a view of bringing the iſlanders to a parley, and of obtaining, if poſſible, a conference with ſome of the Erees. If he ſhould ſucceed in this attempt, he was to demand the dead bodies, and particuiarly that of Captain Cook; to threaten them, in caſe of a refuſal, with reſentment; but by no means to fire, unleſs attacked; and not to go on ſhore on any account whatever.

About four o'clock in the afternoon he left the ſhips with his detachment; and, as they approached the ſhore, they perceived every indication of a hoſtile reception. The natives were all in motion; the women and children retiring; the men arming themſelves with long ſpears and daggers, and putting on their war-mats. It alſo appeared, that ſince the morning they had thrown up breaſt-works of ſtone along the beach, where Captain Cook had landed, in expectation, perhaps, of an attack at that place.

When the party came within reach, the iſlanders began to throw ſtones at them with ſlings, though without doing any miſchief. Mr. King concluded, from theſe appearances, that all attempts to bring them to a parley would be ineffectual, unleſs he gave them ſome ground for mutual confidence. He therefore ordered the armed boats to ſtop, and advanced alone in the ſmall boat, holding in his hand a white flag; the meaning of which, from an univerſal ſhout of joy from the natives, he had the ſatisfaction to find was immediately underſtood. The women inſtantly returned from the ſide of the hill, whither they had retired; the men threw off their mats, and all ſeated themſelves together by the ſea-ſide, extending their arms, and inviting him to land.

Such behaviour, though apparently expreſſive of a friendly diſpoſition, he could not avoid entertaining ſuſpicions of its ſincerity. But when he ſaw Koah, with extraordinary boldneſs and aſſurance ſwimming off towards the boat, with a white flag in his hand, he thought proper to return this mark of confidence, and accordingly received him into the boat, though he was armed; a circumſtance which did not contribute to leſſen Mr. King's ſuſpicions. He had, indeed, long harboured an unfa-

vourable

vourable opinion of Koah; and therefore without ceremony informed him, that he had come to demand the body of Captain Cook, and to declare war againſt the natives, unleſs it was reſtored without delay. Koah aſſured him that this ſhould be done as ſoon as poſſible, and that he would go himſelf for that purpoſe; and after requeſting a piece of iron of Mr. King, with marks of great aſſurance, he leaped into the water, and ſwam aſhore, calling out to his countrymen, that all were friends again. Mr. King waited with great anxiety near an hour for his return. During this interval, the other boats had approached ſo near the ſhore, that the men who were in them entered into a converſation with a party of the iſlanders, at a little diſtance, by whom they were informed, that the captain's body had been cut to pieces and carried up the country.

There appeared, for ſome time after, a degree of ambiguity in the conduct of the natives, which raiſed doubts in the minds of our people as to the event of their preſent operations; till at length one night, it being exceedingly dark, a canoe was heard paddling towards the ſhip, and it was no ſooner perceived, than both the centinels on deck fired into it. There were two of the natives in this canoe, who immediately roared out "*Tinnee*" (which was their method of pronouncing Mr. King's name), ſaid they were friends, and had ſomething with them which belonged to Captain Cook. When they came on board, they threw themſelves at the feet of the officers, and ſeemed to be extremely terrified. It fortunately happened, that neither of them were hurt, notwithſtanding the balls of both pieces had gone through the canoe. One of them was the perſon who conſtantly attended Captain Cook, with the particular ceremonies before deſcribed.

After bewailing, with many tears, the loſs of the Orono, as he called him, he informed the officers, that he had brought a part of his body. He then produced a ſmall bundle, which he brought under his arm; and it is impoſſible to deſcribe the horror with which our people were ſeized, upon finding in it a piece of human fleſh, of the weight of about nine or ten pounds. This, he ſaid, was all that now remained of the body; that the reſt had been cut in pieces and burnt; but that the head, and all the bones, except thoſe which belonged to the trunk, were in the poſſeſſion of Terreeoboo, and the other chiefs; that what they had brought had been allotted to Kaoo, the chief of the prieſts, for the purpoſe of being uſed in ſome religious ceremony; and that he had ſent it as a teſtimony of his innocence, and of his attachment to them.

Though theſe two friendly viſitants were preſſed by the officers to continue on board till the next morning, they could not be prevailed upon; declaring, that if this tranſaction ſhould come to the knowledge of the king, or any of the Erees, it might be attended with the moſt fatal conſequences to their whole ſociety; to prevent which, they had been under the neceſſity of coming in the dark; and the ſame precaution, they ſaid, would be requiſite in returning on ſhore. They added, that the chiefs were eager to take revenge for the death of their countrymen; and particularly cautioned our people againſt truſting Koah, who, he aſſured them, was their implacable enemy, and ardently longed for an opportunity of fighting. The two natives then took their leave, it being about eleven o'clock at night.

From hence it appeared that the ſituation of the Engliſh was now extremely unpromiſing; none of the purpoſes for which this pacific plan of proceedings had been adopted, having hitherto been, in any reſpect, promoted by it. No ſatisfactory anſwer had been given to their demands. They did not ſeem to have made any progreſs towards a reconciliation with the natives, who ſtill remained on the ſhore in hoſtile poſtures, as if determined to oppoſe any endeavours that might be made to land; and yet it was become abſolutely neceſſary to attempt landing, as the completing the ſtock of water would not admit of any longer delay. The iſlanders behaved in a manner the moſt daring and preſumptuous. One of them had the inſolence to come within muſket-ſhot ahead of the Reſolution, and, after throwing ſeveral ſtones, waved over his head the hat which had belonged to Captain Cook, while his countrymen on ſhore were exulting and encouraging his audacity.

This inſult very highly enraged the ſeamen, who, coming in a body on the quarter-deck, begged they might no longer be obliged to put up with ſuch reiterated provocations, and requeſted Mr. King to endeavour to obtain permiſſion for them from Captain Clerke, to take advantage of the firſt fair occaſion of avenging the death of their much-lamented commander. On Mr. King's acquainting the captain with what was paſſing, he ordered ſome great guns to be fired at the iſlanders on ſhore; and promiſed the crew, that if they ſhould be moleſted at the watering-place, the next day, they ſhould then be permitted to chaſtiſe them.

The natives, before the Engliſh could bring the guns to bear, ſuſpecting their intentions, from the buſtle and agitation they obſerved in the ſhip, had retired behind their houſes and their walls. They were conſequently obliged to fire, in ſome degree, at random; notwithſtanding which the ſhot produced all the effects that could be deſired. For, in a ſhort time afterwards, they perceived Koah paddling towards them with the greateſt haſte; and when he arrived they learned, that ſome people had loſt their lives, and, among the reſt, a principal Eree, nearly related to Terreeoboo.

Preſently after Koah's arrival, two boys ſwam off from the morai towards the veſſel, each armed with a long ſpear; and after they had approached pretty near, they began, in a very ſolemn manner, to chant a ſong; the ſubject of which, from their frequently mentioning the word Orono, and pointing to the village where Captain Cook had been ſlain, was concluded to be the late calamitous occurrence. Having ſung for near a quarter of an hour in a plaintive ſtrain, during all which time they continued in the water, they repaired on board the Diſcovery, and delivered up their ſpears; and, after remaining there a ſhort time, returned on ſhore. It could not be learnt who ſent them, or what was the object of this ceremony. The two natives who had viſited them before, came off again in the night, and aſſured them, that though the effects of the great guns had much alarmed the chiefs, they had by no means relinquiſhed their hoſtile intentions, and adviſed them to be on their guard.

While the boats of both ſhips were diſpatched aſhore to procure water, the Diſcovery was warped cloſe to the beach, in order to protect the perſons employed in that ſervice. It was ſoon found, that the intelligence ſent by the prieſts was not deſtitute of foundation, and that the iſlanders were determined to neglect no opportunity of annoying them, when it could be done without much hazard. It was now deemed abſolutely neceſſary to burn down ſome ſtraggling huts, near the wall behind which they had ſheltered themſelves. In executing the orders that were given for that purpoſe, ſome were hurried into acts of devaſtation and cruelty. In eſcaping from the flames, ſeveral of the inhabitants were ſhot; and the party cut off the heads of two of them, and brought them on board.

The fate of one unhappy native was much lamented by them all. As he was repairing to the well for water, he was ſhot at by one of the marines. The ball happened to ſtrike his calabaſh, which he inſtantly threw from him, and ran off. He was purſued into one of the caves, and no lion could have defended his den with greater bravery and fierceneſs; till, at length, after he had found means to keep two of his purſuers at bay for a conſiderable time, he expired, covered with wounds. This accident firſt brought the Engliſh acquainted with the uſe to which theſe caverns were applied.

An aged man was taken priſoner, bound, and conveyed on board the Reſolution, in the ſame boat with the heads of his two countrymen. Horror could not be more ſtrongly pourtrayed than in the face of this perſon; nor ſo violent a tranſition to immoderate joy, as when he was untied, and given to underſtand that he might depart in ſafety. He ſhewed that he was not deficient in gratitude, as he returned afterwards with a preſent of proviſions. Yet, amidſt all theſe diſturbances, the female natives who were on board did not offer to depart, or diſcover any apprehenſions, either for themſelves, or

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The whole body of marines were ſtationed by Lieutenant King on the top of the morai, which formed a ſtrong and advantageous poſt; and having intruſted it to the command of an officer, he went on board the Diſcovery, in order to confer with Captain Clerke on the critical ſituation of affairs. The natives at firſt attacked the Engliſh with ſtones from behind the walls of their encloſures, and meeting with no reſiſtance, they ſoon became more daring. A few courageous fellows having crept along the beach, under cover of the rocks, ſuddenly preſented themſelves at the foot of the morai, with an intention of ſtorming it on the ſide next the ſea, which was its only acceſſible part; and they were not diſlodged before they had ſtood a conſiderable quantity of ſhot, and had ſeen one of their number fall.

The courage of one of the aſſailants deſerves to be recorded. Having returned with a view of carrying off his companion, amidſt the fire of our whole party, he received a wound, which obliged him to quit the body, and retire; but a few minutes after he again made his appearance, and receiving another wound, was under the neceſſity of retreating a ſecond time. At that moment Mr. King arrived at the morai, and ſaw this man return a third time, faint with the loſs of blood and fatigue. Being informed of what had happened, he forbad the ſoldiers to fire, and the iſlander was ſuffered to carry off his friend, which he was juſt able to accompliſh, and then fell down himſelf, and died by his ſide.

A ſtrong reinforcement having landed from both ſhips, the natives retreated behind the wall, which afforded Lieutenant King an opportunity of obtaining a truce, and thereby bringing off with his party the very eſſential articles that were left on ſhore. A conſultation having been held on board reſpecting future meaſures, the recovery of Captain Cook's body, and the reſtitution of the boat, were objects univerſally inſiſted on, but different opinions were given as to the mode of effecting the ſame, ſome being for rigorous and others for lenient meaſures; the latter, however, were at length agreed upon to be adopted.

As the chief command of the expedition now devolved on Captain Clerke, he went on board the Reſolution, and Mr. Gore took the command of the Diſcovery; and according to meaſures agreed upon at the late conſultation, Lieutenant King proceeded towards the ſhore with the boats of both ſhips, well manned an armed, with a view of bringing the iſlanders to a parley, and of obtaining, if poſſible, a conference with ſome of the Erees. If he ſhould ſucceed in this attempt, he was to demand the dead bodies, and particuiarly that of Captain Cook; to threaten them, in caſe of a refuſal, with reſentment; but by no means to fire, unleſs attacked; and not to go on ſhore on any account whatever.

About four o'clock in the afternoon he left the ſhips with his detachment; and, as they approached the ſhore, they perceived every indication of a hoſtile reception. The natives were all in motion; the women and children retiring; the men arming themſelves with long ſpears and daggers, and putting on their war-mats. It alſo appeared, that ſince the morning they had thrown up breaſt-works of ſtone along the beach, where Captain Cook had landed, in expectation, perhaps, of an attack at that place.

When the party came within reach, the iſlanders began to throw ſtones at them with ſlings, though without doing any miſchief. Mr. King concluded, from theſe appearances, that all attempts to bring them to a parley would be ineffectual, unleſs he gave them ſome ground for mutual confidence. He therefore ordered the armed boats to ſtop, and advanced alone in the ſmall boat, holding in his hand a white flag; the meaning of which, from an univerſal ſhout of joy from the natives, he had the ſatisfaction to find was immediately underſtood. The women inſtantly returned from the ſide of the hill, whither they had retired; the men threw off their mats, and all ſeated themſelves together by the ſea-ſide, extending their arms, and inviting him to land.

Such behaviour, though apparently expreſſive of a friendly diſpoſition, he could not avoid entertaining ſuſpicions of its ſincerity. But when he ſaw Koah, with extraordinary boldneſs and aſſurance ſwimming off towards the boat, with a white flag in his hand, he thought proper to return this mark of confidence, and accordingly received him into the boat, though he was armed; a circumſtance which did not contribute to leſſen Mr. King's ſuſpicions. He had, indeed, long harboured an unfa-

vourable

vourable opinion of Koah; and therefore without ceremony informed him, that he had come to demand the body of Captain Cook, and to declare war againſt the natives, unleſs it was reſtored without delay. Koah aſſured him that this ſhould be done as ſoon as poſſible, and that he would go himſelf for that purpoſe; and after requeſting a piece of iron of Mr. King, with marks of great aſſurance, he leaped into the water, and ſwam aſhore, calling out to his countrymen, that all were friends again. Mr. King waited with great anxiety near an hour for his return. During this interval, the other boats had approached ſo near the ſhore, that the men who were in them entered into a converſation with a party of the iſlanders, at a little diſtance, by whom they were informed, that the captain's body had been cut to pieces and carried up the country.

There appeared, for ſome time after, a degree of ambiguity in the conduct of the natives, which raiſed doubts in the minds of our people as to the event of their preſent operations; till at length one night, it being exceedingly dark, a canoe was heard paddling towards the ſhip, and it was no ſooner perceived, than both the centinels on deck fired into it. There were two of the natives in this canoe, who immediately roared out "*Timee*" (which was their method of pronouncing Mr. King's name), ſaid they were friends, and had ſomething with them which belonged to Captain Cook. When they came on board, they threw themſelves at the feet of the officers, and ſeemed to be extremely terrified. It fortunately happened, that neither of them were hurt, notwithſtanding the balls of both pieces had gone through the canoe. One of them was the perſon who conſtantly attended Captain Cook, with the particular ceremonies before deſcribed.

After bewailing, with many tears, the loſs of the Orono, as he called him, he informed the officers, that he had brought a part of his body. He then produced a ſmall bundle, which he brought under his arm; and it is impoſſible to deſcribe the horror with which our people were ſeized, upon finding in it a piece of human fleſh, of the weight of about nine or ten pounds. This, he ſaid, was all that now remained of the body; that the reſt had been cut in pieces and burnt; but that the head, and all the bones, except thoſe which belonged to the trunk, were in the poſſeſſion of Terreeoboo, and the other chiefs; that what they had brought had been allotted to Kaoo, the chief of the prieſts, for the purpoſe of being uſed in ſome religious ceremony; and that he had ſent it as a teſtimony of his innocence, and of his attachment to them.

Though theſe two friendly viſitants were preſſed by the officers to continue on board till the next morning, they could not be prevailed upon; declaring, that if this tranſaction ſhould come to the knowledge of the king, or any of the Erees, it might be attended with the moſt fatal conſequences to their whole ſociety; to prevent which, they had been under the neceſſity of coming in the dark; and the ſame precaution, they ſaid, would be requiſite in returning on ſhore. They added, that the chiefs were eager to take revenge for the death of their countrymen; and particularly cautioned our people againſt truſting Koah, who, he aſſured them, was their implacable enemy, and ardently longed for an opportunity of fighting. The two natives then took their leave, it being about eleven o'clock at night.

From hence it appeared that the ſituation of the Engliſh was now extremely unpromiſing; none of the purpoſes for which this pacific plan of proceedings had been adopted, having hitherto been, in any reſpect, promoted by it. No ſatisfactory anſwer had been given to their demands. They did not ſeem to have made any progreſs towards a reconciliation with the natives, who ſtill remained on the ſhore in hoſtile poſtures, as if determined to oppoſe any endeavours that might be made to land; and yet it was become abſolutely neceſſary to attempt landing, as the completing the ſtock of water would not admit of any longer delay. The iſlanders behaved in a manner the moſt daring and preſumptuous. One of them had the inſolence to come within muſket-ſhot ahead of the Reſolution, and, after throwing ſeveral ſtones, waved over his head the hat which had belonged to Captain Cook, while his countrymen on ſhore were exulting and encouraging his audacity.

This inſult very highly enraged the ſeamen, who, coming in a body on the quarter-deck, begged they might no longer be obliged to put up with ſuch reiterated provocations, and requeſted Mr. King to endeavour to obtain permiſſion for them from Captain Clerke, to take advantage of the firſt fair occaſion of avenging the death of their much-lamented commander. On Mr. King's acquainting the captain with what was paſſing, he ordered ſome great guns to be fired at the iſlanders on ſhore; and promiſed the crew, that if they ſhould be moleſted at the watering-place, the next day, they ſhould then be permitted to chaſtiſe them.

The natives, before the Engliſh could bring the guns to bear, ſuſpecting their intentions, from the buſtle and agitation they obſerved in the ſhip, had retired behind their houſes and their walls. They were conſequently obliged to fire, in ſome degree, at random; notwithſtanding which the ſhot produced all the effects that could be deſired. For, in a ſhort time afterwards, they perceived Koah paddling towards them with the greateſt haſte; and when he arrived they learned, that ſome people had loſt their lives, and, among the reſt, a principal Eree, nearly related to Terreeoboo.

Preſently after Koah's arrival, two boys ſwam off from the morai towards the veſſel, each armed with a long ſpear; and after they had approached pretty near, they began, in a very ſolemn manner, to chant a ſong; the ſubject of which, from their frequently mentioning the word Orono, and pointing to the village where Captain Cook had been ſlain, was concluded to be the late calamitous occurrence. Having ſung for near a quarter of an hour in a plaintive ſtrain, during all which time they continued in the water, they repaired on board the Diſcovery, and delivered up their ſpears; and, after remaining there a ſhort time, returned on ſhore. It could not be learnt who ſent them, or what was the object of this ceremony. The two natives who had viſited them before, came off again in the night, and aſſured them, that though the effects of the great guns had much alarmed the chiefs, they had by no means relinquiſhed their hoſtile intentions, and adviſed them to be on their guard.

While the boats of both ſhips were diſpatched aſhore to procure water, the Diſcovery was warped cloſe to the beach, in order to protect the perſons employed in that ſervice. It was ſoon found, that the intelligence ſent by the prieſts was not deſtitute of foundation, and that the iſlanders were determined to neglect no opportunity of annoying them, when it could be done without much hazard. It was now deemed abſolutely neceſſary to burn down ſome ſtraggling huts, near the wall behind which they had ſheltered themſelves. In executing the orders that were given for that purpoſe, ſome were hurried into acts of devaſtation and cruelty. In eſcaping from the flames, ſeveral of the inhabitants were ſhot; and the party cut off the heads of two of them, and brought them on board.

The fate of one unhappy native was much lamented by them all. As he was repairing to the well for water, he was ſhot at by one of the marines. The ball happened to ſtrike his calabaſh, which he inſtantly threw from him, and ran off. He was purſued into one of the caves, and no lion could have defended his den with greater bravery and fierceneſs; till, at length, after he had found means to keep two of his purſuers at bay for a conſiderable time, he expired, covered with wounds. This accident firſt brought the Engliſh acquainted with the uſe to which theſe caverns were applied.

An aged man was taken priſoner, bound, and conveyed on board the Reſolution, in the ſame boat with the heads of his two countrymen. Horror could not be more ſtrongly pourtrayed than in the face of this perſon; nor ſo violent a tranſition to immoderate joy, as when he was untied, and given to underſtand that he might depart in ſafety. He ſhewed that he was not deficient in gratitude, as he returned afterwards with a preſent of proviſions. Yet, amidſt all theſe diſturbances, the female natives who were on board did not offer to depart, or diſcover any apprehenſions, either for themſelves, or

their friends on ſhore. They appeared, indeed, ſo perfectly unconcerned for the latter, that ſome of them who were on deck when the village was in flames, ſeemed to admire the ſpectacle, and frequently exclaimed, that it was *maitai*, or very fine.

A chief, named Eappo, a man of the firſt diſtinction, came at length with preſents from Terreeoboo, to ſue for peace. Theſe preſents were accepted; and the chief was diſmiſſed with the following anſwer: That no peace would be granted, till the remains of Captain Cook ſhould be reſtored. Hereupon information was received from Eappo, that the fleſh of all the bones of our people who had been ſlain, as well as the bones of the trunks, had been burnt; that the limb-bones of the marines had been diſtributed among the inferior chiefs; and that the remains of Captain Cook had been diſpoſed of as follows: the head to a great Eree, called Kahoopeou; the hair to Maiha-Maiha; and the arms, legs, and thighs, to Terreeoboo. Eappo was very urgent that one of our officers ſhould go on ſhore, and offered to remain on board, in the mean time, as an hoſtage. This requeſt, however, was not complied with; and he departed with a promiſe of bringing the bones the following day.

In the morning a numerous body of the natives was ſeen deſcending the hill, which is over the beach, in a ſort of proceſſion, each man carrying on his ſhoulders two or three ſugar-canes, and ſome bread-fruit, plantains, and taro, in his hand. They were preceded by two drummers, who, when they reached the water-ſide, ſeated themſelves by a white flag, and began beating their drums, while thoſe who had followed them advanced, one by one, and depoſited the preſents they had brought with them; after which they retired in the ſame order. Soon afterwards, Eappo appeared in his long feathered cloak, bearing ſomething with great ſolemnity in his hands; and having ſtationed himſelf on a rock, he made ſigns that a boat ſhould be ſent to him. Captain Clerke went himſelf in the pinnace to receive them, and ordered Mr. King to attend him in the cutter.

When they arrived at the beach, Eappo, entering the pinnace, delivered the bones to Captain Clerke, wrapped up in a great quantity of fine new cloth, and covered with a ſpotted cloak of black and white feathers. In this bundle were found both the hands of Captain Cook entire, which were well known from a ſcar on one of them, that divided the fore-finger from the thumb, the whole length of the metacarpal-bone; the ſkull, but with the ſcalp ſeparated from it, and the bones of the face wanting; the ſcalp, with the ears adhering to it, and the hair upon it cut ſhort: the bones of both arms, with the ſkin of the fore-arms hanging to them; the bones of the thighs and legs joined together, but without the feet. The ligaments of the joints were obſerved to be entire: and the whole ſhewed ſufficient marks of having been in the fire, except the hands, which had the fleſh remaining on them, and were cut in ſeveral places, and crammed with ſalt, moſt probably with a view of preſerving them. The ſkull was free from any fracture, but the ſcalp had a cut in the back part of it. The lower jaw and feet, which were wanting, had been ſeized, as Eappo ſaid, by different Erees; and he added, that Terreeoboo was uſing every means to recover them.

Afterwards Eappo, and the king's ſon, came on board, and brought with them not only the remaining bones of Captain Cook, but likewiſe the barrels of his gun, his ſhoes, and ſome other trifles which had belonged to him. Eappo declared that Terreeoboo, Maiha-Maiha, and himſelf, were extremely deſirous of peace; that they had given the moſt convincing proofs of it; and that they had been prevented from giving it ſooner by the other chiefs, many of whom were ſtill diſaffected. He lamented, with the moſt lively ſorrow, the deaths of ſix chiefs, who had been killed by our people, ſome of whom, he ſaid, were among their beſt friends. He ſaid that the cutter had been taken away by Pareea's people, probably in revenge for the blow that he had received, and that it had been broken up the following day. The arms of the marines, which were now demanded, had been carried off by the populace, and were irrecoverable.

On the part of our people, it now only remained to perform the laſt ſad offices to their excellent commander. Eappo was diſmiſſed with orders to *taboo* all the bay; and in the afternoon, the bones having been depoſited in a coffin, the funeral ſervice was read over them, and they were committed to the deep with the uſual military honours.

Having now amicably ſettled matters, Captain Clerke gave orders for the ſhip to unmoor, and for all the natives to be diſmiſſed. The chiefs took a friendly leave of their viſitors; and the anchor being weighed, they ſtood out of Karakahooa-Bay; but not without many ſighs from the crews, for the loſs of their great commander. On leaving Karakahooa-Bay, in the iſland of Owhyhee, the ſhips paſſed Tahoora, and touched at Woahoo; and, in conſequence of diſappointment in attempting to water, proceeded to Atooi, and came to anchor in their former ſtation.

Our people immediately obſerved, on the natives coming on board, that there was not that complacency in their countenances, or cordiality in their manner, as when they firſt viſited them. Indeed, they gave evident tokens of a diſpoſition totally reverſe from that which they had diſcovered before, and ſeemed much inclined to hoſtility. The main deſign, in touching at this iſland, was to procure water, in which the people were much annoyed, and obſtructed by the natives. At length, however, after great difficulty, and ſome encounters, it was completed. When the officers, whoſe preſence was required on ſhore, returned to the ſhips, they were informed, that ſeveral chiefs had been on board, and apologized for the conduct of their countrymen. Preſents were afterwards exchanged between Captain Clerke and Toneoneo, who held the ſupreme power, and apparent amity ſubſiſted till the ſhips left the iſland, and proceeded to Oneeheow, from whence they ſailed, in proſecution of their voyage to the northward, in March 1779.

The cluſter of iſlands called by the general appellation of the Sandwich Iſlands, were found, at length, to be eleven in number; and as our navigators could never learn that the natives had knowledge of any other iſlands, it is moſt probable that there are no others in their vicinity. Of theſe we have mentioned ſix, viz. Woahoo, Atooi, Oneeheow, Oreehoua, Tahoora, and Owhyhee, the grand and principal ſcene of action. The others are called Morotoi, Morotinnee, Ranai, Kahowrowhee, and Moodoo-Papapa. Theſe agree, in general, with the deſcription given of the former: and Morotinnee, as well as Tahoora, is uninhabited.

In the iſland of Owhyhee there are two mountains deſerving of notice. The firſt, called Mouna-Kaah (or the mountain Kaah) riſes in three peaks, continually covered with ſnow, and may be diſcerned at the diſtance of forty leagues. The coaſt to the northward of this mountain is compoſed of high and abrupt cliffs, from which fall many beautiful caſcades of water. The mountain is very ſteep, and its lower part abounds with wood.

When the ſhips had doubled the eaſt part of the iſland, they had ſight of another ſnowy mountain, called by the natives Mouna-Roa (or the extenſive mountain) which, during the whole time they were ſailing along the ſouth-eaſtern ſide, continued to be a very conſpicuous object. It was flat at the ſummit, which was perpetually involved in ſnow; and they once obſerved its ſides alſo ſlightly covered with it for a conſiderable way down. This mountain is ſuppoſed to be at leaſt 16,020 feet high; and therefore exceeds the height of the peak of Teneriffe by 3680 feet. The peaks of Mouna-Kaah ſeemed to be of the height of about half a mile; and, as they are wholly covered with ſnow, the altitude of their ſummits muſt at leaſt be 18,400 feet.

An Engliſhman who ſet out on an expedition up the country, principally with an intention of reaching the ſnowy mountains, under the guidance of two natives, ſtopped for the night, at a hut they obſerved among the plantations, where they ſuppoſed themſelves to be ſix or ſeven miles diſtant from the ſhips. The proſpect from this ſpot was very delightful. They had a view of the veſſels in the bay before them. To the left, they ſaw a continued range of villages, interſperſed with groves of cocoa-nut trees ſpreading along the ſhore; a thick wood extending itſelf behind them: and to the right, a very conſiderable extent of ground, laid out with great regularity in well-cultivated plantations, diſplayed itſelf to their view.

Near

Near this ſpot, the natives pointed out to them, at a diſtance from every other dwelling, the reſidence of a hermit, who, they ſaid, had, in the former part of his life, been a great chief and warrior, but had long ago retired from the ſea coaſt of the iſland, and now never quitted the environs of his cottage. As they approached him, they proſtrated themſelves, and afterwards preſented him with ſome proviſions. His behaviour was eaſy, frank, and cheerful. He teſtified little aſtoniſhment at the ſight of the ſtranger; but though preſſed to accept ſome European curioſities, he thought proper to decline the offer, and ſoon withdrew to his cottage. The party repreſented him as by far the moſt aged perſon they had ever ſeen, judging him to be, at a moderate computation, upwards of an hundred years of age.

Having ſuppoſed that the mountain was not more than ten or a dozen miles diſtant from the bay, and conſequently expected to reach it with eaſe early the following morning, they were now greatly ſurpriſed to find the diſtance ſcarce perceptibly diminiſhed. This circumſtance, with the uninhabited ſtate of the country, which they were on the point of entering, rendering it neceſſary to provide a ſupply of proviſions, they diſpatched one of their conductors back to the village for that purpoſe. Whilſt they waited his return, they were joined by ſeveral of Kaoo's ſervants, whom that generous old man had ſent after them, loaded with refreſhments, and fully authoriſed, as their rout lay through his grounds, to demand, and take away with them, whatever they might want.

They were greatly ſurpriſed to find the cold here ſo intenſe; but as they had no thermometer with them, they could only form a judgment of it from their feelings, which, from the warm atmoſphere they had quitted, muſt have been a very fallacious method of judging. They found it, however, ſo cold, that they could hardly get any ſleep; and the iſlanders could not ſleep at all; both parties being diſturbed, during the whole night, by continual coughing. As they, at this time, could not be at any great height, their diſtance from the ſea being no more than ſix or ſeven miles, and part of the road on a very moderate aſcent, this uncommon degree of cold muſt be attributed to the eaſterly wind blowing freſh over the ſnowy mountains. They proceeded on their journey early the next morning, and filled their calabaſhes at a well of excellent water, ſituate about half a mile from their hut.

After they had paſſed the plantations, they arrived at a thick wood, which they entered by a path that had been made for the convenience of the iſlanders, who frequently repaired thither for the purpoſe of catching birds, as well as procuring the wild or horſe-plantain. Their progreſs now became exceeding ſlow, and was attended with great labour; for the ground was either ſwampy, or covered with large ſtones; the path narrow, and often interrupted by trees lying acroſs it, which they were obliged to climb over, as the thickneſs of the underwood on each ſide rendered it impracticable to paſs round them. They ſaw, in theſe woods, pieces of white cloth fixed on poles, at ſmall diſtances, which they imagined were land-marks for the diviſion of property, as they only obſerved them where the wild plantains grew. The trees were of the ſame kind with the ſpice-tree of New Holland; they were ſtraight and lofty, and their circumference was, on an average one with another, from two to four feet.

Beſides the cold, many other diſagreeable circumſtances, and particularly the averſion their conductors diſcovered to proceed farther, induced this party to come to a determination of returning to the ſhips, after taking a ſurvey of the country from the higheſt trees they could find. They were ſurpriſed at ſeeing ſeveral fields of hay; and upon their inquiry to what particular uſe it was applied, were informed, that it was intended to cover the grounds where the young taro grew, in order to preſerve them from being ſcorched by the rays of the ſun. They obſerved among the plantations a few huts ſcattered about, which afforded occaſional ſhelter to the labourers; but they did not ſee any villages at a greater diſtance from the ſea than four or five miles. Near one of them, which was ſituated about four miles from the bay, they diſcovered a cave, forty fathoms long, three broad, and of the ſame height. It was open at each end; its ſides were fluted, as if wrought with a chiſſel; and the ſurface was glazed over, perhaps by the action of fire.

The birds of theſe iſlands are numerous, though the variety is not great. Some of them may vie with thoſe of any country in point of beauty. Their vegetable productions are not very different from thoſe of the other iſlands of the Pacific-Ocean. The coaſts abound with a variety of fiſh.

It is with good reaſon believed that the natives of the Sandwich Iſlands are of the ſame extraction with the inhabitants of the Society and Friendly Iſlands. This is not only evinced by the general reſemblance of their perſons, and the great ſimilarity of their manners and cuſtoms, but ſeems to be eſtabliſhed, beyond all controverſy, by the identity of their language. It may not, perhaps, be very difficult to conjecture from what continent they originally emigrated, and by what ſteps they have diſperſed themſelves over ſo immenſe a ſpace. They bear ſtrong marks of affinity to ſome of the Indian tribes, who inhabit the Ladrones and Caroline Iſles; and the ſame affinity and reſemblance may alſo be traced among the Malays and Battas. At what particular time theſe migrations happened, is leſs eaſy to aſcertain. They are indeed very populous, and have no tradition reſpecting their own origin, but what is wholly fabulous; though, on the other hand, the ſimplicity which is ſtill prevalent in their manners and habits of life, and the unadulterated ſtate of their general language, ſeem to demonſtrate, that it could not have been at any very remote period.

The more elegant form generally obſerved at other iſlands in the perſons of the Erees, is likewiſe found here. Thoſe that were ſeen were perfectly well formed; whereas the lower claſs of people, beſides their general inferiority, are ſubject to all the variety of figure and make that is met with in the populace of other parts of the world. There were more frequent inſtances of deformity obſerved here than in any of the other iſlands viſited. While the ſhips were cruiſing off Owhyhee, two dwarfs came on board, one of whom was an old man of the height of four feet two inches, but very well proportioned; and the other was a woman nearly of the ſame ſtature. Our people afterward ſaw among the natives three who were hump-backed, and a young man who had been deſtitute of hands and feet, from the very moment of his birth. Squinting is common among them, and a man who had been born blind, was brought on board for the purpoſe of being cured. Beſides theſe particular defects, they are, in general, exceeding ſubject to boils and ulcers, which was aſcribed to the great quantity of ſalt they uſually ate with their fiſh and fleſh. Though the Erees are free from theſe complaints, many of them experience ſtill more dreadful effects from the too frequent uſe of the ava. Thoſe who were moſt affected by it had their eyes red and inflamed, their limbs emaciated, their bodies covered with a whitiſh ſcurf, and their whole frame trembling and paralytic, attended with a diſability of raiſing their heads.

Their excellent manufactures, and their improvements in agriculture, are, doubtleſs, adequate to their ſituation and natural advantages. The eagerneſs of curioſity with which they uſed to attend the armourer's forge, and the various expedients which they had invented, even before our departure from theſe iſlands, for working the iron obtained from us into ſuch forms as were beſt calculated for their purpoſes, were ſtrong indications of docility and ingenuity.

The cuſtom of tatooing or puncturing the body prevails among theſe people; and of all the iſlands in this ocean, it is only at New-Zealand, and the Sandwich-Iſles, that the face is tatooed. There is this difference between the two nations, that the New Zealanders perform this operation in elegant ſpiral volutes, and the Sandwich Iſlanders in ſtraight lines, that interſect each other at right angles. Some of the natives have half their bodies, from head to foot, tatooed, which gives them a moſt ſtriking appearance. It is generally done with great neatneſs and regularity; but ſeveral of them have only an arm thus marked, others a leg; ſome, again, tatoo both

both an arm and a leg; and others only the hand. The hands and arms of the women are punctured in a very neat manner; and they have a remarkable cuſtom of tatooing the tip of the tongues of ſome of the females. There was ſome reaſon to imagine, that the practice of puncturing was often intended as a ſign of mourning, on the deceaſe of a chief, or any other calamitous occurrence; for they were frequently informed, that ſuch a mark was in memory of ſuch a chief, and ſo of the others. The people of the loweſt order are tatooed with a particular mark, which diſtinguiſhes them as the property of the chiefs to whom they are reſpectively ſubject.

The inhabitants of this iſland live together in ſmall towns or villages, which contain from about one hundred to two hundred houſes, built pretty cloſe to each other, without order or regularity, and have a winding path that leads through them. They are frequently flanked, towards the ſea-ſide, with looſe detached walls, which appear to be intended for ſhelter and defence. They are of various dimenſions, from forty-five feet by twenty-four to eighteen by twelve. Some are of a larger ſize, being fifty feet in length and thirty in breadth, and entirely open at one end. They are very cleanly at their meals, and their method of dreſſing both their vegetable and animal food was univerſally acknowledged to be ſuperior to ours. The Erees conſtantly begin their meals with a doſe of the extract of pepper-root, or ava, prepared in the uſual mode. The women eat apart from the other ſex, and are prohibited from feeding on pork, turtle, and ſome particular ſpecies of plantains. They generally riſe with the ſun; and, after having enjoyed the cool of the evening, retire to their repoſe a few hours after ſun-ſet.

The Erees are occupied in making canoes and mats; the Towtows are chiefly employed in the plantations, and alſo in fiſhing; and the women are engaged in the manufactory of cloth. They amuſe themſelves at their leiſure hours with various diverſions. Their young perſons, of both ſexes, are fond of dancing; and, on more ſolemn occaſions, they entertain themſelves with wreſtling, and boxing-matches, as has been obſerved, performed after the ſame manner as by the natives of the Friendly Iſlands; to whom, however, they are greatly inferior in all theſe reſpects. Their muſic is of a rude kind; for the only muſical inſtruments that were obſerved among them, were drums of various ſizes. Their ſongs, however, which they are ſaid to ſing in parts, and which they accompany with a gentle motion of their arms, like the inhabitants of the Friendly Iſlands, have a very pleaſing effect.

Theſe iſlanders are generally addicted to gambling. One of their games reſembles our game of drafts; but, from the number of ſquares, it ſeems to be much more intricate. The board is of the length of about two feet, and is divided into two hundred and thirty-eight ſquares, fourteen in a row. In this game they uſe black and white pebbles, which they move from one ſquare to another. Another of their games conſiſts in concealing a ſtone under ſome cloth, which is ſpread out by one of the parties, and rumpled in ſuch a manner, that it is difficult to diſtinguiſh where the ſtone lies. The antagoniſt then ſtrikes with a ſtick that part of the cloth where he ſuppoſes it to be; and the chances being, upon the whole, againſt his hitting it, odds of all degrees are laid, varying with the opinion of the dexterity of the antagoniſt. They often entertain themſelves with races between boys and girls, on which occaſions they lay wagers with great ſpirit. Our people ſaw a man beating his breaſt and tearing his hair, in the violence of rage, for having loſt three hatchets at one of theſe races, which he had purchaſed from them with near half his property a very little time before.

Among the various diverſions of the children, was one frequently played at, and which ſhewed a conſiderable ſhare of dexterity. They take a ſhort ſtick, through one extremity of which runs a peg ſharpened at both ends, extending about an inch on each ſide; then throwing up a ball formed of green leaves moulded together, and faſtened with twine, they catch it on one of the points of the peg; immediately after which, thew throw it up again from the peg, then turn the ſtick round, and catch the ball on the other point of the peg. Thus, for ſome time, they continue catching it on each point of the peg alternately, without miſſing it. They are equally expert at another diverſion of a ſimilar nature, throwing up in the air, and catching, in their turns, many of theſe balls: and our people have often ſeen little children thus keep five balls in motion at once.

The method of agriculture here reſembles that of the other iſlands of the Pacific Ocean.

The people of the Sandwich Iſlands are divided into three claſſes. The Erees, or chiefs of each diſtrict, are the firſt; and one of theſe is ſuperior to the reſt, who was called, at Owhyhee, *Eree-Taboo*, and *Eree-Aiee*; the firſt name expreſſing his authority, and the latter ſignifying that, in his preſence, all muſt proſtrate themſelves. Thoſe of the ſecond claſs appear to enjoy a right of property, but have no authority. Thoſe who compoſe the third claſs, are called *Towtows*, or ſervants, and have neither rank or property. The Erees appear to have unlimited power over the inferior claſſes of people; many inſtances of which occurred daily, whilſt our people continued among them, and the people are implicitly obedient. It is remarkable, however, that the chiefs were never ſeen to exerciſe any acts of cruelty, injuſtice, or inſolence towards them; though they put in practice their power over each other, in a moſt tyrannical degree, as appears from the following inſtances.

One of the lower order of chiefs having ſhewn great civility to the maſter of the ſhip, on his examination of Karakahooa-Bay, Mr. King, ſome time afterwards, took him on board the Reſolution, and introduced him to Captain Cook, who engaged him to dine. While the company remained at table, Pareea entered, whoſe countenance manifeſted the higheſt indignation at ſeeing their gueſt ſo honourably entertained. He ſeized him by the hair of his head, and would have dragged him out of the cabin, if the captain had not interfered. After much altercation, no other indulgence could be obtained (without quarrelling with Pareea) than that the gueſt ſhould be permitted to remain in the cabin, on condition that he ſeated himſelf on the floor, while Pareea occupied his place at the table. An inſtance ſomewhat ſimilar, happened when Terreeoboo came firſt on board the Reſolution, when Maiha-Maiha, who attended him, ſeeing Pareea upon deck, turned him moſt ignominiouſly out of the ſhip; even though the officers knew Pareea to be a man of the firſt conſequence.

Reſpecting their adminiſtering of juſtice, but little information could be obtained. If a quarrel aroſe among the lower claſs of people, the matter was referred to the deciſion of ſome chief. If an inferior chief had offended one of ſuperior rank, his puniſhment was dictated by the feelings of the ſuperior at that moment. If he ſhould fortunately eſcape the firſt tranſports of his rage, he perhaps found means, through the mediation of others, to compound for his offence, by all or part of his effects.

Their religion reſembles that of the Society and Friendly Iſles. In common with each other, they have all their morais, their whattas, their ſacred ſongs, and their ſacrifices. The ceremonies here, are, indeed, longer and more numerous than in the iſlands above mentioned. The Society and Friendly iſlanders pay adoration to particular birds; and it ſeems to be a cuſtom extremely prevalent in theſe iſlands. Ravens are, perhaps, the chief objects of it here; for Mr. King ſaw two of theſe birds perfectly tame, at the village of Kakooa, and was told they were Eatooas. He offered ſeveral articles for them, which were all refuſed; and he was particularly cautious not to hurt or offend them. The prayers and offerings made by the prieſts before their meals, may be claſſed among their religious ceremonies. We have already obſerved, that human ſacrifices are common here. They have one moſt extraordinary religious cuſtom, which is that of knocking out their fore teeth. Moſt of the common people, and many of the chiefs, had loſt one or more of them; and this, it ſeems, was conſidered as a propitiatory ſacrifice to the Eatooa, to avert his anger on particular occaſions.

Engraved for BALDWYN's *New* SYSTEM *of* UNIVERSAL GEOGRAPHY.



Lufgate Sculpt.

A VIEW *near the Town of* PELEW *the Capital of the* PELEW=ISLANDS *representing the* Causeway *or* Landing Place &c.



Lufgate Sculpt.

A VIEW *in* PORT JACKSON, NEW SOUTH WALES.

Published by Messrs Hogg Jany 25. 1794

But very imperfect information could be obtained of their opinions respecting a future state. On inquiring of them whither the dead were gone, they were told that the breath, which they seemed to consider as the immortal part, was fled to the Eatooa. They seemed also to give a description of some place, which they suppose to be the abode of the dead; but could not learn that they had any idea of rewards or punishments.

With respect to their marriages it can only be said, that such a compact seems to exist among them. Whether polygamy is allowed, or whether it is mixed with concubinage, could not be ascertained.

It appears, from the following instance, that among married women of rank, not only fidelity, but even a degree of reserve is required. Omeah, a chief of the highest dignity, rose two or three times from his place, at one of their boxing matches, and approached his wife with strong marks of displeasure, commanding her, as was supposed, to withdraw. Whether he thought her beauty engaged too much of the attention of his visitors, or whatever might be his motives, there certainly existed no real cause of jealousy. She however, continued in her place, and at the conclusion of the entertainment joined the party of officers, and even solicited some trifling presents. She was informed that they had not any about them; but that if she would accompany them to the tent, she should be welcome to make choice of what she liked.

She accordingly proceeded with them, which being observed by Omeah, he followed in a great rage, seized her by the hair, and, with his fists, began to inflict severe corporal punishment. Having been the innocent cause of this treatment, the officers were exceedingly concerned at it; though they understood it would be highly improper for them to interfere between husband and wife of such superior rank. The natives, however, at length interposed; and the next day they had the satisfaction of meeting them together, perfectly satisfied with each other: and, what was extremely singular, the wife would not permit them to rally the husband on his behaviour, which they had an inclination to do; plainly telling them, that he acted very properly.

While the ships lay at Karakahooa-Bay, the English had twice an opportunity of seeing a part of their funeral rites. Hearing of the death of an old chief, not far from the observatories, some of them repaired to the place, where they beheld a number of people assembled. They were seated round an area, fronting the house where the deceased lay; and a man, having on a red feathered cap, came to the door, constantly putting out his head, and making a most lamentable howl, accompanied with horrid grimaces, and violent distortions of the face. A large mat was afterwards spread upon the area, and thirteen women and two men, who came out of the house, sat down upon it in three equal rows; three of the women, and the two men, being in front. The women had feathered ruffs on their necks and hands; and their shoulders were decorated with broad green leaves, curiously scolloped.

Near a small hut, at one corner of this area, half a dozen boys were placed, waving small white banners, and taboo sticks, who would not suffer our people to approach them. Hence they imagined that the dead body was deposited in the hut; but were afterwards informed, that it remained in the house where the tricks were playing at the door by one man in the red cap. The company seated on the mat sung a melancholy strain, accompanied with a gentle motion of the arms and body. This having continued for some time, they threw themselves in a posture between kneeling and sitting, and put their arms and bodies into a most rapid motion, keeping pace, at the same time, with the music. These last exertions being too violent to continue, at intervals they had slower motions.

An hour having passed in these ceremonies, more mats were spread upon the area, when the dead chief's widow, and three or four other elderly women, came out of the house with slow and solemn pace, and, seating themselves before the company, began to wail most bitterly, in which they were joined by the three rows of women behind them; the two men appearing melancholy and pensive. They continued thus, with little variation, till late in the evening, and, at day-light in the morning, the people dispersed, and every thing was quiet. It was said the body was removed, but it was not known how it was disposed of. As they were making inquiry of some of the natives, they were approached by three women of rank, who signified to them, that their presence interrupted the performance of some necessary rites. Soon after they had left them, they heard their cries and lamentations; and when they met them a few hours after, the lower parts of their faces were painted perfectly black, in token of mourning.

They had likewise an opportunity of observing the ceremonies at the funeral of one of the ordinary class. Hearing some mournful cries issuing from a miserable hut, they entered it, and discovered two women, whom they supposed to be mother and daughter, weeping over the body of a man, who had that moment expired. They first covered the body with a cloth, then lying down by it, they spread the cloth over themselves, beginning a melancholy kind of song, often repeating *Awch me doauh! Aweh tance!* "Oh, my father! Oh, my husband!" In one corner a younger daughter lay prostrate on the ground, having some black cloth spread over her, and repeating the same expressions. On enquiry afterwards, how the body had been disposed of, they pointed towards the sea, perhaps indicating thereby, that it had been deposited in the deep, or that it had been conveyed to some place of burial beyond the bay, which was all the information that could be got on the occasion.

CHAPTER XXV.

THE PALOS OR PELEW ISLANDS.

Description and Situation of these Islands. Various Particulars respecting the friendly Intercourse between the English and the Natives. Great Hospitality of the King, who presents the Captain with an Island.

THE PALOS, or PELEW ISLANDS, were a chain of islands probably first noticed by some of the Spaniards of the Philippines, and by them named the Palos-Islands; the tall palm trees, which grow there in great abundance, having at a distance the appearance of (*palos*, i. e.) masts of ships. That this was the origin of their name, is rendered still more probable, as the Spaniards gave the same appellation to all the numerous islands of this archipelago, most of which are now known by the name of the New Carolines. The Pelew Islands are situated in the west part of the Pacific-Ocean, between the 5th and 9th degrees of north latitude, and between 130 and 136 degrees of east longitude; and, though heretofore imperfectly noticed by some ships making the eastern passage from China, were never visited by any Europeans, till the crew of the Antelope, Captain Wilson, a packet belonging to the East-India Company, which was wrecked in August 1783, landed there, and were the means of discovering to us a new world, or set of human beings, who, though of an uncultivated nature, appeared to be greatly different from those commonly termed savages, and evince principles of humanity and generosity that would reflect the highest honour on the most exalted of our race.

These islands are long but narrow, and of a moderate height, well covered with wood, at least such of the islands as Captain Wilson's people had an opportunity of seeing. They are circled on the west side by a reef of coral, of which no end could be seen from any eminences they were on; this reef in some places extends five or six leagues from the shore, and not less than two or three in any of the parts that were visited.

The Antelope, which sailed from Macao the 20th of June 1783, proceeding on her voyage from China, unfortunately struck on a rock in the night of the 9th of the following August. The crew, waiting with anxious suspence the approach of morning, in order to discover whether any land was near, descried, at the dawn of day, a small island to the south-

ward, about three or four leagues diſtant; and ſoon after ſome other iſlands were ſeen to the eaſtward, which proved to be thoſe under conſideration. As the iſland (properly called Coorooraa, of which Pelew is the capital) came in ſight, the jolly-boat hoiſted Engliſh colours, and fired three muſquets; which were anſwered, as they apprehended, nearer the ſhore, by a white flag ſtuck on a pole; this was conceived to have been ſuggeſted by the Malay on the iſland (whom we ſhall have occaſion hereafter to mention) and proved to be ſome of the white cloth that had been given to the king.

Raa Kook, the king's brother, and commander in chief of his forces, having quitted his canoe, came into the jolly-boat; and our people, on landing, fired three muſquets more, after having hoiſted their colours, and fixed them in the ground oppoſite a houſe cloſe to the water-ſide, at the end of the cauſeway where they came on ſhore; to which houſe the Engliſh were conducted by Raa Kook to wait the king's coming, he having diſpatched a meſſenger to notify the captain's arrival. Before the king appeared, ſome of the natives were ſent down with refreſhments: they firſt brought a large tureen made of wood, in the ſhape of a bird, and inlaid with ſhell, this was full of ſweet drink; they alſo brought a painted ſtand, about two feet in height, inlaid in the ſame manner as the tureen, upon which were ſweetmeats garniſhed with Seville oranges; next came a baſket of boiled yams, followed by another of young cocoa-nuts; theſe were all placed in a kind of order, preparatory to the king's coming.

The Engliſh naturally felt ſome apprehenſions on account of the natives. Boats, however, were manned, loaded with ſuch articles as were deemed moſt neceſſary, and diſpatched from the ſhip under the direction of a principal officer, whoſe deſign it was to obtain, if poſſible, a friendly intercourſe with the inhabitants, in caſe they ſhould find any. As the ſhip was expected every moment to go to pieces, thoſe who remained went immediately to work to make a raft, on which, when completed, with the aſſiſtance of two boats, they all, except one man, who fell overboard before they ſet out, reached the ſhore after encountering many difficulties. In about two days after their landing, the crew obſerved ſome natives approaching, in canoes, from the points of the bay. This ſpread ſo great a conſternation, that all ran to their arms: but as there were only two canoes, the captain ordered the people out of ſight till further notice.

The intercourſe between our countrymen and the natives was much facilitated by a very ſingular circumſtance. A Malay, who ſome time before was caſt away upon this iſland, had acquired the language; and it happened that one of the Antelope's men was a native of Bengal, and ſpoke the Malay tongue, by which means a ready communication was maintained on both ſides, and all thoſe impediments were removed at once, which would have ariſen among people who had no means of conveying their thoughts to one another by language, but muſt have truſted to ſigns and geſtures, which might have given riſe to a thouſand miſconceptions.

When the people in the canoes, which advanced ſlowly towards the ſhore, got within hearing, the native of Bengal ſpoke to them in the Malay tongue; on which, though they did not ſeem to underſtand him, they ſtopped their canoes. Soon after, however, one of them ſpoke in the above language, aſking our people "Who they were? whether they were friends or enemies?" The native of Bengal, by the captain's direction, replied, "That they were diſtreſſed Engliſhmen, who had loſt their ſhip on a reef, and that they were friends." On this they ſeemed to commune together; and ſoon after came out of their canoes, which Captain Wilſon obſerving, he waded into the water to meet them; and after embracing them in a friendly manner, conducted them to his officers, and the others who had retired.

The natives were entirely naked. They were of a deep copper colour, and their ſkins ſoft and gloſſy, owing to the external uſe of cocoa-nut oil. Each chief had a baſket of beetle nut, and a bamboo, finely poliſhed, and inlaid at each end, in which they carried a kind of coral, burnt to a lime, called *chinam*. It was obſerved that all their teeth were black, and that the beetle nut, of which they had always a quid in their mouths, rendered the ſaliva red, which, together with their black teeth, gave their mouths a very diſguſting appearance. They were of a middling ſtature, ſtraight, and muſcular, their limbs well formed, and they had a majeſtic gait. Their hair was black, long, and rolled up behind cloſe to their heads, which appeared neat and becoming. They tatooed their legs a little above the ancles to the middle of their thighs, which gave them a deeper colour than the other parts of their bodies. None of them had any beards, except the youngeſt of the king's brothers; and it was, in courſe of time, obſerved, that they plucked out the hairs by the roots, and that very few only, who had ſtrong thick beards, cheriſhed and let them grow.

How great ſoever the ſurpriſe might be which the ſingularity of theſe natives excited in the minds of our people, the natives themſelves were no leſs wrapt in admiration at the appearance of the ſtrangers. The whiteneſs of colour attracted them ſo much, that it was evident they had never before ſeen any Europeans. They were continually exclaiming, *Weel! weel!* and *weel-a-treeoy!* words which implied that they were perfectly pleaſed with their viſitors. They ſtroked their bodies and arms outſide the garments, ſeeming to doubt whether their coverings were not a part of their real body, being totally ignorant of the uſe of clothes. However, the Malay informed them, that the Engliſh living in a much colder climate than theirs were obliged to have recourſe to artificial warmth, to ſhield them from the inclemency of the weather, and that, from cuſtom they could not diſpenſe with it, in a degree, even in the warmeſt regions.

Their attention was next engaged by the hands of the Europeans, and particularly the black veins of the wriſts. They probably imagined the whiteneſs of the hands and face to be artificial; and the blackneſs of the veins cauſed them to think, that it was a mode of tatooing; for they deſired to look at the top parts of the arms, to ſee if the whiteneſs was continued. After this they requeſted a further view of the body, when ſome of the crew opened their boſoms, and told them that the other parts were nearly the ſame as that. The hair on the breaſts of the Europeans excited their aſtoniſhment, as they conſider ſuch incumbrances highly indelicate, and pluck it out wherever it is found. The natives having in ſome degree ſatisfied their curioſity, began to expreſs apprehenſions that they had intruded too much; but the captain convinced them, by means of the Malay, that their fears were groundleſs. As they alſo expreſſed a deſire that Captain Wilſon would ſend one of his people to Pelew, that the king might ſee what kind of beings white men were, the captain complied, and appointed his brother for that purpoſe, giving him a ſmall remnant of blue cloth, a caniſter of tea, another of ſugar-candy, and a jar of preſerved fruit, as a preſent for the king, of whom we ſhall here introduce the following account.

ABBA THULLE, as king of this country, was the firſt perſon in the government at Pelew, and in him the chief authority was lodged. He appeared to be conſidered as the father of his people; and, though diveſted of all external decorations of royalty, had every mark of diſtinction paid to his perſon. His rupacks or chiefs approached him with the greateſt reſpect, and his common ſubjects, whenever they paſſed near him, or had occaſion to addreſs him, put their hands behind them, and crouched towards the ground: even if they were paſſing any houſe or place where the king was ſuppoſed to be, they humiliated themſelves in the ſame manner, till they had got beyond his probable preſence, when they reſumed their uſual mode of walking. On all occaſions, however, the behaviour of Abba Thulle appeared gentle and gracious, yet always full of dignity; he heard whatever his ſubjects had to ſay to him, and, by his affability and condeſcenſion, never ſuffered them to go away diſſatisfied.

How great ſoever this perſonage was held at Pelew, he was not underſtood by the Engliſh, when there, to poſſeſs a ſovereignty over all the iſlands which came within their knowledge. The rupacks of

of Eonungs, Emillegue, and Artingall, and the rupack Meath, were independent in their own territories: yet Abba Thulle had ſeveral iſlands over which he ruled. Upon all occurrences of moment, he convened the rupacks and officers of ſtate; their councils were always held in the open air, upon ſquare pavements; where the king firſt ſtated the buſineſs upon which he had aſſembled them, and ſubmitted it to their conſideration. Each rupack preſent delivered his opinion, but without riſing from his ſeat: when the matter before them was ſettled, the king, ſtanding up, put an end to the council.—After which they often entered into familiar converſation, and ſometimes chatted together for an hour after their buſineſs was diſpatched.

If any perſon brought a meſſage to the king, whether in council or elſewhere, which came by one of the common people, it was delivered at ſome diſtance, in a low voice, to one of the inferior rupacks; who, bending in an humble manner at the king's ſide, delivered the meſſage in a low tone of voice, with his face turned aſide. His commands appeared to be abſolute, though he acted in no important buſineſs without the advice of his chiefs. In council there has a particular ſtone on which the king ſat; the other rupacks did not always take the ſame place, ſeating themſelves ſometimes on his right-hand, and ſometimes on his left.

In the afternoon of every day, the king, whether he was at Pelew, or with the Engliſh at Oroolong (the iſland he had given them) went to ſit in public, for the purpoſe of hearing any requeſts, or of adjuſting any difference or diſpute which might have ariſen among his ſubjects.

With reſpect to the character and diſpoſition of "this excellent man, who ruled over theſe ſons of nature, captain Wilſon obſerves, that he certainly, in every part of his conduct, ſhewed himſelf firm, noble, gracious, and benevolent; there was a dignity in all his deportment, a gentleneſs in all his manners, and a warmth and ſenſibility about his heart that won the love of all who approached him. Nature had beſtowed on him a contemplative mind, which he had himſelf improved by thoſe reflections that good ſenſe dictated, and obſervation confirmed."

The next in power was Raa Kook, the king's brother, and general of all his forces. It was his duty to ſummon the rupacks to attend the king, on whatever expedition or purpoſe they were called upon: but though Raa Kook acted as commander in chief, yet all the executive orders came from the king, whenever he attended in perſon. The general, as the king's next brother, was preſumptive heir; the ſucceſſion of Pelew not going on to the king's children, till it had paſſed through the king's brothers: ſo that after the demiſe of Abba Thulle, the ſovereignty would have deſcended to Raa Kook; on his demiſe, to Arra Kooker; and, at the death of this laſt brother, it would have reverted to the eldeſt ſon of Abba Thulle; on which contingency, Qui Bil, being the preſumptive heir, would during the reign of his laſt ſurviving uncle, have become of courſe the hereditary general; as Lee Boo would when the ſovereignty had fallen to his elder brother.

The king was always attended by a particular chief, or rupack, who, being always near his perſon, was firſt conſulted: but whether his office was religious or civil, or both, could not be learned with any certainty. He was not conſidered as a warrior, nor ever bore arms; and has only one wife, whereas the other rupacks had two.

To return to the natives: It was obſerved that they on all occaſions behaved in the moſt friendly manner to the Engliſh; and their monarch ſoon after paid them a viſit, with his ſon and brother. His majeſty was perfectly naked, and had no kind of ornament or mark of diſtinction, like his principal officers, who wore a bracelet of bone at their wriſts. He bore a hatchet on his ſhoulder, the head of which was made of iron, a circumſtance which ſurpriſed our people much, as all the other hatchets they had ſeen were of ſhell. The handle of it, which formed a ſharp angle, ſtuck cloſe to his ſhoulder, lying before and behind, and wanting no tying to keep it ſteady in walking. His majeſty would not go into the tents. A ſail was therefore ſpread for him, on which he ſat down, with his chief miniſter oppoſite, and his two brothers on each ſide; and the whole was encompaſſed by his attendants, who were numerous. He drank a cup of tea, but did not approve of the taſte.

Captain Wilſon availed himſelf of this opportunity to obtain permiſſion from the king to build a veſſel, in order to convey the crew to ſome European ſettlement; and highly gratified him by cauſing a party of men to be drawn up, and fire three vollies. This occaſioned ſuch hooting and chattering, as equalled in noiſe the report of the pieces. The captain dreſſed the king's ſon in a ſilk coat and blue trowſers. He was a young man extremely well made, but had loſt his noſe, whether in battle, or from a ſcrophulous diſeaſe, which is prevalent there, was not known.

Arra Kooker, the king's brother, requeſted a white ſhirt, and as ſoon as it was given him, he put it on, in tranſports of joy, which he indicated by dancing and jumping, and in forming a humorous contraſt between his ſhirt and his ſkin. This prince had a great propenſity to mimicry, and often amuſed our people by taking off their manners, but with ſo much good nature, that no one could feel the leaſt offence. He entertained a great partiality for their Newfoundland dog, which he often fed; till at length the creature felt a partiality for him, and, at his appearance, would jump, bark, leap, and play a variety of tricks. Arra Kooker would often imitate him in the ſame mode of ſalutation, by barking, jumping, &c. which could not fail of exciting the riſible faculties. This prince was ſeemingly about forty years of age, ſhort in ſtature, but ſo plump and fat, that he was almoſt as broad as he was long. After various ceremonies had paſſed, the captain preſented his majeſty with a ſcarlet coat; who then making ſigns to go on ſhore, jumped into the water, and ſwam to land.

When Captain Wilſon, and ſeveral officers, reached Pelew, on a viſit to the king, they came into a large ſquare pavement, round which were ſeveral houſes, and was conducted into one that ſtood in the centre of one of the ſides. Out of this houſe iſſued a number of women, who were waiting to ſee thoſe new beings the Engliſh. Thoſe, our people were given to underſtand, were the wives of ſome of the rupacks, or great officers of ſtate. They were rather fairer than the reſt of the women, had ſome little ornaments about them, and their faces and breaſts were rubbed over with turmeric. The king, and one of his brothers, led his gueſts into this houſe; the women then returned, and received them with much joy, preſenting their company with cocoa-nuts and ſweet drink, which all ſat down and partook of. The ladies alſo ſeated themſelves, and taking a parcel of leaves, began to make nets, an employment in which they paſs great part of their time. The king informed his gueſts that his houſe was to be their abode as long as they remained at Pelew, and that there they were to ſleep. After this he roſe up, previouſly apologizing to the captain for retiring, ſaying he was going to bathe.

A meſſage ſoon after came to Raa Kook from the queen, requeſting that ſhe might ſee the Engliſh at her dwelling. They attended him thither, and obſerved immediately before it a rail, on which were ſome tame pigeons tied by the leg. This is a bird held in ſuch eſtimation in thoſe iſlands, that none but rupacks and their families are allowed to eat them. As they approached, the queen opened her window, and ſpoke to Raa Kook, to deſire the Engliſh would ſit down on the pavement before her, which being complied with, a number of attendants brought out yams, cocoa-nuts, and ſweet drink. While they were partaking of theſe, the queen aſked Raa Kook many queſtions about our people, of whom ſhe took very great notice, and wiſhed ſome of them would come cloſe to the window, and draw up their coat ſleeves, that ſhe might ſee the colour of their ſkins. After ſhe had viewed them attentively, and aſked, through Raa Kook, as many circumſtances reſpecting them as ſhe thought ſhe could with propriety obtrude, ſhe ſignified that ſhe would not longer treſpaſs on their time, by detaining them; ſo they roſe and took their leave.

After

After this Raa Kook now took them to his own houſe, where they were welcomed without any parade. His wife, among other things, gave them a broiled pigeon, a delicacy that, as before obſerved, only falls to the ſhare of the dignified. There the character of the prince appeared in a new and intereſting light: his children encompaſſed him, and climbing to his knees, fondly careſſed their father, while his ſupreme pleaſure appeared to be in rolling and toſſing them about. This domeſtic ſcene, however, ſo much occupied the minds of the captain and officers, that it was dark before they thought of retiring. Raa Kook begged they would diſpenſe with his attendance, and ordered the Malay to conduct them to their deſtined habitation, where they found ſome fiſh for ſupper, ſent by the king. Though the night proved tempeſtuous, their houſe was ſo well thatched that the rain could not penetrate.

His majeſty having ſignified to Captain Wilſon his pleaſure of tendering to him the iſland where the Engliſh reſided, as a preſent, and informed him that they diſtinguiſhed it by the name of Oroolong; in order to announce poſſeſſion of it, the Britiſh pendant was hoiſted, and three vollies of ſmall arms fired. On the eaſt-ſide is the bay and harbour, which lies eaſt and weſt: it was judged the whole circumference of the iſland did not exceed three miles. To this iſland the captain would have returned the day following (the night he paſſed with the officers under the roof of the hoſpitable Prince Raa Kook) if the weather had not turned unfavourable. They therefore took a ramble further into the country, where the lands appeared to be pretty well cultivated, and the villages full of inhabitants. They obſerved that the lower orders of the women were buſied in looking after the yam plantations, which were moſtly in ſwampy ground. Others they found employed in making baſkets and mats, and in nurſing their children.

Among the women whom Raa Kook conducted about the cove, there was one who ſtruck all our countrymen, as being ſuperior in elegance and beauty, as well as in her graceful manner of walking, to any female they had noticed at Pelew; ſhe was very young, and they could not help making ſome inquiries about her of the general; who informed them, that ſhe was one of the king's wives, and was called LUDEE. This lady, as well as all her female companions, teſtified that degree of ſurpriſe which the firſt ſight of our different works had excited in all the other natives.

The men ſeemed to be chiefly employed in gathering cocoa-nuts, felling trees, and making ſpears and darts, the chief warlike inſtruments of the Pelewans. In the uſe of theſe they were remarkably expert, as they afforded abundant proof in divers engagements with the ſubjects of a neighbouring prince; in which they were aided by a ſelect party of the Engliſh at the requeſt of Abba Thulle, and obtained a complete victory by dint of the ſuperior force of our fire-arms.

Perceiving the Engliſh had been uſeful in their aſſiſtance againſt the enemy, the king was deliberating what preſent or compenſation he ſhould make to the Engliſh leader. After a while he ſent him, as a particular mark of his gratitude and eſteem, two lovely young women. Captain Wilſon, who was a grave ſober man, and had his ſon with him, a youth about ſeventeen, was particularly embarraſſed. He, however, thought proper to ſend them back again. The king of Pelew was exceedingly unhappy that his preſent was not accepted, and concluded, in his own mind, that their being rejected was owing to their not being ſufficiently young. To obviate this objection, after ſome ſtrong parental ſtruggles, he actually ſent Captain Wilſon his own daughter, a ſweet little girl, who was no more than twelve years old. She was of courſe returned alſo: but it was extremely difficult to ſatisfy the king that no inſult was intended in this rejection of his preſents.

Our people had an opportunity of being acquainted with their funeral ceremonies, by the death of Raa Kook's valiant ſon. Having been invited to an entertainment by one of the rupacks, they were ſurpriſed, when the repaſt was ended, at hearing the doleful lamentations of women at ſome diſtance; and going to the place from whence the ſound proceeded, they obſerved a concourſe of females following a dead body, held up in a mat, and laid on a ſort of bier, made of bamboos, carried by four men on their ſhoulders. Theſe were the only males in company. Our people followed to the place of interment, where the body was depoſited without any religious ceremony, the bearers filling up the grave with their hands and feet, while the women knelt down, and again vented the moſt piercing cries, at times indicating as if their phrenzy would lead them to tear up the corpſe.

Marriages among theſe people are ſimply a mutual contract between the ſexes, which is held inviolate. A plurality of wives is allowed; but they have ſeldom more than two. They had no eſtabliſhed religion, but ſeemed to poſſeſs an innate confidence of the efficacy of virtue, and the temporal advantages ariſing from moral rectitude.

CHAPTER XXVI.

Remarks on the Diſpoſition, Character, and Religion of the Natives. The Order of the Bone deſcribed. Intereſting Account of Lee Boo, one of the King's Sons, intruſted by his Father to the Care of Captain Wilſon, who ſails with him firſt to China, and afterwards arrives with him in England. Becoming Behaviour of the young Prince there; and affecting Particulars of his Death by the Small-Pox.

FROM firſt to laſt the behaviour of theſe people to the Engliſh was uniformly courteous and attentive, accompanied with a politeneſs that ſurpriſed thoſe on whom it was beſtowed. They ſeemed at all times ſo cautious of intruding, that on many occaſions they ſacrificed their natural curioſity to that reſpect which decent good-manners appeared to them to exact. Their liberality to the Engliſh, at their departure, when individuals poured in all the beſt they had to give, and that of articles too, of which they had far from plenty themſelves, ſtrongly demonſtrated, that theſe teſtimonies of friendſhip were the effuſion of hearts that glowed with the flame of philanthropy; and when our countrymen, from want of ſtowage, were compelled to refuſe the further marks of kindneſs which were offered them, the entreating eyes, and ſupplicating geſtures with which they ſolicited their acceptance of what they had brought, moſt forcibly expreſſed how much their minds were wounded, to think they had not arrived early enough, to have their little tributes of affection received.

Nor was this conduct of theirs an oſtentatious civility exerciſed towards ſtrangers; ſeparated as they were from the reſt of the world, the character of a ſtranger had never entered their imagination. They felt our people were diſtreſſed, and in conſequence wiſhed they ſhould ſhare what they had to give. It was not that worldly munificence, which beſtows and ſpreads its favours with a diſtant eye to retribution; their boſoms had never harboured ſo contaminating a thought—no; it was the pure emotions of native benevolence! it was the love of man! it was a ſcene that pictured human nature in triumphant colouring; and whilſt their liberality gratified the ſenſe, their virtue ſtruck the heart!

Having thus given a ſketch of the character of theſe people, it may not be amiſs to inquire concerning their religion; which we ſhall do in the words of Mr. Keate.

"There are few people, I believe, among the race of men, whom navigation hath brought to our knowledge, who have not ſhewn, in ſome inſtance or other, a ſenſe of ſomething like religion, how much ſoever it might be mixed with idolatry or ſuperſtition; and yet our people, during their continuance with the natives of Pelew, never ſaw any particular ceremonies, or obſerved any thing that had the appearance of public worſhip. Indeed, circumſtanced as the Engliſh were, they had not enough of the language to enter on topics of this nature; and it would alſo have been indiſcreet to have done it, as ſuch inquiries might have been miſcon-

miſconceived or miſconſtrued by the natives: added to this, their thoughts were naturally bent on getting away, and preſerving, while they remained here, the happy intercourſe which ſubſiſted between them and the inhabitants.

"Though there was not found, on any of the iſlands they viſited, any place appropriated for religious rites, it would perhaps be going too far to declare, that the people of Pelew had abſolutely no idea of religion. Independent of external ceremony, there may be ſuch a thing as the religion of the heart, by which the mind may, in awful ſilence, be turned to contemplate the God of nature; and though unbleſſed with thoſe lights, which have pointed to the Chriſtian world an unerring path to happineſs and peace, yet they might, from the light of reaſon only, have diſcovered the efficacy of virtue, and the temporal advantages ariſing from moral rectitude.

"The reader will, by this time, have met with ſufficient occurrences to convince him, that the inhabitants of theſe new-diſcovered regions had a fixed and rooted ſenſe of the great moral duties: this appeared to govern their conduct, glow in all their actions, and grace their lives. Actuated by ſuch principles, we ſee them laborious, induſtrious, and benevolent: in moments of danger firm, and prodigal of life; in misfortunes patient, in death reſigned. And if, under all theſe circumſtances, he can conceive, that the natives of Pelew paſſed their lives without ſome degree of *confidence*, ſome degree of *hope*, I have only to ſay, his idea of mankind muſt widely differ from my own.

"Superſtition is a word of great latitude, and vaguely defined; though it hath, in enlightened eyes, been called the offspring of ignorance; yet in no times hath it exiſted without having ſome connection with religion. Now that the people of Pelew had, beyond all doubt, ſome portion of it, appears from the wiſh expreſſed by the king, when he ſaw the ſhip (Oroolong) building, 'That the Engliſh would take out of it ſome particular wood, which he perceived they had made uſe of, and which, he obſerved to them, was deemed to be of *ill omen*, or *unpropitious*.'

"They had alſo an idea of an evil ſpirit, that often counteracted human affairs; a very particular inſtance of this was ſeen, when Mr. Barker (a moſt valuable member in the Engliſh Society) fell backward from the ſide of the veſſel, then on the ſtocks; Raa Kook, who happened to be preſent, obſerved thereupon, that it was owing to the *unlucky wood* our people had ſuffered to remain in the veſſel, that the evil ſpirit had occaſioned this miſchief to Mr. Barker.

"In the paſſage from Pelew to China, ſomewhat was diſcovered in Prince Lee Boo, pretty ſimilar to what is called *ſecond-ſight*. At the time he was very ſea-ſick, he ſaid, how much he was concerned at the diſtreſs his father and friends were feeling, who *knew* what he was then ſuffering. [His expreſſion at the time was, *that he was ſenſible his father and family had been very unhappy from knowing that he had been ſick.*] The ſame anxiety operated on him on their account, when he perceived his diſſolution drawing near.

"They certainly entertained ſo ſtrong an idea of divination, that whenever any matter of moment was going to be undertaken, they conceived they could, by ſplitting the leaves of a particular plant, that was not unlike our bulruſh, and meaſuring the ſtrips of this long narrow leaf on the back of their middle-finger, judge whether it would or would not turn out proſperous. This was obſerved by Mr. M. Wilſon, in his firſt viſit to the king at Pelew; and, on inquiry, was afterwards explained to the Engliſh by the linguiſt, as being done to diſcover if their arrival foreboded good or ill-fortune. It was noticed by ſeveral of our people, that the king recurred to this oracle on different occaſions, particularly at the time when they went on the ſecond expedition againſt Artingall, a neighbouring iſland, when he appeared to be very unwilling to go aboard his canoe, and kept all his attendants waiting, till he had tumbled and twiſted his leaves into a form that ſatisfied his mind, and predicted ſucceſs. Our people never obſerved any perſon but the king apply to this divination.

"It is hardly poſſible but the fond anxiety of a parent, on giving up a ſon into the hands of ſtrangers, who were to convey him to remote regions, of which he could form to himſelf but very imperfect notions, would, on ſo intereſting a point, induce him to examine his oracle with uncommon attention; and it is as little to be doubted, but that every thing wore, to his imagination, a proſperous appearance: yet, to evince the fallacy of his prophetic leaves, they certainly augured not the truth, nor preſented to the father's mind even a ſuſpicion, that the ſon he parted with, he ſhould ſee no more!

"On this ſubject, I would further wiſh to bring back to the reader's recollection a few occurrences:—As Raa Kook, and others of the natives, were two or three times preſent, when Captain Wilſon, on a Sunday evening, aſſembled his people to read prayers to them, they expreſſed no ſurpriſe at what was doing, but appeared clearly to underſtand, that it was the mode in which the Engliſh addreſſed the inviſible God, whom they looked up to for protection; and how different ſoever their own notions might be, they attended the Engliſh on theſe occaſions with great reſpect, ſeeming deſirous to join in it, and conſtantly preſerving the moſt profound ſilence, the general never allowing the natives to ſpeak a ſingle word, and refuſing even to receive a meſſage from the king, which arrived at the tents during divine ſervice.

"The ceremony uſed by Raa Kook, after the funeral of his ſon, when he repeated ſomething to himſelf whilſt he was marking the cocoa-nuts, and the bundle of beetle-leaves which the old woman was to place on the young man's grave, had every appearance of a pious office; and when he planted the cocoa-nuts, and ſome other fruit trees on the iſland of Oroolong, what he uttered in a low voice, as each ſeed was depoſited in the earth, impreſſed thoſe preſent as the giving a benediction to the future tree that was to ſpring from it. The king alſo, when he took leave of his ſon, ſaid a few words, which, by the ſolemnity they were delivered with, and the reſpectful manner in which Lee Boo received them, induced all our countrymen to conceive it was a kind of bleſſing.

"I muſt, in this place, add a circumſtance that paſſed in converſation with Captain Wilſon and Lee Boo, after he had been ſome time in England: the former telling him, that ſaying prayers at church was to make men good, that when they died, and were buried, they might live again above (pointing to the ſky); Lee Boo, with great earneſtneſs, replied, *All ſame Pelew; bad men ſtay on earth; good men go into ſky, become very beautiful*—holding his hand in the air, and giving a fluttering motion to his fingers. This ſurely conveyed a ſtrong idea, that they believed the ſpirit exiſted, when the body was no more.

"After combining all theſe facts, and uniting them with the moral characters of the people, the reader is left in a ſituation to judge for himſelf; independent of Lee Boo's declaration, whether it is probable that their lives could be conducted with that decency we have ſeen, and their minds trained to ſo ſtrong a ſenſe of juſtice, propriety, and decency, without having ſome guiding principle of religion; thus much, at leaſt, I think, we may be authoriſed to aſſert—If all this was effected without it, it proves, that the natives of Pelew had been happy enough, not only to diſcover, but to be perfectly convinced, that VIRTUE IS ITS OWN REWARD."

After continuing three months on the iſland, our countrymen were enabled, by the moſt perſevering toil, but ſtill more by the beneficence and integrity of the natives, to build a veſſel out of the fragments of their wreck. In this, after leaving one of the crew, named Madan Blanchard, who requeſted permiſſion to remain on the iſland, they departed on the 12th of November, and arrived at Macao on the 30th of the ſame month, whence they afterwards proceeded to England.

When the king perceived the Engliſh were preparing for their departure in their new veſſel, the Oroolong, he ſent in the morning a meſſage to Captain Wilſon, deſiring him to come to him at

the watering-place; and on his arrival, acquainted him, that it was his intention to inveſt him with the Order of the BONE, and make him in form a rupack of the firſt rank. The captain expreſſed his acknowledgment for the honour his majeſty purpoſed to confer on him, and the pleaſure he felt at being admitted a Chief of Pelew.

For this purpoſe, the king and all the rupacks went and ſat down under the ſhade of ſome large trees, and Captain Wilſon was deſired to ſit at a little diſtance; when Raa Kook receiving the bone, preſented it as from his brother, Abba Thulle, and wanted to know which hand he uſed in common. This the general wiſhed to aſcertain, by putting a ſtone in his hand, which he deſired him to throw at a diſtance from him. Finding it was the right-hand he naturally uſed, he was again requeſted to ſit down, and the bone applied to his left-hand, to ſee if it was large enough for his hand to ſlip through: being not found ſufficiently ſo, it was raſped away, till judged to be wide enough: when Raa Kook, the chief miniſter, and all the rupacks, proceeded to the inveſtment, in the following manner:

A ſtring was made faſt by the general to each of the fingers of the captain's left-hand, and then lubricating the hand with oil, the chief miniſter placed himſelf behind the captain, holding him faſt by the ſhoulders: Raa Kook then paſſed the different ſtrings through the bone, and giving them to another rupack, they endeavoured to draw his hand through; Raa Kook, at the ſame time, with his own hand, compreſſing that of the captain into the ſmalleſt compaſs he poſſibly could, ſo that the bone might paſs over the joints. During this, the moſt profound ſilence was preſerved, both by the rupacks who aſſiſted, and the people who attended as ſpectators, except by the king, who occaſionally ſuggeſted in what manner they might facilitate the operation.

The point being at laſt obtained, and the hand fairly paſſed through, the whole aſſembly expreſſed great joy. Abba Thulle then addreſſing the captain, told him, "That the bone ſhould be rubbed bright every day, and preſerved as a teſtimony of the rank he held amongſt them; that this mark of dignity muſt, on every occaſion, be defended valiantly, nor ſuffered to be torn from his arm, but with the loſs of life."

The ceremony being ended, all the rupacks congratulated Captain Wilſon on his being one of their order; and the inferior natives flocked round to look at the bone, and appeared highly pleaſed to ſee his arm adorned with it, calling him Englees Rupack.

In theſe regions this mark of diſtinction is given and received as a reward of valour and fidelity, and held out as the prize of merit. The decoration indeed derives all its ſplendour from the combined ideas of the mind whilſt viewing it; and the imagination is equally impreſſed with the ſame ſentiment, whether the badge of honour be a ſtrip of velvet tied round the knee, a tuft of ribband and croſs dangling at the button-hole, a ſtar embroidered on the coat, or a bone upon the arm.

ANECDOTES OF LEE BOO, SECOND SON OF ABBA THULLE.

From a predilection to our people, the king, his father, reſolved to entruſt this his ſecond ſon to the care of Captain Wilſon, that he might have the advantage of improving himſelf, by accompanying the Engliſh, and of learning many things that might, at his return, greatly benefit his own country. He added, that one of the Malays, from Pelelew, a neighbouring iſland, ſhould alſo go to attend on him. He deſcribed his ſon as a young man of an amiable and gentle diſpoſition; that he was ſenſible, and of a mild temper, and ſpoke much in his commendation. Captain Wilſon expreſſed himſelf exceedingly obliged and honoured by this ſingular mark of the king's confidence and eſteem; and aſſured him, that he ſhould endeavour to merit the high truſt repoſed in him, by treating the young prince with the ſame tenderneſs and affection as his own ſon.

We are told, that Lee Boo gave our people an early opportunity of ſeeing the natural benevolence of his mind; for when at Canton, ſeeing ſome of the Chineſe boats that are rowed by poor Tartar women, with their children tied to their backs (and who live in families on the water), ſurround the veſſel, to petition for fragments of victuals, the young prince, on noticing their ſupplications, gave them oranges, and ſuch other things as he had, being particularly attentive to offer them thoſe things which he liked beſt himſelf.

When at the houſe of Mr. M'Intyre, at Macao, there was, amongſt ſeveral other things which ſolicited his notice, a large mirror at the upper end of the hall, which reflected almoſt his whole perſon. Here Lee Boo ſtood in perfect amazement at ſeeing himſelf: he laughed—he drew back, and returned to look again, quite abſorbed in wonder—he made an effort to look behind, as if conceiving ſomebody was there, but found the glaſs fixed cloſe to the wall. Mr. M'Intyre obſerving the idea that had croſſed him, ordered a ſmall glaſs to be brought into the room, wherein having viewed his face, he looked behind, to diſcover the perſon who looked at him, totally unable to make out how all this was produced.

On his approaching the Britiſh Channel, the number of veſſels that he obſerved purſuing their different courſes, increaſing ſo much, he was obliged to give up the keeping of his journal. When the Morſe got to the Iſle of Wight, Captain Wilſon, his brother, the prince, with ſeveral other paſſengers, quitted her, and coming in a boat through the Needles, arrived ſafe at Portſmouth the 14th day of July, 1784. On landing, the number and ſize of the men of war then in harbour, the variety of houſes, and the ramparts, were all objects of attraction: he ſeemed ſo totally abſorbed in ſilent ſurpriſe, that he had no leiſure to aſk any queſtions.

It was obſerved by Mr. Keate, the writer of Captain Wilſon's account of the Pelew Iſlands, that going to Rotherhithe to ſee the captain, Lee Boo was reading at a window; that he recollected him inſtantly, and flew with eagerneſs to the door to meet him, looked on him as a friend, ever after attached himſelf to him, appearing to be happy whenever they met together. That he ſeemed to be pleaſed with every thing about him, and ſaid, *All fine country, fine ſtreet, fine coach, and houſe upon houſe up to ſky*, putting alternately one hand above another, by which it was found (their own habitations being all on the ground) that every ſeparate ſtory of our buildings, he, at that time, conſidered as a diſtinct houſe.

Lee Boo was introduced to ſeveral of the directors of the India Company, taken to viſit many of the captain's friends, and gradually ſhewn moſt of the public buildings in the different quarters of the town; but his prudent conductor had the caution to avoid taking him to any places of public entertainment, leſt he might, in thoſe heated reſorts, catch the ſmall-pox, a diſeaſe which he purpoſed to inoculate the young prince with, as ſoon as he had acquired enough of our language, to be reaſoned into the neceſſity of ſubmitting to the operation; judging, and ſurely not without good reaſon, that by giving him ſo offenſive and troubleſome a diſtemper, without firſt explaining its nature, and preparing his mind to yield to it, might weaken that unbounded confidence which this youth placed in his adopted father.

When he had been a while ſettled, and a little habituated to the manners of this country, he was ſent every day to an academy at Rotherhithe, to be inſtructed in reading and writing, which he himſelf was eager to attain, and moſt aſſiduous in learning. His whole deportment, while there, was ſo engaging, that it not only gained him the eſteem of the gentleman under whoſe tuition he was placed, but alſo the affection of his young companions. In the hours of receſs, when he returned to the captain's houſe, he amuſed the whole family by his vivacity, noticing every particularity he ſaw in any of his ſchoolfellows, with great good-humour mimicking their different manners, ſometimes ſaying he would have a ſchool of his own when he returned to Pelew, and ſhould be thought very wiſe, when he taught the great people their letters.

Early

Early after his arrival, Captain Wilſon, and the young prince, dining with Mr. Keate, the latter was aſking how he was affected by painting: on mentioning the ſubject, Dr. Carmichael Smyth, whom Mr. Keate had requeſted to meet this ſtranger, wiſhed the laſt-mentioned perſon to bring a miniature of himſelf, that thereby all might obſerve if it ſtruck him. He took it in his hand, and inſtantly darting his eyes towards Mr. Keate, called out, *Miſſer Keate, very nice, very good.* The captain then aſking him, if he underſtood what it ſignified, he replied, *Lee Boo underſtand well,* THAT *Miſſer Keate die*—THIS *Miſſer Keate live.* The writer remarks, that a treatiſe on the utility and intent of portrait-painting, could not have better defined the art than this little ſentence. Mrs. Wilſon deſiring Lee Boo, who was on the other ſide of the table, to ſend her ſome cherries, perceiving that he was going to take them up with his fingers, jocoſely noticed it to him; when he inſtantly reſorted to a ſpoon; but ſenſible that he had diſcovered a little unpoliteneſs, his countenance was in a moment covered with a bluſh, that viſibly forced itſelf through his dark complexion.

Having frequent opportunities of ſeeing gardens, he was an attentive obſerver of the plants and fruit-trees, would aſk many queſtions about them, and ſay, when he returned home, he would take ſeeds of ſuch as would live and flouriſh in Pelew; talked frequently of the things he ſhould then perſuade the king to alter, or adopt; and appeared, in viewing moſt objects, to conſider how far they might be rendered uſeful to his own country.

Lee Boo was now proceeding with haſty ſtrides in gaining the Engliſh language, and advancing ſo rapidly with his pen, that he would, probably, in a very ſhort time, have written a very fine hand, when he was overtaken by that very diſeaſe, which with ſo much caution had been guarded againſt. On the 16th of December, 1784, he felt himſelf much indiſpoſed, and in a day or two after an eruption appeared all over him. Dr. Smyth told the family, that there was not a doubt with reſpect to the diſeaſe; and was ſorry to add (what he thought it right to prepare them for), that the appearances were ſuch as almoſt totally precluded the hope of a favourable termination.

At this time Mrs. Wilſon happening to have ſome indiſpoſition, which confined her to her bed, Lee Boo, on hearing of it, became impatient, ſaying, *What, mother ill! Lee Boo get up to ſee her;* which he did, and would go to her apartment, to know how ſhe really was.

Walking acroſs the room on the Thurſday before his death, he looked at himſelf in the glaſs (his face being then much ſwelled and diſfigured), he ſhook his head, and turned away, as if diſguſted at his own appearance, and told Mr. Sharp, *that his father and mother much grieve, for they know he was very ſick;* this he repeated ſeveral times. At night, growing worſe, he began to think himſelf in danger: he took Mr. Sharp by the hand, and fixing his eyes ſtedfaſtly on him, with earneſtneſs ſaid, *Good friend, when you go to Pelew, tell Abba Thulle, that Lee Boo take much drink, to make ſmall-pox go away; but he die: that the captain and mother* (meaning Mrs. Wilſon) *very kind;—all Engliſh very good men—was much ſorry he could not ſpeak to the king the number of fine things the Engliſh had got.* Then he reckoned what had been given him as preſents, which he wiſhed Mr. Sharp would diſtribute among the chiefs, when he went back; and requeſted that very particular care might be taken of the blue glaſs barrels, or pedeſtals, which he directed ſhould be given to the king. Poor Tom Roſe, who ſtood at the foot of his young maſter's bed, was ſhedding tears at hearing all this, which Lee Boo obſerving, rebuked him for his weakneſs, aſking, *Why ſhould he be crying ſo becauſe Lee Boo die?*

Sharp as his pains might be, his ſpirit was above complaining; and Mrs. Wilſon's chamber being adjoining to his own, he often called out to inquire if ſhe was better, always adding (leſt ſhe might ſuffer any diſquietude on his account). *Lee Boo do well, mother.* The ſmall-pox, which had been out eight or nine days, not riſing, he began to feel himſelf ſink; and told Mr. Sharp, *he was going away.* His mind, however, remained perfectly clear and calm to the laſt, though what he ſuffered in the latter part of his exiſtence, was ſevere, indeed! The ſtrength of his conſtitution ſtruggled long and hard againſt the venom of his diſtemper, till exhauſted nature yielded in the conteſt.

This affecting narrative Mr. Keate continues, as follows:

"Dr. Smyth had the goodneſs, every day, on his return from Rotherhithe, to inform me (Captain Wilſon) of the ſtate of his patient, but never gave me any hope of his recovery. Being under an engagement with my family to paſs a week at the houſe of my friend, Mr. Brook Watſon, at Sheen, who was equally anxious and alarmed as ourſelves for this amiable young man, I requeſted the doctor would have the goodneſs to continue to me his information. The ſecond day after I left town, I received the intelligence of his death; which deeply affected us all. I cannot give an account of this melancholy event ſo well as by tranſcribing Dr. Smyth's letter, by which it was conveyed to me.

"MY DEAR SIR, *Monday, Dec. 27, 1784.*

"It is an unpleaſant taſk for me to be the herald of bad news; yet, according to my promiſe, I muſt inform you of the fate of poor Lee Boo, who died this morning without a groan, the vigour of his mind and body reſiſting to the very laſt. Yeſterday, the ſecondary fever coming on, he was ſeized with a ſhivering fit, ſucceeded by a headach, violent palpitation of the heart, anxiety, and difficult breathing; he again uſed the warm bath, which, as formerly, afforded him a temporary relief. He had a bliſter put on his back, which was as ineffectual as thoſe applied to his legs. He expreſſed all his feelings to me, in the moſt forcible and pathetic manner, put my hand upon his heart, leaned his head on my arm, and explained his uneaſineſs in breathing; but when I was gone, he complained no more, ſhewing that he complained with a view to be relieved, not to be pitied.—In ſhort, living or dying, he has given me a leſſon which I ſhall never forget; and ſurely, for patience and fortitude, he was an example worthy of the imitation of a ſtoic! I did not ſee Captain Wilſon when I called this morning, but the maid-ſervant was in tears, and every perſon in the family wore the face of grief: poor Lee Boo's affectionate temper made every one look upon him as a brother or a child. Compliments to the ladies, and to Mr. Watſon, who, I make no doubt, will all join in regretting the untimely end of the poor prince; from you, my friend, ſomething more will be expected; and though you cannot bring him back to life, you are called upon (particularly conſidering his great attachment to you) not to let the memory of ſo much virtue paſs away unrecorded. But I am interrupted in theſe melancholy reflections, and have only time to aſſure you of (what will never paſs away but with myſelf) the ſincere friendſhip of

"Your affectionate, &c.

"JAMES CARMICHAEL SMYTH."

The unfortunate death of this young man being notified to the India-Houſe by Captain Wilſon, orders were given to conduct every thing reſpecting his funeral with proper decency. He was interred in Rotherhithe church-yard, the captain and his brother attending. All the young people of the academy joined in this teſtimony of regard; and the concourſe of people at the church was ſo great, that it appeared as if the whole pariſh had aſſembled, to join in ſeeing the laſt ceremonies paid to one, who was ſo much beloved by all who had known him in it.

Soon after the funeral, the India Company ordered a tomb to be erected over his grave, with the following inſcription:

TO THE MEMORY
Of Prince LEE BOO,
A Native of the Pelew, or Palos-Iſlands,
And Son to ABBA THULLE, Rupack, or King
Of the Iſland COOROORAA;

Who

Who departed this Life on the 17th of Dec. 1784,
Aged 20 Years,
This Stone is inſcribed
By the Honourable United Eaſt-India-Company,
As a Teſtimony of Eſteem for the humane and
Kind Treatment
Afforded by his Father to the Crew of their Ship,
The Antelope, Captain Wilſon,
Which was wrecked off that Iſland,
On the Night of the 9th of Auguſt, 1783.

Stop, Reader, ſtop!—let NATURE claim a tear;
A Prince of *mine*—LEE BOO lies bury'd here.

The evening before the Oroolong ſailed, the king aſked Captain Wilſon how long it might be before his return to Pelew? And being told, that it would probably be about thirty moons, or might chance to extend to ſix more, Abba Thulle drew from his baſket a piece of line, and, after making thirty knots on it, a little diſtance from each other, left a long ſpace, and then adding ſix others, carefully put it by. And as the ſlow but ſure ſteps of time have been moving onward, the reader's imagination will figure the anxious parent reſorting to this cheriſhed remembrancer, and with joy untying the earlier records of each relapſing period:—as he ſees him advancing on his line, he will conceive that joy redoubled; and when nearly approaching to the thirtieth knot, almoſt accuſing the planet of the night for paſſing ſo tardily away.

Verging towards the termination of his lateſt reckoning, he will then picture the mind of the good old king, glowing with parental affection, occaſionally alarmed by doubt, yet ſtill buoyed up by hope; he will then fancy him pacing inquiſitively the ſea ſhore, often commanding his people to aſcend every rocky height, and glance their eyes along the level line of the horizon which bounds the ſurrounding ocean, to ſee if haply it might not in ſome part be broken by the diſtant appearance of a returning ſail.

He will, laſtly, view the good Abba Thulle, wearied out by that expectation which ſo many returning moons, ſince his reckoning ceaſed, have by this time taught him he had nouriſhed in vain. But the reader will bring him back to his remembrance, as armed with that unſhaken fortitude, which was equal to the trials of varying life. He will not in him, as in leſs manly ſpirits, ſee the paſſions ruſhing into oppoſite extremes:—hope turned into deſpair—affection converted to hatred. No—after ſome allowance for their natural fermentation, he will ſee them ſubſiding into the calm of reſignation.

In proof of the truth of theſe remarks, we doubt not, it will afford peculiar ſatisfaction to our readers, to be informed, that in the beginning of September 1791, advices were received by the Lord Thurlow Eaſt-Indiaman, that the Panther, of 200 tons, commanded by Lieutenant M'Cluer, with the Endeavour of ſixty tons, had ſailed from Bombay on the 23d of Auguſt 1790, and arrived ſafely at the Pelew-Iſlands. On their arrival, they obſerved two canoes, which made towards the ſhore, inſtead of coming to the ſhips as had been expected. Theſe, they ſuppoſed, were going to give an account to Abba Thulle of their arrival; and in this conjecture they were not miſtaken; for ſoon after, they ſaw a number of canoes coming after them, in one of which was the good old king.

On his coming on board, he immediately went up to the captain, taking him, by his dreſs, to be his former friend, Captain Wilſon, and immediately felt on his arm for the *bone* (a mark of honour he had conferred on the captain, as deſcribed in p. cx) and inquired what was become of it. Finding his miſtake in the perſon, and being told that Captain Wilſon was alive and well in England, he expreſſed great ſatisfaction.

Then Captain M'Cluer communicated to him the death of Lee Boo, and the diſorder of which he died; for which event, the good old man ſaid, that he had prepared his mind; that he had counted up to ſome ſcore moons, but the time being paſſed, he had deſpaired of ever ſeeing the Engliſh more, judging that they had either periſhed in their voyage to China, or did not intend to return again to viſit his iſlands: he was, however, perfectly confident in the goodneſs of the Engliſh, and that Captain Wilſon had taken proper care of his ſon.

When the king related the death of Blanchard (the ſeaman who had been left there by his deſire) he was full of grief, and could hardly expreſs himſelf, ſo much did he feel his loſs. Blanchard was mortally wounded in an engagement with the people of Pelelew, and died ſoon after; as did the great and good friends of Captain Wilſon and his crew, Raa Kook, and Arra Kooker. During the time of Captain M'Cluer's ſtay at the iſlands, which was near a month, the utmoſt harmony and friendſhip prevailed; and the good old king liberally ſupplied them with fiſh and yams, when the canoes came in, as he uſed to do to his former friends.

A SPECIMEN OF THE LANGUAGE OF THE PELEW ISLANDS.

Arracat.....A man.	*Kimath*.....The arms.	*Outh*.....A torch.	*Mallaeye*.....Canoe, boat.
Artheil.....A woman.	*Kalakalath*.....The body.	*Karr*.....Fire.	*Coybattle*.....A maſt.
Nalakell.....A child.	*Arraſſack*.....Blood.	*Pye*.....A manſion.	*Yarſe*.....A ſail.
Rupack.....A chief.	*Oroofock*.....Bones.	*Morubalou*.....A town.	*Peſarſe*.....A paddle, oar.
Cattam.....A father.	*Trir*.....A ſpoon.	*Katt*.....Smoke.	*Gill*.....A rope.
Catkeil.....A mother.	*Oyleſs*.....A knife.	*Pyaap*.....A rat.	*Ouguth*.....A fiſhing-net.
Morwakell.....A wife.	*Pewell*.....A cup.	*Cokull*.....An iſland.	*Vkoup*.....The ſea.
Talacoy.....A male infant.	*Quall*.....A baſon.	*Paathe*.....A rock.	*Neekeil*.....Fiſh.
Sucalie.....A friend.	*Aleuiſs*.....Cocoa-nuts.	*Arral*.....Freſh water.	*Auwell*.....Turtle.
Takelby.....A workman.	*Cocow*.....Yams.	*Garagar*.....Wood, trees.	*Cockiyoou*.....Birds.
Botheluth.....The head.	*Curra-Curra*.....Lemon.	*Athagell*.....Bamboo.	*Cyep*.....Pigeons.
Ungebell.....The teeth.	*Too*.....Plantains.	*Lills*.....Spears, darts.	*Nieſe*.....Eggs.

Having in the above details given a circumſtantial review of regions firſt explored in the vaſt Pacific-Ocean, by the lateſt moſt ingenious and enterpriſing navigators; in which the inquiſitive mind has been preſented with a diſplay of human nature in its rude and uncultivated ſtate, and have therein pictured ſcenes tending to excite equal horror and amazement; we are happy to obſerve, that we are enabled to boaſt of having concluded this part of the New Diſcoveries, with a copious deſcription of the Pelew-Iſlands, the character and virtue of whoſe inhabitants appear in the moſt amiable light, and cannot fail to affect the intelligent and philanthropic reader with the moſt pleaſing ſenſations in the peruſal. This is an improvement of which no other work can boaſt, which with the other peculiar advantages derived herefrom, will give this work a preference above every other book on the ſubject.

We ſhall now paſs on to ASIA, being that quarter of the globe which is allowed, by geographers in general, to claim pre-eminence from the ſerenity of its air, the fertility of its ſoil, the richneſs of its mines, and on various other accounts. In our deſcription of this Quarter of the Globe, we ſhall have various opportunities of furniſhing our Readers with that information and entertainment that could never before be obtained, as different parts have been explored by our modern navigators, which could not be penetrated by their predeceſſors, and which ſhall be minutely and accurately deſcribed; ſo that a continued Novelty will attend our purſuit through the Whole of our laborious undertaking. Here new proſpects open to the view, and here much more important, as well as entertaining diſcoveries, both on the coaſts, as well as in the diſtant iſlands, have been recently made by our late navigators, all of which will be deſcribed in their proper places. So that in this department, we ſhall ſurvey amazingly extenſive and opulent empires, trace the progreſs of arts and ſciences, perceive the effects of different diſpoſitions and propenſities in a different race of men, and likewiſe give a detail of the cuſtoms, manners, and ceremonies of people totally oppoſite to thoſe already deſcribed. As theſe ſubjects are happily adapted to blend inſtruction with entertainment, at the ſame time that they tend to expand the ideas of the readers, we preſume they will not repent of devoting ſome part of their time to the contemplation of them. To the continental part, we ſhall alſo add a general deſcription of the Aſiatic iſlands, claſſed under one general head.

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ASIA.

Including the MODERN DISCOVERIES *on the* CONTINENT *and in the* ISLANDS *off the* COAST.

INTRODUCTORY REMARKS ON ASIA.

NOTWITHSTANDING it appears natural for the inhabitants of that part of the globe in which we live, from an innate fondneſs to give the preference to Europe, nevertheleſs Aſia is eſteemed to be, in all reſpects, the moſt conſiderable part of the world, and is entitled to be ranked in this work next to the New Diſcoveries, on account of its many ſingular advantages above the reſt. We ſhall inſtance a few particulars, in which Aſia is pre-eminent to the other quarters of the great globe;—In Aſia, the Creator of the Univerſe planted the delightful garden of Eden, wherein he placed the firſt parents of mankind, from whom the whole race of human beings deſcended. Aſia, whoſe countries are firſt enlightened by the riſing ſun, became the nurſery of the world after the general deluge, and from thence the deſcendants of Noah diſperſed their various colonies into all other parts of the habitable globe.

In Aſia, God made choice of that fertile ſpot Canaan, wherein he placed his favourite and antient people the Jews. Here, alſo, the great ſtupendous work of our Redemption, was accompliſhed by his Son Jeſus Chriſt: and from hence his diſciples and followers diffuſed the light of his glorious goſpel amongſt the ſurrounding nations. Here, likewiſe, were founded the firſt chriſtian churches; the firſt councils were held; the firſt biſhopricks erected, and the chriſtian faith miraculouſly founded, promulgated, and watered with the blood of a glorious army of martyrs. In ſhort, in Aſia the firſt edifices were reared, the firſt cities built, and the firſt kingdoms and monarchies founded, at a time when the other parts of the world were the haunts of wild beaſts, or but very thinly, if at all inhabited.

Aſia no leſs ſurpaſſes the other parts of the world in the extent of its territory, the richneſs of its ſoil, the ſerenity of its air, the delicious flavour of its fruits, the ſalutary quality of its drugs, and fragrancy and balſamic nature of its plants, ſpices, gums, &c. the value, beauty, variety, and quantity of its gems, fineneſs of its ſilks, cottons, &c. the richneſs of its metals, beſides various other excellencies: all which peculiar advantages, rendered it ſo charming and delightful an abode, that it was for a long ſeries of years the reſidence and ſeat of the greateſt monarchies in the world. But ſince the Turks, who are enemies to politeneſs, literature, and the fine arts, have poſſeſſed a conſiderable part of it, much of its ancient ſplendor has been entirely loſt; the moſt fruitful and delightful ſpot in all Aſia reſembles a wild, uncultivated deſert, and, ſince that time, is only remarkable for the rich commodities it affords, but is ſtill viſited and reſorted to by merchants of other nations on that account. Such parts of this country as have eſcaped the barbariſm of the Turks, are ſtill in a flouriſhing ſtate, notwithſtanding the inhabitants are juſtly cenſured for their indolence, effeminacy, and luxury: ſo that this advantage may be rather aſcribed to the richneſs of the ſoil, than to the induſtry of the inhabitants.

The effeminacy of the natives of this country is chiefly aſcribed by hiſtorians to the warmth of the climate, heightened by cuſtom and education; conſequently it is leſs prevalent, the nearer they are ſituated to the north; hence the ſouthern countries do not produce ſuch robuſt natives as the northern ones; from whence it is inferred, that thoſe Aſiatics who live nearly in our latitude, are, in this reſpect, not much inferior to the Engliſh; and that the northern Turks and Tartars, particularly, are very ſtrong and courageous. We muſt, however, obſerve, that they who live in the more ſouthern regions of Aſia, experience the deficiency of robuſtneſs in their bodies, to be in a great meaſure ſupplied to them by the vivacity of their mind, and their ingenuity in various kinds of workmanſhip, which our moſt expert mechanics have in vain endeavoured to imitate.

It is not eaſy to determine, whether the reflection which is commonly caſt on all the Aſiatic nations, that they are naturally ſordid admirers of monarchy, be altogether juſt; ſince their princes have always kept them in ſuch ſubjection, that they never had an opportunity of diſplaying their love of liberty, which we may ſuppoſe to be as congenial with them, as with the reſt of mankind. It muſt, however, be confeſſed, that many of thoſe people, when the Dutch firſt came among them, could not conceive how it was poſſible for any nation to live under any other than a deſpotic government (which is the only one eſtabliſhed throughout that vaſt country) or how that people could ſubſiſt under a republican one.

In Aſia, a ſtupid kind of religion prevails, a great part of it being over-run with Mahometaniſm, particularly Turkey, Arabia, part of India, and Tartary; they profeſs the ſame in Perſia, and the empire of the great Mogul, but are of the ſect of Hali, which, in ſome reſpects, differs from that of the Turks, though both of them acknowledge Mahomet for their lawgiver, and the alcoran for their divine rule of faith and practice. In China, Japan, Siam, &c. they are, for the moſt part, heathens and idolaters; have ſtrange notions of the Deity, or rather of their deities, and uſe the moſt extravagant rites in their worſhip of them, as we ſhall have occaſion to ſhew hereafter; but muſt obſerve here, that their multiplicity of idols, and ſuperſtitious ceremonies attending the worſhip of them, are only regarded by the populace, for whom they are chiefly calculated by the prieſts, who are thereby

conſiderable gainers; and whatever countenance men of ſuperior talents and wiſdom may ſeem to give them in outward appearance, they are of too philoſophic a turn of mind not to deſpiſe them in their hearts. There are, beſides, ſeveral ſects of the ancient Perſees, or followers of the great Zoroaſter, diſperſed all over India and Aſia, who acknowledge but one ſupreme Deity, and are ſtiled Fire-worſhippers, becauſe the pay their addreſſes to it under the ſymbol of that element. Theſe ſects, among whom are included the brahmans or brachmins, are reckoned the moſt conſiderable, and are alſo very humane and benevolent, lead a very contemplative life, feed only upon vegetables, and are ſo far from killing any living creatures for their uſe, or even noxious ones for their own defence, that they even provide hoſpitals for ſuch as are decayed through age, accident, or any other infirmity; and beſtow a peculiar degree of attention and care on domeſtic animals.

We before obſerved, that Aſia was celebrated for being the favoured quarter of the world, where the chriſtian religion was firſt planted, and from whence it ſpread with ſuch amazing rapidity and ſucceſs, that even in the apoſtolic age it had reached as far as India, if not beyond, and was almoſt univerſally received and profeſſed. But as the degeneracy of thoſe converts produced that denunciation recorded by St. John, *Rev.* ii. 5. the churches of Aſia Minor were abandoned to perſecution, and at length almoſt utterly deſtroyed by the irruption of the northern barbarians, Saracens, Tartars, and Turks; and although the pure light of the goſpel could never be totally extinguiſhed by them, but great numbers of chriſtians in different parts of Aſia continued to adhere to it; yet they have always been kept under ſuch abject ſubjection by the tyranny of the ruling powers, and are ſo to this day, that their preſent ſituation, as they have neither compaſſion nor toleration granted them, may juſtly be deemed a ſtate of miſery and oppreſſion.

The continental part of Aſia is ſituated between twenty-five and one hundred and forty-eight degrees of eaſt longitude from London, and between the equator and ſeventy-two degrees north latitude, excluſive of the iſlands which lie to the ſouth. It is about four thouſand ſeven hundred miles in length, from the Dardanelles on the weſt, to the eaſtern ſhore of Tartary; and about four thouſand three hundred and eighty miles in breadth, from the moſt ſouthern part of Malacca, to the moſt northern cape of Nova Zembla. It is bounded by the frozen ocean on the north; and is ſeparated from Africa on the weſt, by the Red Sea; and from Europe by the Levant, the Archipelago, the Helleſpont, Propontis, Boſphorus, the Black Sea, the river Don, and a line drawn from it to the river Tobal, and from thence to the Oby, which falls into the Frozen Ocean; on the eaſt, it is bounded by the Pacific Ocean, and on the north by the Indian Ocean.

The principal monarchies or ſovereignties of Aſia, at preſent known to us, amount to forty-two; four of theſe are ſtiled entire empires; namely, Perſia, Great Mogul, China, and Japan; alſo Turkey and Muſcovy, which are part of two more, whoſe moſt conſiderable ſhares are in Europe.

In Aſia are comprehended thirty-three kingdoms, twenty-ſix of which are on Terra Firma, and the other ſeven are inſular ones. Of the former ſort are, 1. Yemen; 2. Sartach, in Arabia; 3. Nizapor; 4. Golconda; 5. Biſnagar; 6. Calicut; 7. Cochin, in the peninſula of India, on this ſide of the Ganges; 8. Siam; 9. Camboya; 10. Ava, alias Pegu; 11. Acham; 12. Aracham; 13. Tonquin; 14. Cochinchina; 15. Jaos in the peninſula, on the other ſide the Ganges; 16. Barantola, alias Laſſa; 17. Neckbat; 18. Cogua, alias Great Thibet; 19. Nanyu; 20. Little Thibet; 21. Kalghar; 22. Corea; 23. Samarcand; 24. Becha, in Great Tartary; 25. Mingrelia; 26. Imeretia, in Georgia.—The ſeven inſular ones are, 1. In the Maldivia Iſles; 2. Candi, in the iſle of Ceylon; 3. Achem; 4. Materan; 5 Borneo, in the iſlands of thoſe names in the Sound; 6. Macaſſer; and 7. Ternate, in the Moluccea iſlands.

Beſides the above-mentioned ſovereignties, we may reckon three eſtabliſhed here by the Europeans, as follow; 1. Of the Spaniards, in the Phillippine iſlands; 2. Of the Portugueſe, in Goa, and other coaſts of India; 3. Of the Dutch, in Batavia, Java, Ceylon, and other iſles and coaſts. Alſo the Engliſh ſettlements at Bombay, Fort St. George, &c. and the Daniſh at Malabar, the coaſts of Coromandel, &c. There are alſo ſome independent, or vagrant nations, who have no ſettled abode; the moſt conſiderable of theſe (who live in hords, independent of each other) are the tribes called Bengebres, Bedwins, and ſome others in Arabia, and the Calmuc or Kalmac in Tartary; theſe move their tents from place to place as occaſion offers, or fancy prompts them.

Though there are a great number of different tongues and dialects ſpoken in this vaſt extent and variety of nations, we can with truth affirm, that Aſia has, by far, the feweſt of any other part of the world; this is chiefly owing to the very extenſive empires compriſed in it, each of which ſtrives to introduce an uniformity of language among the ſubjects of it. The principal ones are, the Perſian, Arabic, Tartarian, Chineſe, Japaneſe, Malayan, and Malabarian. The European languages, viz. the Portugueſe, Spaniſh, Engliſh, and Dutch; the Greek and Latin among the Chriſtians, and the Hebrew among the Jews, are only uſed by thoſe foreigners who have introduced them for their own convenience, and are little known to the natives.

Since Aſia extends itſelf quite from the equator to the polar circle, and even beyond, conſequently the climates muſt be ſo various that a minute detail of them, and their peculiar products, would, in this place, be tedious, and lead us into too great a length, ſince the ſoils muſt naturally vary, according to their different ſituations. We ſhall, therefore, only ſay at preſent, till we come to deſcribe each part in a more particular manner, that Aſia comprehends all the temperate, the larger half of the torrid, and great part of the frigid zone; ſo that it enjoys no leſs than twenty-four climates; yet, upon the whole, the country is rich and fruitful, and ſome parts of it exceedingly ſo, if we except ſome parts of Arabia and Tartary, and ſome of the more northern tracts.

To avoid as much as poſſible the ſcrupulous niceties, and, in ſome caſes, the miſtakes and errors of other geographers, we ſhall, in our diviſion of this great part of the world, conſider it with reſpect to the different dominions it is at preſent ſubject to; namely,

I. PERSIA.

II. CHINA, which is divided into north and ſouth.

III. INDIA, comprehending, 1. The peninſula of India beyond the Ganges, containing Cochin-china, Tonquin, Pegu, and Siam, the laſt of which is ſubdivided into Martaban, Siam, and Malacca. 2. The peninſula on this ſide the Ganges, containing the Decan, Golconda, Biſnagar, and Malabar.

IV. HINDOSTAN, or the empire of the Great Mogul, as it is generally, though improperly, called in Europe, the title not being aſſumed by the emperor there. In this great empire are many petty kingdoms, lately erected into free ſtates, or fallen under the juriſdiction of the Engliſh Eaſt India Company.

V. GREAT TARTARY, SIBERIA, SAMOJEDIA, and ASIATIC RUSSIA.

VI. TURKY in ASIA, which is divided into eaſtern and weſtern. The eaſtern contains Diarbeck, Turcomania, and Georgia; the weſtern comprehends Arabia, Paleſtine, Syria, and Anatolia.

VII. The ASIATIC iſlands are divided into four claſſes; 1. The iſland, or empire of Japan; 2. The iſlands of the eaſtern ocean; viz. the Marian or Ladrone iſlands, Formoſa, and the Philippine iſlands; 3. Thoſe in the Indian ocean, which are the Moluccas, namely, Tydore, &c. and the Spice iſlands; viz. Banda, Amboyna, Ceram, Ternate, Timor, Gilolo, &c. Celebes, Borneo, Java, Sumatra, Ceylon, the Maldivia iſlands, &c. 4. On the coaſts of Aſia, and in the Mediterranean, as Cyprus, Rhodes, Leſbos, or Mytelene, Chios or Scio, Samos, Coos, and ſome others of leſs note, with the *New Diſcoveries*.

As theſe laſt diviſions do not come into any of the former claſſes, they muſt be treated of in ſeparate articles.

Some may probably object here, that Tartary is not under one government; that India, beyond the Ganges, is independent of the Great Mogul, as Arabia is of the Turks; and that Georgia, Mingrelia, &c. are ſubject partly to the Turks, and partly to the Perſians, and conſequently that each of theſe ſhould be divided into its reſpective parts. But, in this introductory part of our work, we think it more eligible to avoid clogging our readers' memory with too many diſtinctions, which will be more properly introduced when we treat of each particular part. However, the moſt clear idea of the continent, iſlands, &c. of this quarter of the globe, may be obtained from the ſeveral tables following:

A NEW GENERAL TABLE OF ASIA.

A NEW, COMPLETE, and ACCURATE TABLE of the CONTINENT of ASIA.

Asia is confidered under Six Grand Divifions, viz.

Nations.	Length.	Breadth.	Principal Cities.	Diſtance and Bearing from London.		Religions.
Perſia	1200	1100	Iſpahan	2460	S. E.	Mahometans
China	1440	1260	Pekin	4320	S. E.	Pagans
India	2000	1000	Siam	5040	S. E.	Pagans
Hindoſtan	2042	1400	Dehli	3720	S. E.	Mah. & Pagans
Great Tartary. Ruſſian	Limits not to be aſcertained, being frequently changing by continual wars.		Tobolſki	2160	N. E.	Chriſt. & Pag.
Great Tartary. Chineſe			Chynian	4480	N. E.	Pagans
Great Tartary. Mogulean			Tibet	3780	E.	Pagans
Great Tartary. Independant			Samarcand	2800	E.	Pagans
Turkey in Aſia. Arabia	1300	1200	Mecca	2640	S. E.	Mahometans
Turkey in Aſia. Syria	400	200	Aleppo	1860	S. E.	Chriſt. & Mah.
Turkey in Aſia. Paleſtine	200	180	Jeruſalem	1920	S. E.	Chriſt. & Mah.
Turkey in Aſia. Natolia	600	320	Smyrna	1440	S. E.	Mahometans
Turkey in Aſia. Diarbeck	600	300	Bagdat	2160	S. E.	Mahometans, with ſome Chriſtians.
Turkey in Aſia. Turcomania	300	200	Erzerum	1860	S. E.	
Turkey in Aſia. Georgia	210	140	Teflis	1920	E.	

A NEW and COMPLETE TABLE of the ISLANDS, &c. in ASIA.

In the PACIFIC and INDIAN OCEANS.

Names.		Chief Towns.	Belonging to, or trade with
Japaneſe	Iſlands.	Jeddo	Dutch
Ladrone	Iſlands.	Guam	Spain
Formoſa		Tai ouan-fou	China
Philippines		Manilla	Spain
Banda	The Molucca or Spice Iſlands.	Lautor	Dutch
Amboyna	The Molucca or Spice Iſlands.	Amboyna	Ditto
Celebes	The Molucca or Spice Iſlands.	Macaſſar	Ditto
Gilolo	The Molucca or Spice Iſlands.	Gilolo	Ditto
Machian	The Molucca or Spice Iſlands.		
Motyer	The Molucca or Spice Iſlands.		
Ternate	The Molucca or Spice Iſlands.		
Tydore	The Molucca or Spice Iſlands.		
Borneo	Sunda Iſlands.	Borneo, Achen, Bencoolen, Batavia, and Bantam.	Various nations; particularly the Engliſh and Dutch
Sumatra	Sunda Iſlands.	Borneo, Achen, Bencoolen, Batavia, and Bantam.	Various nations; particularly the Engliſh and Dutch
Java	Sunda Iſlands.	Borneo, Achen, Bencoolen, Batavia, and Bantam.	Various nations; particularly the Engliſh and Dutch
Andaman		Andaman	Various nations
Nicobar		Nicobar	Ditto
Ceylon		Candy	Dutch
Maldives		Caridon	Various nations
Bombay		Bombay	Engliſh
Kurile, or Kamtſchatka	Iſlands	Nothing worthy the name of a town.	Ruſſians
New Holland		Botany Bay	Engliſh
New Guinea & Papua	Uncolonized.	With a variety of other ſmaller and more ſcattered iſlands, inhabited by different Nations of the Indians, which have been lately viſited by European Navigators, and will be particularly deſcribed in the courſe of this Work.	
New Britain	Uncolonized.		
New Ireland	Uncolonized.		
New Hebrides	Uncolonized.		
New Caledonia	Uncolonized.		
New Zealand	Uncolonized.		
The Friendly and Society Iſles	Lately diſcovered.		

In the Levant, belonging to the TURKS.		
Cyprus	Nicoſia	Merchants of all nations are permitted to trade hither, under the particular reſtrictions of the Turks.
Rhodes	Rhodes	
Leſbos or Mytelene	Caſtro	
Scio	Scio	
Samos	Cora	
Nicaria	No town worth naming	
Stanchio	Stanchio	

The greateſt Number of theſe Iſlands lying in Cluſters, we cannot, in the Limits of this Table, give their Length and Breadth; therefore refer our Readers to the particular Deſcription we have given of each Iſland.

A NEW COMPREHENSIVE TABLE of SEAS, LAKES, RIVERS, &c. IN ASIA.

Seas and Lakes.	Rivers.	Mountains.	Religions.	Language.
Caſpian	Euphrates	Caucaſus	Antilibanus	Arabic
Dead Sea	Tigris	Taurus	Carmel	Perſian
El-Catif	Jordan	Corax	Sinai	Tartarian
Sea of Galilee	Indus	Imaus	Horeb	Chineſe
Samochonites	Ganges	Coronus	Olympus	Japaneſe
Genneſareth &c.	Oby	Orminius	Gilead	Malayan
	Orchardus	Cadmus	Maſias	Malabarian and Portugueſe corrupted, &c. &c.
	Volga, Cheſel	Ida	Singarus	
	Oxus, Arbis	Siphylus	Caſius	
	Samadaces	Tmolus	Pieria, &c.	
	Cyrus	Meſagys		
	Cambyſes	Mimu		
	Amardus	Larmus		
	Strato	Mycale		
	Corindas	Phœnix		
	Caritas, &c.	Libanus		

Who follow the opinions of

- Idolaters — Foe, Confucius and Bramah
- Mahometans — Mahomet, Ali
- Fire Worſhippers — Zoroaſter
- Jews — Who adhere to the Laws of Moſes.
- Chriſtians — Who embrace the Doctrines of Chriſt.

As in the foregoing part, we have preſented to the view of our readers a ſketch of the plan we mean to purſue, in the deſcription we are about to give of the Aſiatic dominions (in doing which, we ſhall endeavour to be ſo clear and comprehenſive, that nothing material ſhall be omitted) we ſhall now proceed to give a full and complete hiſtory and deſcription of the kingdom of Perſia; a kingdom of very conſiderable importance; on which account, as likewiſe that we may not be thought mere copyiſts, like former writers on this ſubject, we give theſe extenſive and celebrated provinces the preeedency in the Aſiatic part of this undertaking.

CHAPTER I.

A NEW HISTORY AND DESCRIPTION OF

PERSIA.

SECTION I.

Deſcribing the Name, Boundaries and Extent, Situation, Provinces, Air, Climate, &c. Seas, Rivers, celebrated Iſlands, and their Produce, of the Empire of PERSIA, both with reſpect to its antient and preſent State.

PERSIA, it is highly probable, derives its name either from the province of Perſis, now called Fars, or from Perſepolis, which was anciently the capital city of this province, and the ſeat of its monarchs, when Alexander the Great conquered Darius, and ſubdued the whole country. Some claſſic writers deduce its name from Perſeus, the ſon of Jupiter and Danae; while others take it from Paras, a horſeman, becauſe the Perſian troops ſerved on horſeback, and were famous for their ſkill in horſemanſhip.

The boundaries of this empire will be better underſtood from the deſcription of its reſpective provinces, nevertheleſs ſome geographers affirm them to be as follows; viz. India, or the dominions of the Mogul, towards the eaſt; the ocean, or Perſian gulf, or Boſſora, towards the ſouth; the Turkiſh empire towards the weſt; and Circaſſia, the Caſpian ſea, and the river Oxus (which divides it from the country of the Uſbeck Tartars) towards the north. We muſt allow that this deſcription would be tolerably juſt, were the bounds of the Mogul's dominions on the eaſt, and thoſe of the Turkiſh empire on the weſt, once ſettled. As ſeveral provinces of India lie to the weſtward of Indus, and ſome of the Turkiſh provinces extend to the eaſtward of the river Tigris; conſequently thoſe writers muſt err, who make the river Indus the eaſtern boundary, and the Tigris the weſtern; to which we may alſo ſubjoin, that part of the Arabian coaſt, on the ſouth of the gulph of Boſſora, is ſubject to the king of Perſia.

As the moſt ſouthern part of Perſia lies in twenty-five degrees north latitude, and the moſt northern part in forty-five degrees, it may be juſtly reckoned to be twelve hundred miles in extent, from north to ſouth; and as the weſtern part of it is ſituated in forty-five degrees of longitude, calculating from the meridian of London, and the moſt eaſtern part in ſixty-ſeven, the length and breadth is nearly equal; and the form of the country would be almoſt ſquare, were it not for the Caſpian ſea, which divides the north-eaſt parts of Perſia from the north-weſt. They are certainly egregiouſly miſtaken, who extend it thirteen degrees beyond our moſt accurate accounts; for by that means, they make it to extend thirty-five degrees of longitude, and the length greatly to exceed the breadth.

The ſeveral provinces of Perſia may all be comprehended in twelve diſtricts, in the following order; Choraſan, Sableuſtan, Sigiſtan, Makeran, Kerman, Fars, Chuſiſtan, Curdeſtan, Irac-Agem, Ghilan, Adarbeitzen, and Shirvan. We ſhall ſhew the different names by which they were anciently, and are now called; and that the reader may not remain in any doubt concerning them, we ſhall take care (where other writers name two or more, in the bounds of one of theſe diſtricts) generally to mention them both.

The whole of this extenſive empire we ſhall deſcribe in the moſt circumſtantial manner, and arrange the reſpective provinces in the following manner:

I. CHORASAN (in which Eſterabad or Kheman may be included, though ſome reekon them diſtinct provinces) is bounded, towards the eaſt, by part of India; on the north-weſt, by the river Oxus, which divides it from Uſbeck Tartary; on the ſouth, by the province of Sableuſtan; on the weſt, by Ghilan and Irac-Agem; and by the Caſpian ſea on the north-weſt. The chief towns are Herad, Meſchid or Thus, Nizabour, Eſterabad, Aria, Maron, Indion, and Zarchas. This province contains part of the ancient Bactria.

II. SABLEUSTAN, (in which Gaur and Candahor may be comprehended) is bounded, towards the north, by Choraſan; towards the eaſt, by the province of Cabul, in India; towards the ſouth, by the province of Sigiſtan; and, towards the weſt, by the province of Irac-Agem. Gazna, Buſt, Beckſabath, and Candahor, are the chief towns.

III. SIGISTAN; which is bounded, on the north, by Sableuſtan; towards the eaſt, by the province of Multan, in India; on the ſouth, by the province of Makeran; and, towards the weſt, by part of the province of Kerman. Sigiſtan, Kobin, and Maſtich, are the chief towns. This province is ſaid to be the ancient Drangiana.

IV. MAKERAN; which is bounded on the north, by Sigiſtan; towards the eaſt, by the provinces of Buckor and Tata, in India; towards the ſouth, by the ocean; and towards the weſt, by the province of Kerman. Makeran, Paſſir, and Geſt, are its chief towns. This province is ſuppoſed to be the ancient Gedroſſia.

V. KERMAN; which is bounded, towards the eaſt, by the provinces of Sigiſtan and Makeran; towards the ſouth, by the ocean; towards the weſt, by the province of Fars; and, towards the north, by a deſart in the province of Irac-Agem. The chief towns are Kerman, Chabis, Salem, Tubaran, Jaſques, and Darabegerd, which was the ancient Paſſagardi.

VI. FARS, or FARSISTAN; which is bounded, towards the eaſt, by Kerman; towards the ſouth, by the gulf of Perſia, called Boſſora; towards the weſt, by the province of Chuſiſtan; and towards the north, by the province of Irac-Agem. The chief towns are the following; 1. Schiras, which lies in the latitude of twenty-nine degrees, fifty minutes, about thirty miles ſouth-weſt from Perſepolis, whoſe magnificent ruins excite the admiration of travellers; but of this we ſhall have occaſion to ſpeak hereafter. 2. Lar; about a hundred miles ſouthward of Schiras, Gombron, or Bander Abaſſi, in twenty-ſeven degrees thirty minutes north. 3. Ormus; which ſtands on a ſmall iſland of the ſame name, in the gulf of Perſia, oppoſite to Gombron, and about ſix miles from it. 4. Bander Congo; which alſo ſtands on the Perſian gulf, about thirty miles weſt of Gombron. It may not be improper to take notice here of a ſmall territory belonging to the kingdom of Perſia, which lies on the Arabian ſhore, on the other ſide of the gulf; the chief towns of it are Catena and Eleatif, from whence this ſea ſometimes takes the name. In the province of Fars, may be comprehended the diſtricts of Lar and Ormes.

VII. CHUSISTAN; which is bounded, on the eaſt, by the provinces of Fars and Irac-Agem; on the ſouth, by gulf of Perſia; on the weſt, by the territory of Boſſora; the and,

and, on the north, by the province of Curdeſtan. The chief towns are, 1. Suffer, or Schourter, ſuppoſed to be the famous Shuſhan, where Ahaſuerus made that magnificent feſtival, mentioned in ſcripture, on his marriage with Eſther. 2. Elmais; and 3. Banderick, now a ſmall town on the ſea coaſt. This province was called Suſiana by the antients.

VIII. CURDESTAN; which is bounded, on the eaſt, by Irac-Agem, on the ſouth, by Chuſiſtan; on the weſt, by Turkiſh Curdeſtan; and, on the north, by Aderbeitzen. Arnova and Courmebud are the chief towns in it. This province was the Aſſyria of the antients; the weſtern part of it belongs to Turky, and the eaſtern to Perſia.

IX. IRAC, or ERACK-AGEM; which is bounded, on the north, by Aderbeitzen and Ghilan (antiently called Hyrcania) on the eaſt, by the province of Chorafan; on the ſouth, by Chuliſtan and Farſiſtan; and, on the weſt, by Curdeſtan. The chief towns in this province are, 1. Iſpahan, the metropolis of the kingdom, in thirty-two degrees forty minutes north latitude, and the fiftieth degree of longitude, reckoning from the meridian of London. 2. Caſbin, or Caſwin (where the antient Arſatia ſtood) in thirty-ſix degrees odd minutes. 3. Com, ſituate in thirty-four degrees thirty minutes. 4. Sava, almoſt exactly between Caſbin and Com. 5. Hamadan, about a hundred miles north-weſt of Com. 6. Caſham, about ſeventy miles north of Iſpahan. 7. Yeſd, about one hundred and five miles to the eaſtward of Iſpahan. Irac-Agem, was the antient Parthia, and is now reckoned the principal province of the empire, being very extenſive, almoſt in the centre of the Perſian dominions, and the province where the capital city ſtands.

X. GHILAN, or KYLAN, (in which Mazanderan, or Tabriſtan, may be comprehended) which is bounded, on the north, by the Hyrcanian or Caſpian ſea; on the eaſt, by the province of Chorafan, or Bactria; on the ſouth, by the province of Irac-Agem, or Parthia; and, on the weſt, by Aderbeitzen. Its chief towns are, 1. Reſcod. 2. Ghilan, ſituate in thirty-eight degrees north latitude, and two hundred miles eaſt of Tauris. 3. Mazanderan, one hundred miles further eaſt. 4. Aſherol, within two miles of the Caſpian ſea. 5. Tabriſtan; and, 6. Ferabat. This province (as we hinted above) was antiently called Hyrcania.

XI. ADERBEITZEN, or ADIRBAJON; which is bounded, on the north, by the province of Shirvan; on the eaſt, by Ghilan and part of the Caſpian ſea; on the ſouth, by Irac-Agem and Curdeſtan; and, on the weſt, by the river Aras, or Araxis, which ſeparates it from part of Georgia. The following are its chief towns. 1. Tauris, or Tabris, ſuppoſed to be the antient Ecbatana, formerly the royal reſidence of the Median and Perſian monarchs, and eſteemed little inferior to Babylon, either for its antiquity or magnificence; it lies in thirty-eight degrees odd minutes of north latitude, and is about four hundred miles north-weſt of Iſpahan. 2. Ardevil, or Ardebil, ſtands about thirty miles eaſt of Tauris. 3. Sultania, which is ſix days journey to the ſouth-eaſt of Tauris, in thirty-ſix degrees thirty minutes north latitude. This province is the ſouthern part of the antient Media.

XII. SHIRVAN, or SCHIRWAN; which is bounded, on the north, by Circaſſia, and the Muſcovite dominions; on the eaſt, by the Caſpian ſea; towards the ſouth, by Aderbeitzen; and towards the weſt, by Turkiſh Armenia and Georgia. The chief towns in this province, are, 1. Derbent or Debircan, which ſignifies an iron gate; it is a very ſtrong paſs between the mountains and the Caſpian ſea, in forty-two degrees north latitude. 2. Schamachie, which is ſituate about fifty miles to the ſouth of Derbent. 3. Baku; this town ſometimes gives name to the Caſpian ſea, and ſtands a little to the ſouthward of Schamachie. 5. Tafflis, or Cala, the capital of eaſtern Georgia; it ſtands in forty-four degrees of north latitude, and forty-eight degrees of longitude, reckoning from the meridian of London. 5. Erivan, or Irvan, lies in forty degrees odd minutes, upon the river Sargi, near the borders of Armenia. 6. Gangea lies between Erivan and Schamachie. 7. Nackſivan, or Naziwan, is ſituate twenty-one leagues ſouth of Erivan. This was antiently the capital of an Armenian province, and the natives affirm, from an antient tradition, that Noah built the city, when he firſt came out of the ark: the word "Nackſivan" ſignifying a ſtation for ſhips. 8. Tarku, which is the capital of Dagiſtan. 9. Old Julpha, which is, at preſent, a heap of ruins; the Armenian inhabitants having been tranſplanted to Iſpahan, near which city they have a conſiderable town, and are become the greateſt merchants in the Perſian dominions; and as they have their agents and factors in almoſt every place throughout Europe and Aſia, they may with propriety be eſteemed the greateſt traders in the whole world.

The kingdom of Perſia reaches from the twenty-fifth to the forty-fifth degree of latitude, and the longeſt day in the ſouth is thirteen hours and a half; and, in the north, above fifteen hours; ſo that it is very natural to ſuppoſe that, in ſuch a vaſt extent of country, the air and ſeaſons greatly differ, which we find they really do. Their winter, in the middle of the kingdom, begins in November, and continues till March, with ſevere froſts and ſnow, the latter of which falls in great quantities on their mountains, but not ſo much in the plains. From March till May, the wind is commonly high; and from that time till September, they enjoy a calm ſerene atmoſphere, without ſo much as a cloud in the heavens; and though it be pretty hot in the day time, the refreſhing breezes, which blow conſtantly in the morning and evening, and at night, make the ſummer tolerably pleaſant, eſpecially as the nights are nearly ten hours long. The air is very pure; and the ſtars ſhine with ſuch luſtre, that one perſon may know another very well by their light; and people in general, find it much more convenient and agreeable to travel in the night, than in the day-time.

Hurricanes or tempeſts are ſeldom met with in the middle of Perſia, and very little thunder or lightning, nor have they many earthquakes; and the air is ſo extremely dry in the fine ſeaſon, that there is not the leaſt moiſture found on any thing that is laid abroad all night, or even on the graſs; and they have very little rain in the winter ſeaſon. It is a common obſervation among foreigners, who have travelled to the heart of Perſia, that thoſe who are healthful on their arrival thither, continue ſo; and that thoſe who are ſick, ſeldom recover; which is a manifeſt indication of the ſalubrity of the air and climate, and further appears from the hale complexion of the natives, who are ſtrong and robuſt, and generally enjoy a conſtant ſeries of health.

The air in the ſouthern part of Perſia, is very unhealthful in the ſpring and fall, particularly about Gombron; the European factors never paſs a year without a dangerous fit of illneſs, which frequently proves fatal to them. As this event is always expected to happen, two of them commonly agree, that if one die, the fortune of the deceaſed ſhall devolve to the ſurvivor. This is no great prejudice to the relations; for if a man leaves private truſtees, or makes the company his executors, the heir of the deceaſed will, in either of thoſe caſes, meet with great difficulties in recovering the effects of the teſtator. The months of June, July, and Auguſt, are pretty healthy, but ſo very hot, that both natives and foreigners get upon the mountains at that time. The hot winds, which come from the eaſtward over a long tract of ſandy deſerts, well nigh ſuffocate them; and ſometimes a peſtilential blaſt ſtrikes the traveller dead in an inſtant. It ſeldom rains here in any part of the year; and the water they ſave when it does, is very unwholſome. It has been commonly remarked, that the countries near the tropics are much hotter than thoſe under the line; which is accounted for from the ſun's remaining longer near the tropics, than at the equator; and the days being of a greater length in ſummer near the tropics, than under the line; which are certainly very ſubſtantial reaſons.

But a great deal muſt be attributed to the nature of the ſoil, and the ſituation of the country, where the winds blow over large, ſandy, and ſcorching deſerts; and eſpecially between the mountains, which reflect the heat from one ſide to the other; and there are no refreſhing breezes or ſhowers to cool the air, as there generally are near the line; ſo that it is no wonder that thoſe countries are much hotter than any that are under the equator, as thoſe near the Perſian gulf certainly are. The moſt probable reaſon, therefore, that the ancients never diſcovered any country in the ſouthern latitude, is, they found it ſo exceſſively hot about the tropics, that they imagined, if they ſhould proceed much farther ſouth, the heat would have been intolerable; and it ſeems to have been a received opinion among them, that part of the torrid zone was not habitable. But we find on the contrary, that in many countries, which the ancients were acquainted with, the heats were greater than thoſe under the line.

It can hardly be ſuppoſed that all countries in the ſouthern latitude were uninhabited till within ſome hundred years paſt, eſpecially in Africa, where no ſeas intervened to prevent diſcoveries; but it appears no leſs ſtrange, on the other hand, if people had travelled into the ſouthern parts of Africa, that none ſhould ever return from thoſe parts, to give the antients an account of theſe countries, and to

inform them, at leaſt, that they were capable of being inhabited.

Among philoſophers it is a received opinion, that the wind is nothing elſe but the air put in motion, and the air muſt receive a great addition of heat from the reflection of the burning ſands; this, therefore, being the caſe, it is not more ſurpriſing that the wind ſhould blow warm at noon day, when it has paſſed over a parched country for ſeveral hundred miles, than that thoſe which come from the ſea, or from ſome frozen climate, ſhould prove cool. We ſhall not diſpute that ſome people may have been ſuffocated by theſe hot winds, as travellers inform us; but do not remember to have heard one inſtance of it from thoſe perſons who have been ſeveral years in India, where the hot winds likewiſe blow annually in May and June. It is certain that the chilling cold winds that happen in the night, ſometimes after an exceſſive hot day, have been very fatal to Europeans, who have imprudently lain expoſed in the open air. There have been alſo inſtances of people loſing the uſe of their limbs, and ſome of them their lives, by a ſudden peſtilential blaſt, as well at ſea, as on ſhore.

A gentleman, who held a conſiderable poſt in India, under the Eaſt India Company, had, about forty years ago, the uſe of his limbs taken away in the following manner: a company of ſix or ſeven perſons, of which number he was one, were drinking a glaſs of wine on board, when two of them were ſuddenly ſtruck dead, and the others ſeized with a kind of dead palſy; and, for his part, he had not the leaſt feeling in his limbs; but when he was carried on ſhore, the Indian phyſician ordered him to be ſtretched out in the ſcorching ſand at noon, for ſeveral days ſucceſſively, placing an umbrella over his head only, and two or three ſervants were ordered to rub and pinch his fleſh in every part, for ſome hours; and though he was ſo very bad, that when one of them ſtood upon his breaſt, he did not feel him at firſt, yet, by chafing and rubbing him with oil in the ſun, and bathing and pinching him in this manner, for ſeveral days, his feeling at length returned, and the uſe of his limbs, except one hand, the uſe of which he was in a great meaſure deprived of.

We ſhall here remark, with reſpect to the temperature of the air in the northern part of the Perſian dominions, that the provinces of Georgia, Shirvan, and Aderbeitzen, are very warm and dry in ſummer; but in winter they are ſubject to very violent tempeſts, and to as ſevere froſts for ſix months, as any country on the continent, in the ſame latitude: but as this part of Perſia is very mountainous, there is frequently a great difference between the air on the north and ſouth ſide of the mountains; and, after travelling a few miles, people imagine themſelves to be in a different climate; but how cold ſoever the mountains on the north may be, they are extremely healthful. The inhabitants of the flat country of Ghilan and Mazanderan (which lies upon the Caſpian ſea, and was the antient Hyrcania), in the ſummer retire into the mountains, all the water they have being foul and corrupted in the hot ſeaſon; and it is ſaid that here, and in Choraſan, earthquakes are very common. This part of the country is alſo very damp, full of ſtinking moraſſes, and unhealthful.

Nothwithſtanding Perſia exceeds moſt other countries in the world in extent, yet there are very few navigable rivers in it, there not being one in the heart of the country, that will carry a boat of any burden; and, in ſome parts, people may travel ſeveral days journey together, without meeting with any water. The river Oxus, it is true, which divides Perſia from Uſbeck Tartary, is a large ſtream; but as none of the branches of it ariſe in the Perſian dominions, it is of little uſe to them. There are, however, ſeveral ſmall rivulets which fall from the mountains, and are conveyed by ſubterranean channels, or otherwiſe, to their principal cities. The rivers Kur and Aras, antiently called Cyrus and Araxes, which riſe in the mountains of Ararat, run through Georgia, Shirvan, and Aderbeitzen, and having joined their ſtreams, fall into the Caſpian ſea, are much the moſt conſiderable rivers in the Perſian dominions.

In Perſia the government have the care of the conveyance and diſtribution of the waters, they have therefore appointed a great officer in every province, who has the charge of it. And as there is a great ſcarcity of this uſeful article in this country, ſo there is no place where they are more careful of it, or have more ingenious contrivances to convey it to their cities, and into their corn fields and gardens. For the more copious and general ſupply of water, the Perſians alſo turn their little rivulets and ſprings to ſuch parts of the country where it is moſt wanted; and they dig very broad and deep wells, out of which they draw the water with oxen, in great leathern buckets, which they afterwards empty into ciſterns, and let out for the ſervice of the country, as there is occaſion. Subterraneous aqueducts are alſo provided, through which the water is conveyed to the diſtance of near thirty leagues. Theſe are arched with brick, and are two fathoms high; at the diſtance of every twenty paces, there are large holes like wells, made for the convenience of carrying on the arch, without working underground too far, and for the more eaſy repairing them. The river and ſpring water is diſtributed to different quarters of the town alternately, as occaſion requires, when every perſon opens the canal or reſervoir in his garden to receive it; and for this benefit every garden pays a yearly ſum to the government, particularly about Iſpahan; and as it is very eaſy for any perſon to turn his neighbour's water into his own channel, that fraud is very ſeverely puniſhed. As the ſpring water is not found ſo proper for the grounds, they therefore pay a higher rate for river water.

Beſides the ocean, two ſeas belong to Perſia, namely, the Caſpian ſea, and the gulf of Boſſora, or Perſia, one on the north, and the other on the ſouth-weſt. The Caſpian ſea is about a hundred leagues in length, from north to ſouth, and ninety leagues in breadth, and has near a hundred rivers running into it, of which the chief is the Wolga, at the mouth of which ſtands Aſtracan, but this ſea has no communication with any other; and though ſo many rivers fall into it, the way by which it diſcharges its redundance of waters is not known, for they neither ebb nor flow, but are always of the ſame height. It is navigated chiefly by the Muſcovites, who live on the north ſide of it; and the late Czar was cutting a channel between the Wolga and the Don, or Tanais, whereby that monarch propoſed to open a communication between the Euxine and Caſpian ſeas; but this project is ſaid to be at preſent ſuſpended. As to the Perſians, they ſeldom apply themſelves to navigation, and have few veſſels upon this ſea; but they are not altogether ſo negligent of the gulf of Boſſorah, upon account of the pearl fiſhery there, which, being reckoned the beſt in the world, they are very jealous of. The pearl fiſhery lies near the iſland of Baharem.

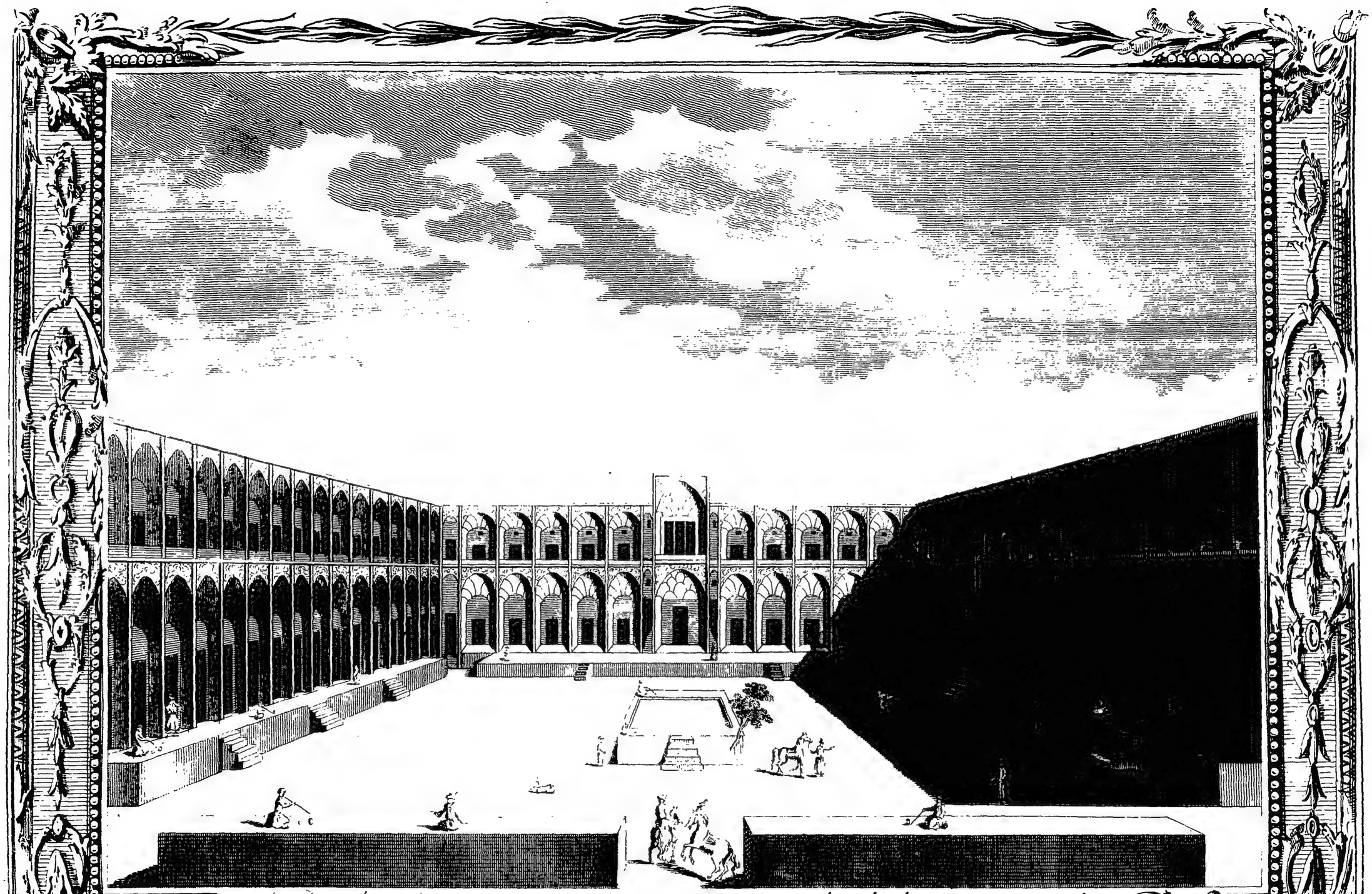
The moſt famous of the reſt of the iſlands in the bay is Ormus, which is ſituate at the entrance of the gulf of Boſſorah, and is about thirty miles in circumference. While the Portugueſe were poſſeſſed of this iſland, they commanded the pearl fiſhery, and all the trade of Perſia, and had built one of the moſt elegant cities in Aſia upon it. There is now only an indifferent caſtle upon the iſland, which the Perſians keep poſſeſſion of, in order to prevent other nations from inſulting them as the Portugueſe did formerly, the trade being removed to Gombron, from which it is about two leagues diſtant. The iſland itſelf never produced any thing but ſalt, which grows in a ſolid cruſt, two inches deep upon the ſurface of the ground; and the hills, at a diſtance, appear as if they were covered with ſnow. The Portugueſe fetched moſt of the water they uſed from the continent; for there is not a drop of water upon the iſland but what is preſerved in ciſterns.

About one hundred years ago, the king of Perſia, with the aſſiſtance of the ſhips belonging to the Eaſt India company, reduced this iſland to his obedience, and expelled the Portugueſe; for which ſervice the Perſians allowed the company great advantages in trade, and half the cuſtoms of Gombron, for fifty years ſucceſſively, amounting, it is ſaid, to forty thouſand pounds per annum; but theſe cuſtoms were afterwards taken from the company, who were allowed three or four thouſand pounds a year, as an acknowledgment of their ſervice at Ormus. The Engliſh were deprived of the cuſtoms, under pretence that they did not afterwards protect the Perſian trade againſt the Portugueſe and Arabs, as they had ſtipulated to do; but the ſum of three thouſand pounds and upwards per annum, was paid till the civil war commenced. Several iſlands are diſperſed over this ſea: but none of them are of any note except two ſmall ones, the one called Kiſmiſh, and the other Lareca; the former of which is ſaid to yield abundance of wheat, and to be as fruitful as Ormus is barren.

SECTION II.

Containing a circumſtantial Account of the Public and Private Buildings, Chief Places, Houſes and Furniture, Streets, Bridges, Squares, Palaces; alſo the Stature, Complexion, Dreſs, Food, &c. of the PERSIANS.

In



View of a Persian CARAVANSARY, as built by public authority on great Roads, for the accommodation of Travellers.

Ridge sculp.

IN Perſia people of quality generally erect their houſes in the middle of a garden elegantly laid out, ſo that they make little or no appearance in the ſtreet, nothing being ſeen but a dead wall with a great gate in the middle, and perhaps a ſkreen or ſlight erection within the gate, to prevent their being overlooked. By their fondneſs for privacy and retirement, they differ greatly from the Europeans, who generally expoſe their ſeats as much as poſſible to the view of the public, and ſeem to intimate, that they can enjoy no pleaſure in the fineſt palaces, but what reſults from the admiration of the ſpectators that paſs by the gates. The Perſians alſo differ from us, in that they have ſeldom more than one floor, which is diſpoſed in this manner: In the front of the houſe ſtands the virando, being a large piazza or cloiſter, open before, where they ſit and conduct their ordinary affairs. Beyond this is a large hall eighteen or twenty feet high, which is uſed at great entertainments or on any ſolemn occaſions. On the farther ſide of the houſe is another virando, or piazza, with a baſon or fountain of water before it; beyond which runs a walk of tine trees, as there likewiſe does from the front of the ſtreet to the houſe. At each corner of the hall is a parlour or lodging-room, ſerving indifferently for both thoſe purpoſes: between theſe parlours, on the ſides, there are doors out of an hall into an open ſquare place as large as the rooms at the corners; there are alſo ſeveral doors out of the hall into the virando or piazza, before and behind the houſe; ſo that in the hot ſeaſon they can ſet open in the great hall nine or ten doors at once; and they will have the benefit of the air, if there be any ſtirring.

There is a handſome baſon in ſome palaces, and a fountain playing in the middle of the hall, which adds ſtill more to the coolneſs of the place. The walls of the houſes are of a conſiderable thickneſs, and ſometimes built of burnt bricks, but more commonly of bricks dried in the ſun. The roof of the great hall is arched, and five or ſix feet higher than the other rooms about it. The roofs of the buildings on each ſide of the hall are flat; and there is a pair of ſtairs up to the top, where the Perſians walk in the cool of the day: they ſometimes lie there all night on a mattraſs, as there is a wall or baluſtrades all round the top of the building. The kitchens and other offices are at a diſtance on the right or left; and it is obſervable, that all their rooms, except the hall, ſtand ſeparate, and there is no paſſage out of one into another, except from the hall. Inſtead of a chimney, they uſually have a round hole about four or five feet broad, and a foot and a half deep in the middle of the room, in which a charcoal fire is made, and the place covered with a thick board, or table, about a foot high, ſo cloſe that no ſmoke can get out. Over that table a large carpet is thrown, under which they put their legs in cold weather, and ſit round, there being a paſſage for the ſmoke by pipes which are laid under the floor.

The doors of the houſe are narrow, and ſeldom turn upon hinges as ours do; but at the top and bottom of the door there is a round piece left, which is let into the frame above and below, on which they turn; and the very bolts are frequently made of wood. Their furniture conſiſts only in carpets ſpread on the floor, with cuſhions and pillows to lean on; and at night there is a mattraſs brought to ſleep on, and a quilt or two to cover them, but ſheets are ſeldom uſed. Their ſervants lie about in any paſſage on mats, and take up very little room. The floors of the rooms are either paved or made of a hard cement, on which they lay a coarſe cloth, and a carpet over it. The ſides of ſome of their rooms are lined with fine tiles, not unlike the Dutch tiles, about a yard high, and the reſt of the wall painted or hung with pictures.

From the above deſcription, the reader may form a tolerable idea of a Perſian houſe. Thoſe of the inferior claſs of people cannot be expected to be like thoſe already deſcribed in every particular; but they endeavour to imitate their ſuperiors as nearly as they can. The palaces of the princes ſeem to be built much after the ſame manner, only they are more lofty and magnificent.

We ſhall now proceed to deſcribe ſome of their principal towns, the firſt of which is Iſpahan, or, as is commonly pronounced, Spahawn. It is ſituated in thirty-two degrees forty minutes north latitude, and the fiftieth degree of longitude, reckoning from the meridian of London. It ſtands in a fine plain, almoſt ſurrounded with mountains, which lie about two or three leagues from it; and the form is pretty nearly oval. The river Zenderhoud runs by it at about a mile diſtance; but there are ſeveral channels and pipes above the town, which convey the water from it into canals and baſons, for the ſervice of the court and city. The town is without walls, and about ten or twelve miles in circumference. who extend it ten leagues, take in the town of Julpha, and ſeveral others, for which we ſee no manner of reaſon; for Julpha lies a mile from Iſpahan, and on the other ſide the river, and can no more be reckoned a part of the city, than Chelſea may a part of Weſtminſter. Were we to take in all the villages within the weekly bills, the circumference of all London would very probably be little leſs than ſome travellers reckon Iſpahan. There were formely twelve gates to the town, but four of them are now cloſed up, the others are always open. With reſpect to the walls mentioned by ſome gentlemen, it is probable there was formerly a mid-wall; but a merchant who came not many years ago from thence affirms, that there is no part of it viſible at preſent. There is indeed an old caſtle without artillery, run to ruin, which is no better fortified than the town.

The ſtreets of Iſpahan are for the moſt part narrow and crooked, and as few of them are paved, they are either exceeding dirty or duſty; and the paſſage is rendered very unpleaſant by the number of people of faſhion who ride through them with great trains of ſervants, notwithſtanding there are no coaches or carts. There are, however, ſeveral very fine ſquares in the town, particularly Meydan, or the royal ſquare, of which we ſhall now give ſome deſcription. Two of the palace gates open into this ſquare, which is one third of a mile in length, and above half as much in breadth. On the ſide of it are buildings reſembling the Exchange in the Strand at London, with ſhops on both ſides; where every trade has a diſtinct quarter aſſigned; there is alſo a ſecond ſtory, where the mechanics have their working ſhops. There ſeems to be little difference between theſe exchanges and ours; except that thoſe at Iſpahan have no windows, but great openings at proper diſtances to admit the light, and people ride through them as along the ſtreets.

There is a market for horſes and cattle in the middle of the ſquare, and all manner of goods and eatables are expoſed to ſale; though the great Shah Abbas, who built this ſquare, deſigned it for manly exerciſes, particularly thoſe of horſemanſhip, and handling the bow and lance, at which no people are more ſkilful than the Perſians. There is a fine row of trees planted, and a handſome baſon of water, on that ſide of the ſquare next the palace; and ſome great braſs gates, which were taken from the Portugueſe, ſerve to make a fine ſhew. A great moſque ſtands at the ſouth end of the ſquare, and another on the eaſt-ſide, over-againſt the great gate of the palace.

In Iſpahan there are ſeveral ſtreets covered and arched over, which makes them pretty dark, and this ſeems to be peculiar to the Perſian towns. In the Indies, it is true, the tradeſmen have little piazzas before their houſes, where they expoſe their goods to ſale, but then there are wide ſtreets before them; though in ſome places there is no other ſtreet than theſe covered ways through which people ride. Another peculiarity among them is, that their houſes and ſhops are never in the ſame place, ſo that it is very common for a tradeſman to go half a mile in the morning to the hazar or market-place, where his ſhop is; and at night they lock up their valuable goods in cheſts and counters, and the meaner ſort they leave packed up, ſometimes in the open ſquare; for it ſeldom happens that any thing is loſt, ſo careful are the watch appointed to guard their market-places, or ſo very little given to thieving are the people in this part of the world; and no doubt the ſpeedy and exemplary puniſhments inflicted upon pilferers, is one great means to deter them from it.

The goods of foreign merchants are depoſited in the public caravanſeras about the city: which ſerve them alſo inſtead of inns, for lodging and diet; but there is this difference between an inn and caravanſera, that people find their own bedding and cookery in the caravanſera, whereas we have not that trouble in our inns. Two things, however, render a caravanſera preferable to an inn; one is, that a perſon is not ſubject to the extortions of an inn-keeper, but buys his proviſion at the beſt hand; and the other is, that let the merchant occupy never ſo many rooms, he ſhall not be diſturbed in them; pays only a ſmall ſum for his warehouſe or lodgings, and pays nothing upon the road. In Iſpahan there are one thouſand five hundred public caravanſeras, which have been built by charitable people, for the uſe of ſtrangers; moſt of them are built after one model, and differ only in the dimenſions. There is a handſome portal at the entrance, on each ſide of which are ſhops, from whence you enter into a ſquare, about which there is a cloiſter, or piazza, and within are lodging rooms, and warehouſes for goods; there are alſo conveniencies and ſtabling for horſes, and other beaſts, on the outſide, or they may be brought into the ſquare, and faſtened there, as is frequently done on the road, where there is no danger of robbers.

At Iſpahan there are no taverns, wine being prohibited by the Mahometan religion; nevertheleſs ſome of the Perſians drink pretty plentifully of it in private. There are, however, very handſome coffee-houſes in the principal parts of the town, where people meet and converſe of politics, though they have no printed papers in them. In theſe are to be met with ſome amuſements peculiar to the country, as the harangues of their poets, hiſtorians, and prieſts, who frequently, by their orations, collect a great number of people about them, and expect, for their inſtructions, ſome gratuity from their audience.

In this city, the palace, with the buildings and gardens belonging to it, occupy above a league in circumference. One of the gates which comes up to the royal meydan or ſquare, is called Alicapi, and the other Doulet Cuna; over one of them is a gallery, where the Sophi uſed to ſit and ſee martial exerciſe performed on horſeback. No part of the palace where the court reſides, comes up to the royal ſquare; but within the principal gate there is a hall, or court, on the left hand, where the Vizir and other judges, adminiſter juſtice on certain days; and on the right hand are rooms where offenders are allowed to take ſanctuary. From hence to the hall, where the King uſually gives audience, is a handſome walk: it is a long room, well painted and gilded, and ſupported by forty pillars; it is divided into three parts, one a ſtep higher than the other, on which the great officers ſtand, according to their rank. There are no hereditary nobility in Perſia. On the third aſcent is the royal throne, raiſed about a foot and an half above the floor, and about eight feet ſquare, on which is ſpread a rich carpet; the King ſits croſs-legged here upon ſolemn occaſions, having a brocade cuſhion under him, and another at his back. No perſon is permitted to enter the other apartments of the palace, particularly the haram, or women's apartment, none but eunuchs entering them: ſo that they cannot be exactly deſcribed; but we underſtand in general, that they are compoſed of ſeveral pleaſure-houſes diſperſed about the gardens, nearly reſembling the houſes firſt deſcribed; their great beauty conſiſts in the fine walks, fountains, and caſcades about them. The ladies hunt and take their pleaſure with the Prince, in a large park walled in, which is beyond the above-mentioned gardens.

Upwards of an hundred and fifty Mahometan moſques, or temples, covered with domes or cupolas, are in different parts of this city, and theſe, appearing through the trees that are planted almoſt all over the town in the ſtreets and gardens, afford a noble proſpect; but the common buildings are ſo low, that they are hardly diſcerned by a perſon who views the town on the outſide. Chriſtians are prohibited from entering their moſques, or even coming within their courts under ſevere penalties, ſo that our readers cannot expect a minute deſcription of them. The great moſque in Iſpahan, called by way of eminence the King's, or becauſe it was built by one of their kings, has been viewed by travellers in diſguiſe, who inform us, that there is a gate which leads to this moſque, covered with ſilver plates; through this you proceed to a court with a piazza or cloiſter on each ſide of it, where the prieſts lodge who belong to the moſque.

Oppoſite to the great gate of the royal moſque are three large doors, which open into it: the five ailes, of which the moſque is compoſed, are beautified with gold and azure: in the middle is the cupola, ſupported by four great ſquare pillars: the ailes on the ſide are lower than that in the middle, and borne up by thick columns of free-ſtone; two great windows towards the top of the middle aile give light to the whole moſque: on the left hand, towards the middle, ſtands a kind of pulpit, with a flight of ſtone ſteps to go up to it: there are no ſeats, or pews, as in Chriſtian places of worſhip, nor any kind of imagery or pictures. The bricks and tiles on the outſide of the building are painted with various colours after the Perſian manner, and the floor of the moſque is covered with carpets, all perſons putting off their ſhoes as they enter it.

The outſide of the moſque at the ſouth ſide of the royal meydan is ſtone, and the form round, it is divided into ailes: the walls are lined fifteen feet high with white poliſhed marble, and in the middle of the ſquare before the moſque is a large baſon where they waſh themſelves before they enter the temple. The moſques have moſt of them cupolas with ſteeples or towers, whither the Mollas go up to ſummon the people to their devotions, but make no uſe of bells for that purpoſe.

A further ſubject of the traveller's admiration, is the numerous bagnios, called hummums, in this city. Some of theſe are ſquare buildings, but moſt of them globular: the tops are covered with tiles painted blue; and the ſtone of which they are built is uſually white, and well poliſhed. The inſides are divided in many cells, or chambers, ſome for pleaſure, and others for ſweating: the floors are laid with black and white marble. As the Perſians eſteem bathing to be extremely healthful, and an effectual remedy for colds or aches, and many other diſtempers, they therefore repeat it almoſt every day.

There is near Iſpahan a walk above a hundred yards wide, which is greatly admired by foreigners; it extends a mile in length, from the city to the river Zenderhoud; double rows of trees are planted on each ſide of it, and in the middle runs a canal, not continued upon a level, but at every furlong diſtance the water falls into a large baſon, and forms a caſcade; the ſides of the canal and baſon are lined with hewn ſtone, broad enough for ſeveral men to walk a-breaſt upon them. On each ſide of this walk are the royal gardens, and thoſe of the grandees, with pleaſure-houſes at ſmall diſtances. Theſe, when viewed together, afford a very agreeable proſpect to the ſpectator. At the end of this walk is a bridge, over the river Zenderhoud, which leads to the town of Julpha; there are alſo two other bridges, one on the right, and the other to the left, by which the neighbouring villages have a communication with the city, though they are diſtant about a mile from it.

Theſe bridges are extremely remarkable, for the architecture, ſince, on both ſides, above and below, are arched paſſages, through which people ride and walk, from one end of the bridge to the other; as in the covered ſtreets of the city, and at little diſtances there are openings to receive the light. The arches of theſe bridges are not very high, there being no veſſels to paſs under them; for this river is not navigable, any more than the reſt in Perſia. At the latter end of the ſummer the channel is exceeding narrow and ſhallow, inſomuch that there is not water enough for the gardens belonging to the city; to ſupply the want of it, they have abundance of wells about Iſpahan, which contain very good water for all uſes. But in the ſpring, on the melting of the ſnow on the mountains, it makes a pretty good appearance, being almoſt as broad as the Thames at London.

The Eaſt India company's factors have a handſome houſe in Iſpahan, the model of which is the ſame with the houſe firſt deſcribed; but ſince the civil wars broke out, the uſurpers have ſo harraſſed and oppreſſed them, that the company have ordered their ſervants to retire from thence; they have alſo withdrawn moſt of their ſervants from Gombron, and made Boſſora (at the bottom of the gulf of the ſame name) their principal factory on that ſide.

Julpha ſtands on the ſouth ſide of the river Zenderhoud: this town is inhabited by a colony of Armenians, which were tranſplanted hither by the great Shah Abbas. It is about two miles in length, and not much leſs in breadth, being for the moſt part better built, and the ſtreets wider than thoſe of Iſpahan, but the trees that are planted in the ſtreets, and the large gardens they have near their houſes, give it more the appearance of a country village than a town. Georgians, and ſeveral other Chriſtians, inhabit here, as well as Armenians; and there are ſome convents of Europeans, but no Mahometans. This colony has flouriſhed prodigiouſly ſince its firſt ſettlement here by Shah Abbas; they being now the moſt conſiderable merchants in the world; and we meet with them in almoſt all countries of Aſia and Europe. The king at firſt provided them with ſtocks to trade with, and partook of their profits, ſo that they were little better than the king's factors; but they now only pay a yearly tax to the government. They enjoy a privilege above all other Chriſtians, being allowed to purchaſe eſtates.

The city of Boſſora ſtands on the Tigris, two days journey below Bagdat, and the territory is governed by its own prince, but tributary to the Grand Signior.

According to the modern pronunciation, Schiras, or Sheraz, lies about two hundred miles to the ſouthward of Iſpahan: it is ſituated in twenty-nine degrees fifty minutes of north latitude, and is uſually reckoned the ſecond city of the kingdom, and is the capital of the province of Fars, or the antient Perſia: ſome deduce the name from Cyrus the Great, there being a tradition that he was buried there; others ſay it is derived from "ſherab," which in the Perſian tongue ſignifies a grape, becauſe that fruit abounds in this place; and others from the word "ſheer," which ſignifies milk. The town is ſeated in a pleaſant fertile valley, about twenty miles in length, and ſix in breadth: it has a rivulet running through it, which in the ſpring appears like a large river, and ſometimes increaſes to ſuch a torrent,

as to bear down the houſes in its courſe; but in the ſummer it is almoſt dry. There are no walls about this place, which contains only about four thouſand houſes: the compaſs of it is reckoned to be about ſeven miles, but much the greateſt part of this ſpace is gardens. It is obſervable, that the Perſians let moſt of their buildings run to ruin: every generation chooſing to build new houſes, rather than occupy thoſe of their anceſtors. There is no place where the Mahometan ſuperſtition prevails more than here, there being a moſque or temple almoſt to every twenty houſes; the domes of which, being covered with blue varniſhed tiles, make a pretty appearance among the trees: here is alſo a college, where the liberal arts are ſtudied.

Schiras is moſt remarkable for the fine gardens and vineyards about it. The ſtreets are for the moſt part narrow and duſty; but there are ſome broad ones with canals, and baſons faced with ſtone. The cypreſs-trees with which their walks are chiefly compoſed, are the talleſt and largeſt of any whatever, and grow in a pyramidal form; intermixed with theſe are ſeveral broad ſpreading trees, and all manner of fruits, as pomegranates, oranges, lemons, cherries, pears, apricots, dates, &c. Theſe are not planted againſt walls, as with us, but ſtand in the alleys, and ſometimes are diſpoſed irregularly, as in a wilderneſs. They have alſo abundance of ſweet flowers of various colours, but not planted in that regular order as in the gardens of Europe. Their vineyards and wines are preferable to any in Perſia: and the canals, caſcades, fountains, and pleaſure-houſes in their gardens, are not at all inferior to thoſe of Iſpahan. The king's garden here is no leſs than two thouſand paces ſquare, and ſurrounded with a wall fourteen feet high; but the gardens as well as the buildings of Schiras have been much neglected of late years.

The nobleſt ruins of an antient palace, or temple, that any country can boaſt of, are now to be ſeen thirty miles to the north-eaſt of Schiras; even Rome itſelf, it is ſaid, has nothing comparable to theſe venerable remains of antiquity. The place is at preſent called Chilmanar, or Forty Pillars. According to ſome, it was built upon a mountain of dark-coloured marble, and the ſteps hewn out of the ſolid rock; but others, who have viewed it more narrowly ſince, obſerve that the ſteps are compoſed of large ſtones, fifteen or ſixteen feet in length, and of ſuch a thickneſs, that ſix or ſeven ſteps are cut out of one ſtone: the whole being ſo ſkilfully joined by art, that they appear to be but one piece.

The ruins of this once magnificent palace or temple are ſeated at the north-eaſt end of that ſpacious plain where PERSEPOLIS once ſtood, and are generally held to be part of the palace of Darius, who was conquered by Alexander the Macedonian monarch. The front of this palace ſtood towards the weſt, and was about five hundred paces in length, the whole occupying near threeſcore acres of ground. The aſcent to it is by ninety-five ſteps, thirty feet in length, and twenty inches broad, but not above three inches deep, ſo that a horſe may eaſily go up or down them. The ſtair-caſe divides as you aſcend; one branch winds to the right, and the other to the left, each having a wall on one ſide, and a marble balluſter on the other: both of the branches afterwards turn again, and end at a ſquare landing-place, from whence is an entrance into a portico of white marble twenty feet wide: on which are carved in baſs-relieve two beaſts as large as elephants; but their bodies reſemble thoſe of horſes, and they have the feet and tails of oxen. Ten feet farther ſtand two fluted columns of whitiſh ſtone, about ſixty feet high, beſides their capitals and baſes, and as thick as three men can fathom: a little farther ſtand two other pilaſters, carved like the firſt, except that the beaſts on theſe latter have wings, and men's heads. Beyond this portal, or hall, is another ſuch double ſtair-caſe, leading to the upper rooms, twenty-five feet broad, but incomparably more beautiful than the former: for on the walls of it a kind of triumph is carved in baſs-relieve, conſiſting of a numerous train of people in diſtinct companies, ſome of them carrying banners, and others offerings, and after all comes a chariot drawn by ſeveral horſes, with a little altar upon it, from whence the fire ſeems to aſcend. On the other ſide are carved wild beaſts fighting, and, among others a lion and a bull are cut with great exactneſs, the ſtone of which is ſo hard, that the niceſt and moſt curious part of the workmanſhip is ſtill in fine preſervation.

There is a ſquare place on the top of the ſecond ſtair-caſe, which has been ſurrounded with columns, ſeventeen of which only are now ſtanding, but there are an hundred pedeſtals: ſome of thoſe that are left are ſixty, and others ſeventy feet high, and twelve of them near three fathom in compaſs; they are of red and white marble fluted. Antiquaries ſuppoſe that theſe ſupported the temple of the ſun. Near thoſe columns, on the ſame floor, is a place fifty feet ſquare, incloſed with walls ſix or ſeven feet thick, of a much finer marble than any hitherto mentioned, and ſo wonderfully carved, that it would take up ſeveral days to view all the figures: which way ſo ever a man turns himſelf in this ſecond floor, there appear figures cut in baſs and half-relieve. In one place, are men fighting with lions; in another, a man holding a unicorn by the horn; in a third, are the figures of giants; and in a fourth, a prince is repreſented giving audience to his people or to ambaſſadors; beſides a multitude of other ſcenes. Here are likewiſe abundance of inſcriptions, in laſting characters, many of which have been tranſcribed, and brought into Europe, but ſcarcely any of them are underſtood at this day by the learned, any more than they are by the people of the country.

Gombron is a town and port the moſt reſorted to of any in the Perſian dominions. The Engliſh Eaſt India company have had a factory here for upwards of three hundred years: they have a juſt claim to half the cuſtoms of this place, by virtue of the before-mentioned treaty, in conſideration of their having aſſiſted Shah Abbas in the reduction of Ormus; but of late years they have received the annual ſum of one thouſand tomans, or three thouſand three hundred and thirty-three pounds, ſix ſhillings and eight pence in lieu of it. After the conqueſt of that iſland, Gombron received the name of Bandar-Abaſſi, or the port of Abbas (Bandar ſignifying a port) that prince having transferred the trade hither. Gombron is ſituate in twenty ſeven degrees thirty minutes north latitude, and diſtant about three hundred miles from Schiras. It is about three miles in compaſs; and ſtands on a level ground cloſe to the ſea; the country almoſt every way riſing inſenſibly for ſome miles, without any conſiderable hill, except towards the north: near this town is the narroweſt part of the Perſian gulf, or Boſſora. The coaſt of Arabia lies oppoſite to it, at about ten leagues diſtance, but does not ſeem to be farther acroſs than from Dover to Calais. Beſides the natives, it is inhabited by Engliſh, Dutch, Portugueſe, Arabs, Jews, Armenians, Banians, and ſeveral other nations, of which the two laſt mentioned are much the greateſt merchants. Towards the land it has a wall, which is in a ruinous condition; and towards the ſea there are three ſmall forts, mounting five guns each, and a platform of eight. There is a caſtle mounted with thirty-five guns, for the ſecurity of the road. The people here have the ſame humour as in other parts of Perſia, in letting the houſes of their anceſtors drop, and erecting new ones for themſelves; for they have adopted the ſuperſtitious opinion, that if the perſon who inhabited the houſe before was deemed unhappy, they are apprehenſive that the like ill fortune will attend the perſon who next occupies it; ſo that the houſes in many of the ſtreets are tumbling down, and others going to decay. Their beſt houſes are built of ſtone brought from the iſlands of Kiſhmee, or Larrak, but they are for the moſt part built of bricks hardened in the ſun. They conſiſt ſometimes of two ſtories, and have a wooden contrivance on the top of the houſe, to force the wind down into the lower rooms. Theſe machines are about ten feet high, and at a diſtance look like towers. The houſes belonging to the Engliſh and Dutch Eaſt India companies are as well built as moſt in the town.

Tauris is the next town of note. It is called by the Turks and Perſians Tabriz, and was the metropolis of Media. It is ſituate in thirty-eight degrees odd minutes, north latitude, and is ſuppoſed to be the antient Ecbatana. Some of the antients were of opinion that it was founded by Semiramis, who with incredible labour brought the water thither from the mountain Orontes, a branch of Taurus; but a celebrated Jewiſh writer aſſures us, that it was built, or at leaſt a royal palace in it, by the prophet Daniel. It was beſt known formerly by the name of Ecbatana, and was then in its greateſt ſplendor. The antients obſerve, that it was fifteen miles in circumference, and had walls ſeventy cubits high and fifty broad, with many noble palaces; but there is now little or nothing remaining either of the walls or palaces. However, Tauris is ſtill a conſiderable town, being about five miles in circuit, populous, and a place of very great trade; but it is not near ſo well peopled as ſome late accounts have made it. The inhabitants, including men, women, and children, do not exceed fourſcore thouſand, though their number has been exaggerated beyond all credibility; for during the late civil war neither the prince or uſurper have been

able to levy an army of forty thouſand men, notwithſtanding the news-writers have lately found in this city two hundred thouſand men capable of bearing arms. Here are ſeveral noble meydans, or ſquares, one of them almoſt equal to the royal meydan of Iſpahan: they have alſo their covered ſtreets, or exchanges, where abundance of rich merchandiſe is expoſed to ſale; and their moſques and bagnios reſemble thoſe in other cities, of which we have made mention before.

The city of Tauris, like moſt others in Perſia, ſtands in a plain ſurrounded by mountains, from whence there falls a ſmall ſtream, which runs through the middle of it; but, on the melting of the ſnows, it is increaſed to a mighty torrent. This city has often changed its maſter, having been ſometimes poſſeſſed by the Turk, and at others by the Perſian: but as the citizens ſeem chiefly inclined to the Perſians, the Turks have ſeveral times burnt and plundered it without mercy, but the great Shah Abbas, upwards of a hundred years ago, drove the Turks out of this part of Perſia, from which time Tauris remained in the peaceable poſſeſſion of the Perſians till a few years ago, when the Turks again ſurpriſed it, exerciſing their uſual cruelties on the miſerable inhabitants. The caravans uſually travel in four and twenty days to and from Iſpahan and Tauris, which lies about four hundred miles to the northward of the other.

We have already obſerved that Tafflis is the capital city of Georgia, but ſubject to the Perſians, and inhabited chiefly by Chriſtians; inſomuch that there is not one Mahometan moſque in the place, except that of the caſtle, though there are no leſs than fourteen Chriſtian churches. It is ſituate in fourteen degrees of north latitude, on the river Kur, or Cyrus, at the foot of a mountain; it is not of very large extent, but elegantly built. On the ſouth ſide, on the declivity of the mountain, ſtands the caſtle, which was once a place of ſtrength, but is hardly tenable at preſent, and therefore liable to be ſeized by the next invader, whether Turk or Muſcovite, if they are not already poſſeſſed of it. It is a biſhop's ſee, and has a handſome cathedral, built in form of a croſs. The other churches belong partly to the Georgians, and partly to the Armenians. Theſe, as well as the other public ſtructures, are built of ſtone, ſuch as their bazars, caravanſeras, bagnios, &c.

SECT. III.

Containing a further Account of the PERSIANS, with reſpect to their Diſpoſition and Mental Qualities, Dreſs, Stature, Shape, and Complexion; together with their Diet, Liquors, Public and Private Diverſions, Rural Sports, and Ceremonies, Salutations, Gaming, &c. alſo of their Travelling, Carriages, Roads, and Retinue.

IT is univerſally allowed, that the Perſians are in general endowed with bright parts, have abundance of vivacity, are fond of glory, and ſurpaſs their neighbours of India in point of courage, inſomuch that the great Mogul prefers them to the greateſt poſts both in his court and army; and as they were obſerved to be of all men the moſt civil and obliging, they retain the ſame diſpoſition to this day; eſpecially towards foreigners, who cannot but admire their hoſpitality and benevolence. They are far from being guilty of that bruti ſh behaviour which is ſo common among the Turks; they are, however, moſt juſtly and univerſally charged with vanity and profuſeneſs in their apparel, equipages, and number of ſervants. Voluptuouſneſs in eating and drinking does not appear to be their diſtinguiſhing vice, at leaſt the Europeans are much more addicted to it; for the greateſt part of their food is rice, fruit and garden-ſtuff: they have not any great variety of fleſh, neither have they many ways of dreſſing it: pilo ſeems to be the ſtanding diſh, even among thoſe of the beſt quality. And as for ſtrong liquors, though they drink them now and then by ſtealth, yet drunkenneſs is very far from being common among them; every man may retire from an entertainment without ceremony, when he thinks proper, without a breach of good manners; no perſon being urged to take more liquor than he finds convenient and agreeable to himſelf.

It is univerſally allowed that the Perſians have a genius well adapted to poetry, inſomuch that a poet is introduced at every feſtival or entertainment, and is deſired to oblige the company with his compoſitions; and theſe perſons are frequently found with a crowd about them in coffee-houſes, and other places of public reſort. Though the Perſians are by ſome people charged with being very covetous, this muſt certainly be underſtood with reſpect to the acquiſition of riches; for as to keeping and hoarding up money, they are generally abſolved from it. They only get that they may ſpend; and when they have furniſhed themſelves with an equipage, houſe and gardens, ſuitable to their mind, they chuſe rather to lay out their money in building caravanſeras, moſques, and on other public occaſions, than let it lie by them; ſo that ſome travellers obſerve, that no people in the world take leſs thought for to-morrow. A man, for inſtance, who has lately come to the poſſeſſion of eight or ten thouſand pounds, will in a few weeks lay it out in purchaſing wives and ſlaves, clothing and furniture, without conſidering where he ſhall meet with a ſupply in future, and in two or three months afterwards he will diſpoſe of them again for ſubſiſtence.

The Perſians have a great command of their paſſions: they are not eaſily provoked to anger or reſentment: and when they are, it never proceeds to a duel, and very ſeldom to blows. When angry, they generally call each other Jews or Chriſtians, and their quarrels commonly terminate in ill language, which is ſometimes intermixed with hearty curſes. Few European nations are in general more polite, they being of a very engaging addreſs and moſt obliging behaviour: they are alſo meek, peaceable, modeſt, grateful, generous, enemies to fraud, and courteous and affable to Chriſtians as well as others; they are moreover fair and punctual in their bargains, and treat foreigners with great humanity.

The ſtature, ſhape, limbs, and features of the Perſians are agreeable and well proportioned. In Georgia, and the northern provinces, they have an admirable complexion; towards the ſouth, they incline to the olive: but the great men having had their wives and concubines chiefly from Georgia and Circaſſia for an hundred years paſt, the breed is very much mended in the ſouthern provinces. Their eyes and hair are generally black, and they wear only one lock on the crown of their heads, like other Mahometans, by which they expect Mahomet will lift them up to paradiſe. The king, great officers of ſtate, and ſoldiery, wear only long whiſkers on the upper lip, which, joined to a tuft of hair on the upper part of their cheeks, grow to a very enormous ſize, inſomuch that ſome of them, it is ſaid, are near half a foot long. The common people clip their beards pretty ſhort; but none of the Perſians ſuffer any hair to grow upon their bodies. Their mollahs and religious people wear their beards long, only clipping them into form.

The large turbants, which the Perſians wear over their heads, are ſome of them white, and others ſtriped with red or other colours, and the great men have flowers of gold and ſilver woven or worked in the cloth. They have alſo a ſcull cap under their turbant, and altogether does not weigh leſs than ſeven or eight pounds, ſometimes a great deal more. They wear a kind of ſhirt of coloured ſilk or callico, generally blue, next to their ſkins, which they ſeldom waſh white while it is fit to wear: this ſhirt has an open boſom, but neither neck nor wriſtbands, and is made cloſe to the arm: they have alſo a pair of breeches, or rather drawers, cloſe before, reaching half down their legs. Their ſtockings are made of woollen cloth, but not at all ſhaped to the leg: over the ſhirt they wear a waiſtcoat, and upon theſe a coat with ſleeves, and buttons and loops before, tied with a ſaſh; this is wide at bottom, and hangs like a bell a little below their knees. Beſides this, they put on another coat frequently without ſleeves, the uppermoſt coat being ſhorteſt; over all theſe they have another looſe coat, lined with furs. Inſtead of ſhoes, they have peeked ſlippers turned up at the toes, and made of Turkey leather, which are neither tied nor buckled; and when they ride, they have boots of yellow leather: their bridles, ſaddles, and houſings are immoderately fine; and almoſt covered with gold: the houſing is ſo large, that it almoſt hides the hinder part of the horſe; and whether on foot or on horſeback, they wear a broad ſword and crice or poniard; the latter of which, it is ſaid, the ladies alſo wear.

The dreſs of the women nearly reſembles the men's, except that they neither wear turbants on their heads, nor ſaſhes about their waiſts; and their coats, or veſts, reach almoſt to their heels. When they go into the ſtreets (which women of quality ſeldom do) they are covered from head to foot with a white vail. The girls wear a ſtiffened cap upon their heads, turned up like a hunting cap, with a heron's feather in it, their hair being made up in treſſes, and falling down their backs to a very great length; the quality have pearls and jewels interwoven with their hair. The married women comb their hair back, and, having bound it about with a broad ribbon, or rich tiara ſet with jewels,


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Amusements of a PERSIAN Seraglio

jewels, which looks like a coronet, let the reſt of their hair fall gracefully down their ſhoulders; which is a very becoming dreſs. Both men and women have a great many rings and bracelets on their arms and fingers; but neither of them wear gloves.

Black hair is in greateſt eſteem, being the moſt common, and the thickeſt and broadeſt eye-brows are thought the fineſt; the women will dye their eye-brows, if they are not black, and it is very cuſtomary with them to paint their faces; they alſo rub their hands and feet with an orange-coloured pomatum. Some have feathers ſet upright in their tiara; and others have a ſtring of pearls, or precious ſtones faſtened to it, which hangs down between their eye-brows: they likewiſe wear jewels in their ears, and rows of pearls fall down their temples as low as the neck; and in ſome provinces, which are on the confines of India, they wear jewels in their noſtrils, which have a very diſagreeable appearance to Europeans; for as they hang down to the mouth, it makes them look as if they had hare lips; but the ladies of Iſpahan never wear noſe-jewels. Their necklaces fall upon the boſom, and have always a little golden box hanging to them, which is filled with fragrant and reviving perfumes: theſe necklaces are either gold or pearls.

Dreſs is no inconſiderable article in Perſia: for the clothes of both men and women conſiſt of the richeſt flowered and brocaded ſilks; and people of mean fortunes endeavour to vie with the quality, and will have fine clothes; though they want food. The purchaſe of an ordinary turbant, it is ſaid, amounts to ten pounds, and they frequently coſt twice as much; and they muſt alſo have a variety of them, leſt, as the proverb is, they ſhould be known by their clothes. Their ſaſhes are alſo brocaded, and coſt from twenty to an hundred crowns; and over this they have frequently another of camel's hair, which coſts nearly the ſame ſum, on account of its curious workmanſhip. Thoſe who wear ſables, which they are very eager to obtain, ſeldom pay leſs than a hundred pounds for a cloſe-bodied coat; all this, with the rich furniture and equipage they have when they ride out (which they do almoſt every day, if they go but a very little way) muſt amount to a very large ſum; and it is juſtly obſerved, that this keeps them exceedingly poor. However, as there are in no country more handſome and comely men, finer horſes, or richer equipages to be ſeen, the Perſians are allowed to make as ſplendid a figure as any people in the world: though poverty may prey upon them at home, they are generally loaded with gold and jewels when they go abroad: as they enjoy almoſt continually a clear ſun-ſhine, and a bright element, a more than ordinary luſtre is caſt on their perſons, and their elegant dreſs appears to the greateſt advantage. Our European merchants, in order to preſerve their credit, and conduct their affairs ſucceſsfully, are under a neceſſity of conforming to theſe expenſive cuſtoms at Iſpahan; and the accuſtoming themſelves to ſo much expenſive gaiety might prove of ill conſequence to them when they return to Europe, were it not that they uſually acquire fortunes in this country ſufficient to ſupport an equipage in their own.

We now proceed to give an account of the food and liquors of the Perſians. They commonly drink a diſh of coffee early in the morning; and go to dinner about eleven o'clock, when they eat melons, fruit, ſweetmeats, cheeſe-curd, or milk; but their principal meal is in the evening, when a diſh of pilo is always ſerved up; this conſiſts of boiled rice well buttered and ſeaſoned, with a fowl, a piece of mutton, or kid, accompanying it: they have an excellent way of boiling their rice all over the coaſt: the water is quite dried away by the time the rice is enough; after which, they ſeaſon it with ſpices, and mix ſaffron or turmerick with it, giving it a yellow, or what other colour they pleaſe: but, as we have already obſerved, there is very little variety either in their food, or the manner of dreſſing it. If they have a large joint, it is baked, inſtead of being roaſted, but their uſual way is, to cut their fleſh into ſmall ſlices, and ſpitting, or ſkewering them together, roaſt them over a charcoal fire: and, whether they boil or roaſt, it is always done to rags, as the phraſe is, or it would be impoſſible to pull the meat to pieces with their hands, as they do; uſing neither knives nor forks. Pork is never eaten here, nor veal; neither do they eat hares, or other animals prohibited to the Jews; and beef is eaten but ſeldom: they do not deal much in veniſon, fiſh, or wild fowl: they dreſs only plain diſhes, being ſtrangers to haſhes, ragouts, and other compounds; and ſeldom have any other ſauce than a ſlice of lemon, or ſome pickles. They eat their bread, which is made in thin cakes, the moment it is baked; but eat much more rice. They uſe no beaten pepper, only the whole ſort; and not much ſalt in their ſeaſoning, nor is there any brought to table; their meat is never ſalted before it is dreſſed, as with us. They generally kill their meat and fowls the ſame day they uſe them; and ſet by nothing till the next, to be eaten cold; and if any meat is left, they give it to the poor. They ſit down croſs-legged at their meals, having a cloth ſpread upon the carpet: then ſome perſon, who has the proviſion before him, diſtributes rice and fleſh to the company. They uſe no ſpoons, except for ſoups and liquids; but take up their rice by handfuls, like the people in India. They ſeldom ſit above half an hour at their meals: before which they waſh, making uſe of their handkerchiefs to wipe on, inſtead of a towel.

The common people of Iſpahan ſeldom dreſs their food at home, but when they have ſhut up their ſhops in the evening, go away to the cooks, of which there are great numbers in that city, and buy pilo for their families. The cooks have kettles, or coppers fixed in brick-work in their ſhops and ſtoves, over which they dreſs moſt of their meat, ſeldom making uſe of chimnies.

To the commendation of the Perſians, we may obſerve, that they are ſo far from ſhutting their doors at their meals, that they invite every one to eat with them, who happens to come to their houſes at that time: they remember to this day, and imitate, the hoſpitality of Abraham; obſerving, that if he had not been of that communicative diſpoſition, he had probably miſſed the honour of entertaining three angels.

When any of the Perſians are diſpoſed to make an entertainment, it is generally in the evening; and though a ſupper, the gueſts uſually come at nine or ten in the morning, and ſpend the whole day at the place to which they are invited. They diſcourſe, ſmoke, eat ſweetmeats, and paſs away the time with a variety of amuſements; ſometimes they are entertained with heroic poems, repeated in honour of their prince; ſometimes ſinging women are introduced, who ſing, dance and play, and exhibit a thouſand antic tricks to divert the company, and if any of the gueſts are diſpoſed to withdraw with any of thoſe dancing girls, they are ſhewn into a private room; and when they return not the leaſt notice is taken of it. When ſupper is ſerved up, the ſon, or ſome relation of the maſter of the houſe takes the management of the feaſt upon him, and helps the gueſts to their meat: they generally provide a variety of ſherbet on theſe occaſions. It is the employment of great numbers of people of Iſpahan, to collect vaſt quantities of ice together in the winter ſeaſon, and keep it in repoſitories under ground all the ſummer, when they ſell it to great advantage; for the uſual drink of the Perſians is nothing but fair water, which they drink with ice.

We have already obſerved, that wine is made in ſeveral provinces in Perſia; but it is chiefly uſed by the Armenians and other Chriſtians. The officers of the army will indeed ſometimes indulge themſelves with this liquor, and other people drink it as they pretend for their health; but that is ſeldom done: the greateſt part of it is ſent to the neighbouring countries, or drank by thoſe Chriſtians who are diſperſed throughout the Perſian dominions. Thoſe who abſtain from wine for conſcience ſake, becauſe it is prohibited by law, exhilarate their ſpirits with opium, bang, poppy-ſeed, and other intoxicating ingredients; it being almoſt univerſally allowed, that they cannot ſuſtain the cares and inquietudes of life, without an expedient of this nature.

The Perſians, like other eaſtern nations, take pills of opium, which ſome of them gradually increaſe to ſuch a doſe, as would deſtroy half a dozen Europeans. In an hour after they have taken the pill, it begins to operate, and a multitude of romantic ſcenes preſent themſelves to their imagination: they laugh and ſing, and repeat abundance of humorous expreſſions, like men intoxicated with wine; but after the effect of it is gone off, they find their ſpirits exhauſted, and grow penſive and melancholy till they renew the doſe: ſome, we are told, have made it ſo neceſſary to them, that they cannot live without it. A decoction of poppy-ſeeds is ſold in moſt cities of Perſia; and in theſe houſes you will ſee people acting and talking as ridiculouſly as men uſually do when they are drunk. Surely, if there was any reaſon for prohibiting the uſe of wine, it muſt have been, in order to prevent people's playing the fool, and deſtroying their healths, which we perceive can be as effectually done by an opiate: but as long as they keep to the letter of the law, and abſtain from wine, it matters not how much they diſorder themſelves, ſince they think they never ſhall be accountable for that.

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The young gentlemen of Perſia in general, as well as that province inhabited by the deſcendants of the antient Parthians, endeavour with great diligence to accompliſh themſelves in the uſe of the bow and horſemanſhip; which are exerciſes that the Perſians are extremely fond of at this day. Their greateſt kings have condeſcended to come into the meydan, before the palace, at certain times in every week, to be witneſſes of the addreſs and activity of their ſubjects, and frequently themſelves contended for the prize. They begin with teaching the young pupil to bend the bow, firſt a weaker, and then a ſtronger: he is afterwards taught to ſhoot forwards, backwards, ſideways, and almoſt in every poſture: they are exerciſed for ſome time in ſhooting upwards into the air, to try which of them can ſhoot higheſt; after this, they are inſtructed to ſhoot at a mark, and to deliver their arrows ſteadily without ſhaking. The arrows for theſe exerciſes have blunt iron heads; but thoſe for ſervice are ſhaped like the point of a ſpear. They next teach the pupil to mount a horſe with dexterity, to have a good ſeat, gallop with a looſe rein, ſtop ſhort, and turn ſwiftly to the right or left, upon the leaſt ſignal, without being diſordered in their ſaddle. They are alſo taught to play at a game almoſt like bandy on horſeback: every gentleman has a ſhort bat in his hand; and a ball being thrown amongſt them, they ride after it, and ſtooping almoſt to the ground, ſtrike it in a full career; and he who ſtrikes it oftener before it comes to the end of the mall, wins the prize. They are likewiſe taught to manage the ſabre, or back-ſword, and to throw the lance: the ſtaff they throw by way of exerciſe is without iron, and about five feet long, and with theſe they engage on horſeback; and though there be no ſpear at the end, they frequently give one another very dangerous wounds.

When they have gone through their exerciſes, they are permitted to ſhoot for the prize in the royal meydan, before the king and court. In this ſquare is erected a high pole, like the maſt of a ſhip, and upon it is ſet a cup, ſometimes of maſſy gold, eſpecially if the king and great officers deſign to ſhoot at it, as they frequently did, till of late. Thoſe who contend for the prize, ride full gallop with their bows and arrows in their hands; and when they are got a little beyond the pole, without ſtopping or turning their horſes, they bend themſelves backward either to the right or left, and let fly their arrows at the cup, and he who brings it down gains abundance of honour. As the Perſian troops are thus conſtantly practiſed in ſhooting backwards, they may poſſibly take their aim better this way than any other: it is therefore no wonder that the Perſian troops have been as much dreaded when they retreat as when they charge.

The rural ſports and manner of hunting, or rather courſing, of the Perſians, ſeems as remarkable as their martial exerciſes. Their grey hounds very much reſemble thoſe of the Iriſh; but the ſtags and antelopes they hunt, are ſo very fleet, that the dogs cannot come up with them without the aſſiſtance of their hawks: of theſe they have various kinds brought from Circaſſia, Muſcovy, and the northern parts of the empire: theſe hawks are taught not only to fly at partridges, quails, rabbits, hares, &c. but even at deer and wild beaſts; and in order to train them up to it, they take the ſkin of one of theſe beaſts, and having ſtuffed it, faſten a piece of fleſh on the head of it, with which they feed the hawk, drawing the ſtuffed ſkin along upon wheels at the ſame time, to uſe them to fix themſelves on the head while it moves. When they have uſed the young hawk to this for ſome time, they carry him to the ſport with an old ſtaunch hawk that is uſed to the game: the dogs being let go, the hawks are ſoon after thrown off, who faſten upon the noſe of the deer, and ſtriking their talons into his fleſh, keep beating their wings about his head, ſo that he cannot ſee his way: which gives the dogs an opportunity to come up and ſeize him: the gentlemen uſually carry a little kettle-drum at their ſaddle bow to call off their hawks; ſome of them, it is ſaid, have formerly been taught to fly at men. The governor of Tauris uſed to divert himſelf with this ſport, not ſparing his friends ſometimes: and one day letting his hawks fly at a gentleman, they tore his face and eyes in ſuch a manner that he died of it; but the king being informed of it, reſented it ſo far, that he was turned out of his office.

When a grand hunt is ordered by the king, at which the great omrahs are preſent, the country-people for ten or fifteen miles round, are ordered to drive all the wild beaſts and game into a certain place, which is ſurrounded with ſtrong nets and fences; and when they have thus incloſed them, every one of the company ſhoots at which he pleaſes, and they make a terrible ſlaughter of them; there are often ſeveral hundreds killed at one of theſe hunting matches; but they uſually ſtay till the man of the beſt quality in the field comes up and diſcharges an arrow, after which every one diſcharges as faſt as he can, there being generally a ſtrange variety of deers, antelopes, wild hogs, wolves, foxes, hares, &c. all driven together in a crowd. They frequently bring up the leopards and panthers to hunt the game, or rather ſurpriſe it; for they creep from one cover to another, till they can jump upon their prey, as a cat does upon a mouſe, but never run after it in a continued courſe. As for hounds, and hunting by the ſcent, they know nothing of it; and indeed their country ſeems to be too dry for this kind of ſport, if they had dogs which were fit for it.

The Perſians are not much addicted to gaming; and ſome of the moſt ſcrupulous look upon the games of chance to be unlawful: however, ſome of them play at cards, dice, tables, cheſs, and other games not in uſe among us. The king and people of quality alſo ſometimes divert themſelves with the fights of wild beaſts, as is practiſed in India. The common people alſo amuſe themſelves with jugglers, tumblers, and rope-dancers; but as their tricks nearly reſemble thoſe practiſed in Europe, it is needleſs to take up our readers time with a rehearſal of them.

In Perſia, they uſually ſalute each other by bowing the body a little, and clapping the right hand to their breaſt; but they never ſtir their cap or turbant; they bow their faces three times to the ground when they approach the king, the viceroys of provinces, and other great men. They expect from Europeans, the ſame reverence they ſhew to men of quality in their own country; and if they are not cloathed in the Perſian dreſs, they look for the motion of their hats as a token of reſpect.

The Perſians do not fail to viſit each other, and people of condition always expect the compliments of their dependents, on occaſions of mourning or rejoicing. They are introduced into a large hall, where coffee and tobacco are ſet before them, with which they amuſe themſelves till the great man appears; as ſoon as they ſee him, every man riſes up, and ſtands in his place; he bows to them, and every one bows much lower to him again as he paſſes by: and after he has taken his ſeat, he makes a ſign to the company to ſit. If the maſter of the houſe be already in his hall, the viſitor comes in ſoftly, and, ſtepping to the next vacant place, ſtands gravely with his feet cloſe together, and his hands acroſs, till the maſter of the houſe beckons to him to ſit down. But if a perſon receives a viſit from his ſuperior, he riſes as ſoon as he ſees him, and meets him half way; and ſometimes receives him at the gate, if he has notice of his coming; and, in ſhort, the reſpect ſhewn is generally proportionable to the quality of the perſon, as it is with us; but they differ in this, that they place thoſe on the left hand for whom they have the greateſt reſpect. They have frequently ſtools brought for Europeans, who viſit them, to ſit upon, but the Perſians themſelves ſit croſs-legged.

The people in this country travel upon camels, horſes, mules, or aſſes, as they have no wheel-carriages. The women, who are always concealed as much as poſſible, are put into a ſquare wooden machine, one of which they hang on each ſide of a camel; they are about three feet deep, and juſt large enough for one to ſit down in; and over-head are three or four hoops, like thoſe which ſupport the tilt of a waggon, with a cloth thrown over them. Their aſſes, it ſeems, are much larger and nimbler than ours, and will trot ten miles at a pretty good rate; but they are very obſtinate and unruly, and frequently throw their riders.

A common method of travelling in Perſia, is with the caravan, conſiſting of four or five hundred camels, beſides other beaſts; and there is no place where they travel with greater ſecurity, and leſs expence, there being caravanſeras at proper diſtances, where they have their lodging gratis, and purchaſe proviſion at the beſt hand; and though the roads are frequently ſteep and mountainous, yet ſuch care is taken in laying bridges and cauſeways, and to level and enlarge the ways, that a traveller ſeldom meets with any difficulties but what are eaſily ſurmounted.

Here are no general poſts; but if a perſon has letters to ſend, he diſpatches a ſhatir or footman with them on purpoſe, who will travel a thouſand miles in eighteen or twenty days: ſome families make this their only employment; and breed their children up to it, practiſing them to run from their infancy. Theſe perſons carry with them a bottle of water, and a little bag of proviſions, which ſerves them thirty or forty hours; they generally

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leave the high road, and croſs over the country the neareſt way. Each of them charges no more than twenty-pence or two ſhillings a day for his trouble. The king and all the great men have ſeveral of theſe ſhatirs or footmen in their retinue.

Before a man can be admitted one of the king's footmen, he muſt give a very extraordinary proof that he neither wants heels nor breath; for he muſt run from the great gate of the palace, called Aly Capi, to a place a league and a half from the city, twelve times in one day, and every time bring an arrow along with him, which is delivered to him by thoſe who ſtand at the end of the race, to ſhew he has run the whole courſe; and this he performs between ſun riſe and ſun ſet, in thirteen or fourteen hours at moſt, being no leſs than one hundred and eight miles. This honour is always beſtowed upon ſome favourite ſervant of the king.

On the day of trial, the elephants and horſemen are drawn up in the royal ſquare, with the muſic, drums and trumpets ſounding, as if it was ſome feſtival; all the great men make preſents to the ſhatir (ſome of whom have obtained above a thouſand pounds on ſuch an occaſion) and ſeveral of them ride the courſe with him, to ingratiate themſelves with the prince; and the populace attend him, every time he returns, with their ſhouts and acclamations. The chams and viceroys, who admit of a ſhatir into their ſervice, make him run the ſame number of miles, and they are careſſed, and preſented by all their dependents in the ſame manner as the king's ſhatirs are, though, we may well ſuppoſe, not to the ſame amount.

SECT. IV.

Containing a Relation of the Civil War in PERSIA, which terminated in the depoſing of SULTAN HOSSEIN by MAHMOOD, who uſurped the Sovereignty.

SHAH Sultan Hoſſein, the late Sophi, ſucceeded his father Sultan Solyman. This prince choſe to paſs his time in an indolent and inactive manner among his women in the haram, leaving the adminiſtration of the government intirely to his miniſters, who promoted and diſplaced whom they thought fit; oppreſſing the ſubjects with taxes and impoſitions, though in a time of profound peace, and ſetting every thing to ſale; ſo that a general corruption ſpread itſelf through the whole magiſtracy, and juſtice was as often bought and ſold as any other commodity; the public buildings were neglected; and even the ordinary exerciſes of the young nobility and gentry, which uſed to be performed in the royal preſence, were diſuſed; hunting and all rural ſports were laid aſide; and ſo univerſal was the degeneracy, that while one part of the people, following the example of their prince, ſpent their whole time in the harams with their women, others were employed in devouring and preying upon their fellow-ſubjects.

The famous Mereweys was one of the perſons, among others, who were diſcarded for not offering a bribe, or preſent, as it is called in Perſia, ſuitable to the expectation of the miniſtry. This gentleman was a Tartar by deſcent, or at leaſt commanded four or five hundred men on the utmoſt bounds of the Perſian empire towards Uibeck Tartary, where the Perſians live in hords, or clans, as the Tartars do on the other ſide of the river Oxus, moving from place to place with their tents, as they can find proviſion for their cattle. Mereweys, underſtanding that he was removed only to make room for another who had procured to himſelf a preference by preſents, applied to all his friends; and raiſed ſuch a ſum, as in a ſhort time cauſed him to be reinſtated in his command. He was however, ſo impoveriſhed by this laſt preſent, that he found himſelf in very uneaſy circumſtances; and taking advantage of the ſupineneſs of the government, and his diſtance from the court, he determined to ſeize on the neighbouring province of Candahor, and ſet up for himſelf. Accordingly, he communicated his deſign to his friends the Tartars, who promiſed to aſſemble their troops, and aſſiſt in the enterprize; but the city of Candahor being a frontier towards India, and a conſiderable body of troops quartered thereabouts, he was in doubt whether he ſhould be able to carry the place by force; whereupon he had recourſe to the following ſtratagem: When he received his firman or commiſſion for reinſtating him in his command, he pretended alſo that he had received a commiſſion to ſucceed the governor of Candahor in that province, and accordingly marched that way with his troops. When he came within a mile or two of the town, he ſent to the governor, to appriſe him of his pretended commiſſion: well knowing that the governor, as was uſual in ſuch caſes, would come out to meet him; which he accordingly did. After ſome compliments between them, Mereweys, who had poſted his men ſo as to prevent the governor's retreating into the town, fell upon his guards, and cut them to pieces; after which, before the city could be informed of what had happened, he marched forward to Candahor, and had the gates immediately opened to him.

Mereweys had no farther views at this time, than the erecting the province of Candahor, which had formerly belonged to India, into an independent ſtate; but this he could not expect to accompliſh, without forming ſome powerful alliances: in order, therefore, to protect himſelf againſt the forces of the Perſians, which he had reaſon to expect would be ſuddenly brought down againſt him, he diſpatched an omrah to the Mogul's court, to give advice of his ſucceſs, and to propoſe an alliance againſt Perſia, the ancient enemy of India. This intelligence was joyfully received by the Mogul, who began now to entertain hopes of recovering the province of Candahor, and reſtoring it to his dominions, which would be no hard matter to effect, if he could make Mereweys dependent on him. He therefore offered him what number of troops he thought fit to demand for his ſupport, giving him the title of Prince of Candahor, which he then aſpired to; and moreover ſent him all imaginable aſſurances of his affection and eſteem.

Advice being received at the Perſian court of the ſurpriſe of Candahor by Mereweys, the miniſtry detached a body of four or five thouſand horſe to endeavour to reduce him; but Mereweys (being joined by the Uſbeck Tartars, and ſome others, who daily flocked to him in hopes of meeting with abundance of rich plunder in Perſia) did not ſhut himſelf up in Candahor, but attacked the Perſians in their march, and defeated them. This ſucceſs induced him to extend his views, and he ſeemed now to aim at a revolution: to this end he diſpatched his emiſſaries into all the provinces, and even to Iſpahan itſelf, who complained loudly of the perſonal vices and indolence of the Sophi, who, he inſinuated, was unworthy to govern the true believers, and remonſtrated againſt the male-adminiſtration of public affairs, through the corruptions and oppreſſive conduct of the miniſters.

The late tranſactions threw the miniſtry into the utmoſt conſternation: but they had, by their paſt behaviour rendered themſelves ſo obnoxious to the reſentment of the chams and omrahs, that they knew not whom to confide in. Should they order them, with their troops, to aſſemble and make head againſt this formidable rebel, they were under apprehenſions he would receive additional ſtrength by their joining him: or that they would at leaſt expoſe their adminiſtration, if not demand their heads as an atonement for their crimes. If on the other hand they ſuffered him to march forward without oppoſition, they knew the conſequence would prove no leſs fatal. They therefore diſpatched another general, whoſe fidelity, and ſkill in military affairs, they had a great opinion of, to watch the motions of Mereweys, and awe the country at leaſt, that they ſhould not go over to him, or ſupply him with proviſions: but this detachment ſucceeded no better than the former, being ſurpriſed by Mereweys, and moſt of them cut to pieces.

In conſequence of theſe two engagements, Mereweys furniſhed his followers with arms and accoutrements, who were at firſt little better than a defenceleſs rabble. He began alſo now to talk of advancing to the capital of Iſpahan; but as there was a vaſt extent of country between Candahor and Iſpahan, and his troops did not yet amount to more than eight or ten thouſand horſe, he thought proper, firſt of all, to ſtrengthen himſelf with an alliance with the Grand Seignior, and put the city of Candahor into a condition to reſiſt any attempt that might be made upon it in his abſence. His negotiations at the Porte ſucceeded to his heart's deſire; and the Baſſa of Bagdat was immediately ordered to aſſemble an army, and march to the frontiers of Perſia. Mereweys now began to throw off all diſguiſes, and ſtile himſelf Protector of the kingdom of Perſia, and to prepare for his march to Iſpahan; but in the midſt of all his projects, and while he was graſping at the whole world in his imagination, death put a period to his views. This event had probably diſcouraged his adherents, and proved fatal to the cauſe, had he not left a ſon behind him equal, if not ſuperior to himſelf, in every reſpect.

Manamood, the ſon and ſucceſſor of Mereweys, being conſcious of the great reputation his father had gained by the ſurpriſe of Candahor, and the victories he had obtained, thought fit to conceal his death, and to tranſact all affairs in his father's name, till his own reputation ſhould be

eſtabliſhed. Accordingly, all things went on as if Mereways had been ſtill alive: the preparations for marching to Iſpahan were continued, new alliances were cultivated, and new forces raiſed. Nor did the Turks and Muſcovites neglect to improve theſe diſtractions in Perſia to their own advantage. The Muſcovites ſurpriſed Derbent and Tarku, which lay next to them on the weſt ſide of the Caſpian ſea; and afterwards extended their arms into Ghilan, all along the ſouth coaſt of the ſame ſea. The Turk, on the other hand, took poſſeſſion of Hamadan, and ſeveral other frontier places, finding little or no oppoſition.

The Perſian miniſtry were now terribly alarmed, not knowing what meaſures to purſue; and, to add to their misfortunes, the treaſury was entirely exhauſted. They came, however, at length to the reſolution, to let the frontiers ſhift for themſelves, and to aſſemble an army of eight or ten thouſand horſe in the neighbourhood of Iſpahan, to oppoſe the uſurper, of whom they received repeated advices, that he was in full march for that capital.

The king, when he underſtood that the uſurper's army, under the command of Mahamood, was approaching his capital city, and that the people were in general diſcontented with the adminiſtration, propoſed to his omrahs to reſign his crown, and ſet his eldeſt ſon upon the throne. This was generally approved of; but the poor young gentleman, who had never been out of the ſeraglio, and was ſufficiently terrified with the repreſentation the eunuchs made of the ſtrength and power of the uſurper, declined the offer, being apprehenſive that he was only ſet up to be made a ſacrifice to the rage of a powerful enemy.

Sultan Thamas, or Thomas, the King's ſecond ſon, was not altogether of ſo puſillanimous a ſpirit; but was contented to ſucceed his father in the throne, and put himſelf at the head of the army, which encamped in that fine walk called the Char Bag, between Iſpahan and Julpha or Zulpha. Here the army continued ſome time, and an engagement between the royal troops and the uſurper was daily expected. Shah Thomas, in the mean time, endeavoured to diſcover how the great men and officers ſtood affected to his cauſe: and, among others, he ſent to the Engliſh factory, reminding them of the previleges they had enjoyed in Perſia under his anceſtors, and let them know, that he expected all the aſſiſtance they could give; and in ſhort, things bore ſo favourable an aſpect, that it was expected he would have driven the uſurper from the neighbourhood of Iſpahan; when news was brought one morning, that Shah Thomas, with ſome few of his friends, had left the army the night before, and had fled, nobody knew whither; whereupon the officers of the royal army, as well as the citizens, thought of nothing elſe but making their peace with the uſurper, and inviting him into the town, which he ſoon after took poſſeſſion of, making the old king and the whole court his priſoners. This Mahamood effected with ſo ſmall a force as ſix or ſeven thouſand horſe.

Mahamood, finding an empty treaſury, and being under a neceſſity of raiſing more forces for the ſupport of his uſurpation, confiſcated the goods of all thoſe who were not in his intereſt; he alſo cut off the heads of the prime miniſter and his adherents, who for ſeveral years had been fleecing the people, whereby he repleniſhed his coffers, at the ſame time that he gained the applauſe of the people, who ſeldom conſider the juſtice of the cauſe on theſe occaſions, but never fail to rejoice when they ſee their oppreſſors puniſhed. The uſurper, having ſent the king under a guard to Candahor, took poſſeſſion of the royal palace; money was extorted from the foreign merchants, eſpecially the Engliſh, inſomuch that the factory was in a manner ruined.

Sultan Thomas, with his few friends, having quitted Iſpahan, took the road of Tauris, where he aſſembled a body of horſe, and made a ſhew of oppoſing the Turk, which drew over many of the Perſians to his intereſt; but the Turks were ſo much ſuperior to him, that he could do little towards ſtopping the progreſs of their arms; and the towns being for the moſt part without walls or garriſons, became an eaſy prey to the grand ſeignior's forces, who ſoon afterwards took Tauris, and put the inhabitants to the ſword.

SECT. V.

Of the PERSIAN Home Trade, Mechanic Arts, and Manufactures; alſo of their Foreign Trade, Navigation, Pearl-Fiſheries, ENGLISH Trade in PERSIA, Freight of Goods from GOMBRON to SURAT, Price of Goods at GOMBRON, Port Duties, Weights, and Coins.

A HEAD or warden is appointed by the Government to preſide over every trade, who is to ſee that the rules and orders relating to the profeſſion are duly obſerved. When any perſon intends to ſet up a trade, he goes to the warden, and regiſters his name and place of abode; and no enquiry is made who was his maſter, or whether he underſtands the buſineſs, or not; nor is there any reſtraint laid upon them, that they ſhall not encroach upon any other profeſſion; thus, for inſtance, the braziers are at liberty to make ſilver veſſels, as they frequently do, without being in danger of a proſecution from the ſilver-ſmiths. Every trade almoſt is bound to work for the king, whenever he requires it; and thoſe who are exempted, pay an annual tax to the government. Tradeſmen do not take apprentices for a term of years; but hire their ſervants, and allow them wages from the firſt day they entertain them.

It is obſerved, that their carpenters are but very indifferent artiſts: and the reaſon thereof may be, that there is not much timber in Perſia, and but very little is uſed in their buildings. Joiners and turners are more expert in their profeſſion, and they lay on their lacker very nicely. The braziers and tin-men work well with their hammers, files, and turning inſtruments. They have neither iron, braſs, nor pewter in their kitchen furniture; moſt of the veſſels and implements uſed in their kitchens being made of copper tinned.

The broad-ſword blades, made by their armourers, are very good, and they damaſk them as well as any European. The barrels of their fire-arms are not amiſs; they make them very ſtrong, and as thick at the muzzle as the breech. Their ſtocks are but ill-contrived, being thin and light at the butt end, and not fit to clap to a man's ſhoulder; as for locks to their guns, or any locks that have ſprings, they do not pretend to make them, any more than they do watches or clocks, which they either purchaſe abroad, or employ European workmen to make for them. Knives, raſors, ſciſſars, and ſome other cutlery ware, they make very well; and little ſteel mirrors, which they uſe inſtead of looking-glaſſes: theſe are almoſt all convex; and the air is ſo perfectly dry, that they ſeldom ruſt, or grow dull. They do not underſtand the art of making looking-glaſſes, but have them from Europe; they have, however, a manufacture of glaſs, which ſerves for windows and bottles. The uſe of the bow being what the Perſians greatly value themſelves upon; there are no where better bows made than among them: the chief materials are wood and horn, with ſinews bound about them: their quivers are of leather, embroidered or worked with ſilk. The bow-ſtring is of twiſted ſilk, of the bigneſs of a gooſe-quill. Their bows are painted and varniſhed, and made as fine as poſſible.

The Perſians are as well verſed in embroidery as in any art whatever, eſpecially the gold and ſilver embroidery, either on cloth, ſilk, or leather: they cover their ſaddles and houſings almoſt with embroidery, and the ſtitching of the leather by far exceeds any thing done in Europe. Their ſaddles are made after the Morocco model, the ſtirrups of which are very ſhort; they have a kind of breaſt-plate to them. Perſons of quality have gold about their furniture where we uſe braſs.

What is called in Europe Turkey leather, from its coming through that country, is uſually made in Perſia. The ſhagreen alſo comes from thence, which we are told is made of the ſkin of an aſs's rump. Tanners uſe ſalt and galls inſtead of bark, and dreſs their coarſe ſkins with lime.

Earthen-ware is another manufacture the Perſians excel in; it is much beyond any thing of this kind made by the Dutch; ſome affirm, that it is almoſt equal to china-ware. It is chiefly made at Schiras, Metzed, Yeſd, and Kerman. Mending of glaſs and earthen-ware is a particular trade in Perſia: they will drill holes through them, and faſten the pieces together ſo, that a broken bowl or plate will hold liquids as well as before it was broke.

Gold wire-drawers and thread-twiſters, may alſo be ranked among their moſt ingenious artiſts. They will draw a piece, weighing a dram, to the length of three hundred Perſian ells (five and thirty inches making an ell.)

Their lapidaries, we are aſſured by a perſon who was a jeweller, underſtand the grinding of ſoft ſtones, and can cut them pretty well.

Their dying is preferred to any thing of that kind in Europe. This is rather aſcribed to the dryneſs and clearneſs of the air (which gives a livelineſs to the colours, and fixes them) than to the ſkill of the artiſt.

Taylors work is done very neatly by the Perſians; the men's cloaths, which are made of the richeſt flowered and brocaded ſilks, are fitted exactly to their bodies without the leaſt wrinkle; and their ſewing is incomparably beyond that of our workmen; as the fine materials they work on require it ſhould. They work flowers alſo upon their carpets,

pets, cuſhions, and window-curtains, ſo very nicely, that they look as if they were painted. Their barbers are no leſs excellent in their way: for they will ſhave the head almoſt at half a dozen ſtrokes, and have ſo light a hand that a perſon can ſcarce feel them. They uſe only cold water, and hold no baſon under your chin, as with us; but have their water in a cup about the bigneſs of a little china diſh. After they have ſhaved a man, they cut the nails of his feet and hands with a little iron inſtrument like a bodkin, ſharp at the end; then they ſtretch his arms, and rub and chafe his fleſh; which, in theſe hot countries, is an operation very pleaſing as well to the Europeans as the natives.

Their goldſmiths are in general very unſkilful and awkward workmen; what they perform beſt, is in the filligree way: they alſo make ſtone rings, and engrave pretty well, but do not underſtand enamelling. Any work which requires ſprings, ſuch as watches, &c. they are totally unacquainted with.

The principal manufactures of the country are ſilks; ſuch as taffaties, tabbies, ſattins, and ſilk mixed with cotton or camel or goat's hair, brocades, and gold tiſſue. There are an hundred ſorts of the ſingle brocade: the double are called duroy, or two faces, becauſe both ſides are equally good; they are the richeſt that are to be met with any where. The gold velvet, which is wrought in Perſia, is admirable. All their rich ſtuffs have this good property, that they are very durable; the gold or ſilver does not wear off or tarniſh, while the work laſts, but keeps its colour and brightneſs. The fineſt looms for theſe ſtuffs are at Iſpahan, Caſhan, and Yeſd: thoſe for carpets are chiefly made in the province of Kerman. What are uſually called Turkey carpets, are indeed Perſian; but obtained that name from being brought to us by way of Turkey. The camel-hair ſtuffs are made in Carmania: it is exceeding ſoft and ſmooth: but the ſtuffs they make with it are not ſtrong. Camlets and ſilk and worſted druggets are made in the ſame province. Goats-hair ſtuffs are made in Hyrcania, and near the gulf of Boſſora. There is ſome callico cloth made in Perſia, and they know how to paint and ſtain it; but the Indian callicoes are far preferable.

In Perſia, the profeſſion of a merchant is reckoned very honourable; and the rather, as there is no hereditary nobility, which devolves from father to ſon. With reſpect to thoſe in great poſts, their honours and profits terminate with the office: and their lives and fortunes are in perpetual hazard, eſpecially under a weak or cruel prince. The trader ſeems more independent than any other ſubject; and notwithſtanding the government is deſpotic, they are uſually encouraged, becauſe they bring in a conſiderable revenue to the crown; and we may add, the greateſt miniſters do not think the buſineſs of a merchant degrading to them: even the king himſelf has had his factors and agents in the neighbouring kingdoms, and exported ſilks, brocades, carpets, and other rich goods; and his agents at the Mogul's court, and elſewhere, when their buſineſs was chiefly traffick, have frequently had the character of ambaſſadors conferred upon them.

Brokers and ſtock-jobbers, who are a very cunning and ſubtle claſs of people, generally carry on the trade in Perſia. After they have talked over and ſettled the matter at the ſeller's houſe (for there is no exchange for the rendezvous of merchants) they agree about the price upon their fingers, putting their hands under a cloth; the fingers' end, it ſeems, ſtands for one, the bent finger for five, and the ſtrait for ten, the open hand for a hundred, and, if ſhut, a thouſand; and it is impoſſible for a by-ſtander to gather any thing from the circumſtances, becauſe they retain ſo even a countenance all the while they are tranſacting the affair.

The Armenian Chriſtians, and Banians of India, have by far the greateſt ſhare of the trade, notwithſtanding the Mahometans are the governing part of the country. The Mahometan Perſians trade from one province of their own country to another, and to India not a little; but the Armenians manage the whole European trade; one reaſon whereof is, that the Mahometans do not care to go into Chriſtian countries, becauſe they cannot there obſerve the cuſtoms their religion preſcribes; for their law, it ſeems, forbids them to eat fleſh killed or dreſſed by a man of a different religion, or to drink out of the ſame cup with him; and even prohibits the touching of perſons in ſome circumſtances, whom they look upon to be polluted. Another thing, which is a diſadvantage to their trade, is, that the taking up money at intereſt is unlawful; though they are at liberty to make what advantages they can in buying and ſelling. But the buſineſs of trade never entered into the thoughts of their law-giver, he lived in a part of the country, where they dealt chiefly in herds of cattle, and he did not foreſee the advantages his diſciples might make by foreign trade and merchandize. The government, therefore, find themſelves under a neceſſity of protecting and encouraging their Chriſtian ſubjects, as they value their foreign trade, and the revenue it brings in; and Chriſtians, it is obſerved, live much eaſier and happier under the Perſian government, than in many Chriſtian countries, where the people are of different ſects and perſuaſions; and, as a conſequence of this, the Chriſtians of Perſia, eſpecially towards Georgia, are a very conſiderable body; the Chriſtians alſo are the only ſort of people who inhabit the great town of Julpha near Iſpahan.

Silk, both raw and wrought, is the ſtaple commodity of Perſia; great quantities of this are exported to India, Turky, and Muſcovy; and the Engliſh and Dutch formerly took a great deal off their hands, but little or none at preſent. They ſupply India with abundance of fine horſes, at a very great rate, forty or fifty pounds being but an ordinary price for an horſe there. They export alſo camels hair, goats wool, leather, wines, diſtilled waters, dried and preſerved fruits, piſtachio nuts, dates, &c.

We cannot learn that there is any conſiderable quantity of pearls to be met with in Perſia at preſent, though the country was once famous for them. There was, it is true, one of the fineſt pearl fiſheries in the world in the gulph of Perſia ſome few years ago; but the Perſians have loſt the dominion of that ſea, and of all the iſlands in it, except Ormus, and that was vigorouſly attacked by the Arabs, who conquered the reſt.

About the year 1718, the Perſians made an attempt to recover theſe iſlands, and, in order thereto, procured the viceroy of Goa to aſſiſt them with four men of war, but the Perſian general, it ſeems, was bribed by the Arabs, and had nearly betrayed the Portugueſe ſhips into their hands; and though he failed in that, yet never providing any land-forces to aſſiſt in that expedition, the Arabs remain in poſſeſſion of thoſe places, and, with them, of the pearl-fiſheries. The Portugueſe ſquadron, however, came to an engagement with the Arabian fleet, and it proved one of the moſt obſtinate encounters that had been ſeen in that part of the world: one of the Arabian ſhips was ſunk; and thoſe of the Portugueſe were ſo ſhattered, that they were glad to retire to their ports, and appeared no more in that ſea. Some of the Arabian men of war are very large, carrying no leſs than fourſcore guns; and they are ſaid to have ſhips of the greateſt force of any nation on the other ſide the Cape of Good Hope.

The Engliſh Eaſt India Company trading to Perſia had before the civil war, two conſiderable factories in that kingdom, one at Iſpahan, and the other at Gombron in the mouth of the gulf of Perſia or Boſſora; the head of each factory was called their agent, and lived in as great ſtate as a nobleman. The agent at Iſpahan had with him at that time three or four Engliſh factors, and a retinue of no leſs than thirty or forty ſervants natives of the country: their houſe was elegantly built, after the model of the Perſian palaces, and ſtood in the middle of a garden. Their horſes, ſervants, and equipage, when they went abroad, were equal to an omrah's: their furniture ſhone with gold, or rather was covered with it. The ſtate of the Gombron agent was not altogether ſo grand; but his advantages were equal, as will appear hereafter; but before we give an account of the privileges of the ſervants of the Engliſh company, it will be neceſſary to treat of their trade which has very much dwindled of late years.

Engliſh cloth is almoſt the only commodity the company carry to Perſia, nor does this turn to any great account, the Turky company being able to ſupply that part of the country, where it is chiefly vended, at a much cheaper rate. In return for cloth the company bring back wool, as it is commonly called, which is the ſoft down that grows under the hair next the ſkin, and is chiefly uſed by hatters: the company bring away every year about a thouſand bags of this, each bag weighing a hundred weight; and if they do not meet with a ſufficient return in this, they take the balance in abaſſes and chequeens, or elſe in gold bars, of which great advantage is to be made; and as they have not ſufficient freight of their own, they take in freight of the Armenians, Banians, and Moors, and other private traders, when they return to Surat, and generally a great number of paſſengers for that country.

The Perſians have not a ſhip in the gulf, or indeed any where elſe, but freight all their goods for India in Engliſh or Dutch veſſels, and the captains and officers were formerly guilty of great extortions: for they would make a merchant pay a conſiderable ſum for a place on the deck to ſleep on; the room between two guns they let out at thirty

thirty or forty rupees (valued at two ſhillings and ſix-pence each), and the mates would have two or three hundred rupees each for their cabbin, which are but juſt big enough for two or three people to ſit in: but the company have taken that matter under their conſideration, and regulated the price to the ſatisfaction of the merchants, and, in purſuance to their directions, the chief and council always agree with the commanders before-hand, for ſuch conveniences as the merchant requires. The great cabbin, in a ſhip of four hundred tons, is uſually let for a thouſand rupees, which, being occupied by twenty or thirty merchants, is not thought much, and is indeed a trifle compared to what uſed to be extorted from them; even the long boat itſelf uſed to be farmed out formerly. The ſearching the paſſengers little parcels on their going aſhore, was another thing that uſed to diſoblige them highly; and which the Dutch, who were conſiderable gainers by tranſporting theſe merchants and their effects, never concerned themſelves about; which made them better affected to the Dutch than the Engliſh.

We cannot forbear reflecting here on the inſolence of ſome of our ſea-officers, even towards gentlemen of their own nation, who happen to be paſſengers on board them; and as for a Moor or Banian merchant they reſpect them no more than dogs.

Nothing ſurely can be more barbarous than the uſage of theſe people to the poor laſcars, or Indian ſailors, who aſſiſt in bringing their ſhips home, when they have loſt their Engliſh ſailors by ſickneſs or deſertion. One of the captains beat and abuſed the laſcars unmercifully; and when they repreſented to him, that this treatment would not paſs unpuniſhed in the next world, however it might in this, he would laugh at them; and by way of jeſt, when one of theſe poor fellows died, ordered a letter to be written, and put into his mouth, directed to ſome of his friends, who had gone before him, wherein he endeavoured to ſhew his wit, but in ſuch a ſtrain, as made all men abhor him. Another great hardſhip theſe laſcars are liable to, is, that when they have brought an Indian ſhip to England, care is not always taken to ſend them back again to their own country; but they are ſeen, through extreme neceſſity, begging about the ſtreets: and as they come from a hot climate, many of them probably periſh in the winter ſeaſon. Such practices as theſe are diſgraceful to any nation, and give more cauſe to Indians to brand us with the epithet of ſavages, than we can have to give them that appellation.

The gains made by the Engliſh Eaſt India company in carrying the effects of the Armenians, Moors, Banians, &c. from Gombron in the gulph of Perſia to Surat in India, is one great branch of the company's profit; and they rarely ſend a ſhip from Gombron to Surat, but ſhe is as deeply laden as ſhe can ſwim full of paſſengers, and ſhe has a vaſt quantity of treaſure on board, ſometimes to the value of two or three hundred thouſand pounds, inſomuch that the Engliſh ſhips going from Perſia to India in October and November annually, are ſuppoſed to be the richeſt veſſels in that part of the world.

The orders and regulations of the Eaſt India company made, in relation to this voyage, about the beginning of the preſent century, were as follows; viz. "That as often as any ſhip of ours is let to freight to or from Perſia, our council on the place take care an agreement be made before them (of which they are to be judges) that it be reaſonable what the captains ſhall be allowed for the paſſage and accommodation of ſuch Armenians, Perſians, or other paſſengers; and to that end they are to ſend a proper perſon on board each ſhip, to ſee their accommodations be as they ought. That when the paſſengers return, the ſaid council enquire whether the captain has complied with his agreement; and if he has failed in any part, they muſt take care ſuch paſſengers have juſtice done them; and that the council on the place from whence the ſhip proceeds, adviſe thoſe, who reſide where ſhe is conſigned unto, with the terms of ſuch agreement. If, when this is done, the captains ſhall treat thoſe paſſengers unreaſonably, or will not do them that juſtice which the council ſhall award, let the council proteſt againſt ſuch commanders for their injuſtice and failure; and therein ſpecify the damage the company ſuſtains by the loſs of freight, occaſioned by ſuch diſcouragements to the freighters, or their vakeels or ſervants: or the hazard that may in probability happen thereon; and the council have then ſo far done their part; and we ſhall upon notice which muſt be ſent us from time to time, do the reſt. Although we muſt farther put you in mind, that you have, by charter-party, liberty to diſplace commanders when juſt reaſon offers; and if their oppreſſions are ſevere, we know no better reaſon to diſplace them, than the curing ſuch a growing evil."

The weights uſed by the company are maunds only, and theſe differ according to the nature of the commodities to be delivered by them.

All bargains at Gombron are made for ſhahees, and the company keep their accounts in them, reckoning them worth four-pence each, though that coin is rarely met with, but in its ſtead coz's and mamooda's are current every where. Horſes, camels, houſes, &c. are generally ſold by the toman, which is two hundred ſhahees, or fifty abaſſees, and they uſually reckon their eſtates that way: ſuch a one is worth ſo many tomans, they ſay, as we reckon pounds in England. The ſhahee, in the company's accounts, is reckoned worth four-pence Engliſh money.

The company do not at all interfere in the trade between Perſia and India: this they leave entirely to their factors and ſervants, and to ſuch country ſhips and private traders as put themſelves under their protection, and are content with paying the port duties. For the better regulation of this trade, orders are hung up in the conſultation of Gombron.

SECT. VI.

Giving a Deſcription of the Country in general, and the Quality of the Soil; alſo of their Huſbandry and Gardening; including Grain, Fruit, Trees, Flowers, Plants, Drugs, &c. alſo an Account of their Animals and Minerals.

PERSIA abounds with mountains, but has very few rivers: ſome of the mountains are ſuppoſed to be the higheſt on the face of the earth. Mount Taurus, which frequently receives different names, as it branches itſelf out into different provinces, runs through the country from weſt to eaſt. The loftieſt of theſe mountains are Ararat in Armenia, the five mountains which ſeparate Media from Hyrcania, and Parthia or Irac. Thoſe which divide Fars or Perſia from Carmania are exceeding high, the moſt famous of which is called Mount Jarron; but they are generally dry barren rocks, without trees or herbage upon them, except thoſe of Ghilan or Hyrcania, and the mountains of Curdeſtan, which are covered with woods, and very fruitful where they are manured. There are vaſt ſandy deſerts ſeveral days journey over in this kingdom, where there is ſcarce a drop of water to be found; and the land in general upon the frontiers lies uncultivated, to diſcourage their enemies from invading them; for there is not the leaſt ſubſiſtence to be met with for ſeveral miles, in travelling into the kingdom either from Turky or India. There are, however, ſome fruitful plains and vallies, in which their principal cities ſtand, which yield plenty of grain and herbage: and no country is more fruitful than the provinces which lie upon the Caſpian ſea, as we have already obſerved. But Hyrcania is very unhealthful in ſummer time, which ſome apprehend proceeds from the multitude of ſnakes and inſects which lie rotting upon the ground when the waters are dried up, as well as from the foulneſs of the water itſelf, which at that time of the year is ſo thick and muddy that it is unfit for uſe.

Though there is not a tenth part of Perſia cultivated, at preſent, yet when greater care was formerly taken to turn the waters into thoſe vallies which now produce neither graſs nor grain, theſe were extremely fruitful. In ſome provinces there are hundreds of fine aqueducts choaked up and buried in the ruins; ſo that it is not ſo much a defect in the ſoil, as the want of people, or at leaſt of huſbandmen and tillage, which renders Perſia ſo barren.

The ſoil in ſome parts is a hard gravel, and in others a ſtiff whitiſh clay almoſt as hard as a ſtone; but either of them are fruitful when well watered, and will bear often two crops, and ſometimes three in the courſe of a year. If we give credit to antient authors, there was not a more plentiful country in the world than Perſia; the reaſon of this alteration ſome aſcribe to the different diſpoſitions of the people who have inhabited it. The antient Perſians, the fire-worſhippers, it is ſaid, were obliged by the precepts of their religion, to cultivate the ground, and it was by them accounted a meritorious act to plant a tree, to bring the water into a field, and make a barren ſpot of earth produce graſs or grain: while the Mahometans ſeem to have no genius for improvements, or even to preſerve what their anceſtors have built or planted, but let every thing run to ruin: however, one reaſon of this neglect may be, that the property of the people is not ſecure to them; ſo that it is no wonder they have but little inclination to make improvements, when they can have no certainty of reaping any advantage

vantage from them; and an eſtate very rarely remains in a family for three generations.

Near great towns they improve their grounds with the dung and dirt of the ſtreets they carry out; but at a greater diſtance they throw their fields into little level ſquares, which they bank about, and then turn the water into them, letting it ſtand in the field all night; which having ſoaked it, the water is let out the next morning, and the ſun ſhining with almoſt perpendicular rays upon the moiſt earth, renders it fit for the production of any ſort of grain or plants. When the ground is light, they plow with two or three oxen or buffaloes; but in Ghilan, and other countries, where they meet with a ſtiff clay, and the ploughs being very large, it is as much as eight or ten oxen can do to draw them.

The principal, and almoſt the only kinds of grain produced in Perſia, are rice, wheat, and barley; they have no oats, and very little rye. Their ſeaſons are not the ſame in the north as in the ſouth: but when they are ſowing in one part of the country, they are reaping in another, and in ſome places it is not more than three months between the ſeed-time and the harveſt. Their land never lies fallow, but is ſown every year at leaſt; it is ſo meliorated and enriched by being flowed, and the heat of the ſun afterwards working on the mud, that it is never out of heart as ours is; and though we have not ſo warm a ſun, yet if we were to overflow ſome of our grounds as they do, it would be a vaſt improvement, eſpecially where dung and other manure is wanting. Rice muſt be conſtantly ſupplied with water till the harveſt, but the land is only flowed before the ſowing, to render it prolific for other kind of grain.

Moſt of the roots and ſallads we have in England, grow in great plenty in the kitchen gardens in Perſia. they have no leſs than twenty ſeveral ſorts of melons, during the ſeaſon they laſt, which is about four months; the common people make them their conſtant food: thoſe which come to maturity firſt in the ſpring, are round and ſmall: thoſe that are ripe in the latter part of the ſeaſon are the beſt and largeſt; ſome of them weigh eight or ten pounds, and are as ſweet as ſugar: at the tables of perſons of quality they have them all the year round, there being a way to preſerve them under ground till the ſeaſon returns. The beſt melons grow in Choraſan and Tartary, and they are carried as far as Iſpahan for the king's uſe, and as preſents to their friends. Cucumbers are another fruit much eaten by the common people; one ſort of them has ſcarcely any ſeeds in it, is eaten without paring or dreſſing, and is not reckoned unwholeſome. Some perſons will eat eight or ten pounds of melons at a meal, without being ſick.

They have ſeveral kinds of grapes in Perſia, ſome of which are ſo large, that a ſingle grape is a mouthful. The wine at Ispahan is made of kiſmiſh's, a little round grape, and without any ſtones that can be perceived; but the beſt wines are made at Schiras. They keep their grapes all the winter here; and let them hang a conſiderable time on the vines, wrapped up in linen bags; the air is ſo dry, that they can for a very long time preſerve all kinds of fruit without ſpoiling.

The moſt delicious food in this country are dates; theſe are no where ſo good as in Perſia: the pulp which incloſes the ſtone is a clammy ſubſtance as ſweet as honey: they are laid on heaps when they are ripe, and melting they candy, or preſerve themſelves without ſugar. Foreigners are adviſed to eat moderately of them, becauſe they heat the blood, and occaſion ulcers in thoſe who are not uſed to them, and ſometimes weaken the ſight, but are obſerved to have no ill effects on the natives. The tree does not bear them till it is fifteen years old. It is ſlender, but very tall, and like other palms has no branches but on the top, and the fruit grows in cluſters of thirty or forty pounds weight.

Moſt of the fruits eaten in Europe may be had in Perſia, and would be there in much greater perfection, if they knew any thing of gardening; but they underſtand neither grafting, nor inoculating, nor managing dwarf trees; all their trees grow to a great height, and are loaded with wood. Their nectarines and peaches weigh ſixteen or eighteen ounces a-piece: there is an apricot red within, which is called the egg of the ſun; theſe are dried and exported in great quantities; they are boiled in water, which is thickened by the juice of the fruit, and makes a perfect ſyrup without ſugar. They have ſeveral kinds of excellent apricots, which are in ſeaſon one after the other.

In the north part of Perſia, apples and pears chiefly grow: they have alſo pomegranates of ſeveral kinds, alſo oranges, quinces, and prunes: they have ſuch a great variety of fruits, that above fifty different ſorts have been ſeen at an entertainment, ſome of which grew at the diſtance of three hundred leagues.

Olives grow in Hyrcania, near the Caſpian ſea; but they neither know how to preſerve them, or extract the oil. They have alſo plantations of ſugar and tobacco. Piſtachio nuts are almoſt peculiar to Perſia, and are tranſported all over the world. Here are likewiſe ſmall nuts, filberds, and almonds.

The cypreſs, palm, and mulberry, are among other trees in their gardens. There are large plantations of the latter for their ſilk-worms; theſe trees they do not ſuffer to grow up to a great ſize, becauſe the leaves are beſt when the ſhoots are young: therefore they grub up the trees when they grow old, and plant their grounds again. But the tree which is in as great eſteem as any in Perſia, is the ſenna: the body of this tree is very large, and ordinarily forty or fifty feet high, and ſtraight as the maſt of a ſhip, having no branches but on the head of it; the bark is of a bright grey, and the wood ſerves them to make doors, rafters, and for other uſes in building.

The trees that are moſt common in Perſia, are the plane tree, the willow, the fir, and the cornel tree. The Perſians imagine that the plane tree is a preſervative againſt the plague and other contagious diſtempers; and obſerve, that the plague has never raged in Iſpahan ſince this tree was planted in their ſtreets and gardens. The tree alſo which bears the gall-nut is very common in many parts of Perſia; and there are trees which yield gum, maſtic, and frankincenſe: that which produces frankincenſe very much reſembles a pear tree, and is found chiefly in Carmania.

There are trees in Perſia which produce manna of ſeveral ſorts: the beſt manna has a yellowiſh caſt, a large coarſe grain, and comes from Choraſan or Bactria; there is another ſort called tameriſk, becauſe the tree it drops from is ſo named, and is found in large quantities in the province of Suſiana: and there is a third ſort gathered about Iſpahan, which falls from a tree much like the tameriſk, but larger. The leaves of this tree drop liquid manna in ſummer-time, which the natives take to be the ſweat of the tree congealed upon the leaf: it has as ſweet a taſte as other manna. In the morning the ground under the tree is perfectly fat and greaſy with the droppings from it. The cotton tree is common all over Perſia; and they have another little tree which yields a kind of ſilken down uſed for quilting and ſtuffing of pillows. There is alſo a plant called hannah, that bears a ſeed which they beat to powder and colour their hands and feet, and ſometimes rub over their faces with it, apprehending it keeps their ſkin ſmooth, and preſerves their complexion; they ſometimes put the leaves of it, when bruiſed, to the ſame uſe.

In the deſerts of Carmania are found two little ſhrubs of a poiſonous quality; the firſt is called galbad ſamour, or the flower that poiſons the wind; ſome people imagining that this occaſions thoſe killing winds which blow in this province in the hot ſeaſon; the other ſhrub is called kerzebre, the trunk whereof is about as big as a man's leg, and grows about ſix feet high: its leaves are almoſt round, and it bears a flower like the ſweet-brier.

There are ſcarcely any trees to be found on the mountains, or wild fields in Perſia; theſe are, for the moſt part, deſtitute of all manner of verdure; while in their cities, and the villages for three or four leagues round them, the ſtreets and gardens are ſo well planted, that the houſes are hardly to be diſcerned at a diſtance. After travelling ſome few leagues, indeed, there is neither houſe, trees or ſhrubs for many miles, but all looks like a barren deſert; notwithſtanding which great part of this ſeemingly barren ſoil, were it watered and cultivated, would be as fruitful as the other, as it anciently was when a more induſtrious people poſſeſſed the country.

Flowers are found in great variety in ſome of the provinces. The ſouth part of Perſia has the feweſt, the exceſſive heat being there as deſtructive to them as ſevere cold. But the fields of Hyrcania are beautified and enriched with whole groves of orange trees, jeſſamins, and all the flowers we have in Europe. Mazenderan, which is the eaſt part of the country, is one continued parterre from September to April, and at that time is covered with flowers; and though this be their winter ſeaſon, it is nevertheleſs the beſt time for fruits; in the other months the heat is exceſſive, and the air ſo unhealthful, that the natives find themſelves under the neceſſity of retiring to the mountains. In Media the fields produce tulips, anemonies, and ranunculuſes; about Iſpahan and ſome other towns jonquils grow wild; they have alſo daffodils, lilies, violets, and pinks in their ſeaſon, and ſome perennial flowers; but they have the greateſt quantity of lilies and roſes. They

export abundance of roſe water to other countries. In the ſpring there is plenty of yellow and red gilly-flowers; and another red flower, which reſembles a clove, of a beautiful ſcarlet colour; every ſprig bears thirty of theſe flowers, which form a fine head as large as a tennis ball. Their roſes are white, yellow, and red; and others, white on one ſide, and yellow on the other; but, notwithſtanding all this great variety of beautiful flowers, their gardens are not comparable to thoſe of Europe. Flowers are very little regarded by them; ſo that they are often intermixed with fruit trees and roſe buſhes, without any order. No borders, or knots of flowers, are to be ſeen in their gardens, but large walks planted with trees; fountains, canals, caſcades, and pleaſure houſes, are all that muſt be expected in their fineſt gardens; which being ſo common, the Perſians take no pleaſure in walking in them, any more than they do in the fields; but place themſelves in ſome alcove, or ſummer houſe, as ſoon as they come into them, regardleſs of that exquiſite variety that every foreigner is enamoured with.

This country affords great plenty of phyſical drugs, as caſſia, ſenna, antimony, nux vomica, gum armoniac, galbanum, ſal armoniac, and a kind of rhubarb, with which they purge their cattle: the beſt rhubarb comes from China, or rather from eaſtern Tartary, which lies to the northward of it. Perſian poppies are in great eſteem, from the quantity of juice they yield, and the ſtrength of it: they grow four feet high in ſome places, and have white leaves. They draw the juice from them in June, when they are ripe, by making little inciſions in the head of the poppy; and a thick liquor oozes from them, which is gathered before ſun-riſe. It is ſaid to have ſuch an effect on the people who are employed in this work, that they look as if they had been buried and taken up again, and their limbs tremble as if they had the palſy. The liquor which is extracted from the poppies, in a little time grows thick, and is made up into pills: the Perſians give it the name of aſion, and we call it opium. The Perſian bakers ſtrew poppy-ſeed on their bread, which inclines thoſe who eat it to ſleep; and the eating it is not reckoned unwholſome after their meals; the common people eat the ſeed almoſt at any time.

Saffron grows plentifully in Perſia, and aſſafœtida is to be had almoſt every where, which is admired by the natives of this country as well as India, and frequently eaten with their food: that which to us is the moſt offenſive of all ſcents, is by them eſteemed a moſt refreſhing perfume, and at leaſt equal to muſk. Aſſafœtida is a liquor which diſtills from the plant called hiltot; it thickens after it is drawn, and grows as hard as gum: there is the white, and the black kinds of it, of which the white is reckoned the beſt to eat. The ſmell of this drug is ſo very ſtrong, that if any goods in a ſhip lie near it, the ſmell is communicated to them, how cloſe ſoever they are wrapped up, and it is almoſt impoſſible to clear them of it; nay, it affects the colour of them to ſuch a degree, that ſome rich ſtuffs of gold and ſilver (the latter of which are turned perfectly black, have been tarniſhed with it, notwithſtanding they were incloſed in cotton, and covered with ſeveral folds of ſear cloth.

In the ſands of Choraſan or the antient Bactria, mummy is frequently found. This is human fleſh embalmed, which has lain ſeveral ages in dry earth. Some of the bodies, it is ſaid, are ſo little altered, that the features may be plainly diſtinguiſhed. Beſides this common mummy, there is a precious gum which diſtills from a rock, to which the Perſians give the name of mummy. This is ſaid to perform miraculous cures; and is reckoned to be ſo valuable, that the governors of the provinces where it is found, ſend it to court under their ſeals, and the king engroſſes moſt of it.

The bezoar ſtone of Perſia has ſeveral thin coats over it; it is found in the bodies of goats and other animals; it is in much higher eſteem than the Indian bezoar.

Several kinds of beaſts, birds, fiſhes, and inſects, are found in Perſia. Among their cattle, the moſt ſerviceable are camels, horſes, mules, aſſes, oxen, and buffaloes; but the camel, for a beaſt of burden, much excels all the reſt, whether we conſider the weight he carries, the diſpatch he makes, or the little charge in keeping him. Of theſe camels there are ſeveral kinds; ſome of them have two bunches upon their backs, and others but one; and there is a third ſort, engendered between a dromedary or camel with two bunches, and a female with one, which are eſteemed much the beſt, and are ſold for twenty or thirty pounds a piece, for they are ſeldom tired, and will carry nine hundred or one thouſand weight. Thoſe which travel between the Perſian gulf and Iſpahan, are of a much leſs ſize, and do not carry above five or ſix hundred weight; yet theſe are almoſt as ſerviceable as the others, for they are much ſwifter, and will gallop like a horſe, whereas the others ſeldom exceed a foot pace: theſe ſwift camels are kept by the king and great men; they ſerve to convey their women from place to place, and carry their baggage: they are uſually adorned with embroidered cloths, and ſilver bells about their necks; a ſtring of ſix or ſeven of them are tied together when they travel, and governed by one man: they uſe neither bridles nor halter to hold them in, nor whips to drive them; but they are governed by the driver's voice, who ſings or plays to them as they travel: it is in vain to beat them if they tire, they will go never the better for it. When they are to take up their burden, the driver touches their knees, whereupon they lie down on their bellies till they are loaded, groaning, however, and giving ſigns of uneaſineſs, under a ſenſe of the fatigue they are about to undergo. They let them graze by the road ſize, with their burdens on their backs, on weeds and thiſtles, and ſometimes they feed them with balls compounded of barley-meal and chaff made up into a paſte, with which they often mix the cotton ſeed; but he is the leaſt feeder of any beaſt, conſidering his bulk. It is very happy alſo that the camels will live without water two or three days together, there being ſcarcely any to be met with in thoſe deſerts the caravans are obliged to paſs. They ſhed all their hair every ſpring, and are perfectly naked. Theſe creatures are very tame and tractable, except when the luſtful fit is upon them, which laſts thirty or forty days, and then they are very unruly, which makes their drivers increaſe their burdens at that time to keep their fleſh under. When once the male has covered the female, he grows ſluggiſh, and does not care to ſtir out of the ſtable. They copulate as other four footed animals do, except that the female lies down on her belly, as ſhe does to receive her burden: they do not engender backwards as ſome writers have erroneouſly aſſerted. They go with young eleven, or, as ſome ſay, twelve months.

Oxen, buffaloes, aſſes, and mules, are uſed indifferently for carrying of paſſengers or burdens; and their land being plowed by buffaloes and oxen, theſe beaſts are very ſeldom killed for food. The aſſes of Perſia are much larger and ſwifter than ours, and will perform a journey very well. But the fineſt beaſts are their horſes: theſe are beautiful creatures, and no where better managed than in Perſia. They have fine foreheads, and are exactly well proportioned, light and ſprightly, but only fit for the ſaddle, or at leaſt not uſed for any other purpoſe. They are never gelt, and wear their tails at the full length: but though they are lovely creatures to look on, they are neither ſo ſwift as the Arabian horſes, nor ſo hardy as thoſe of Tartary; and the king has always a ſtable of the Arabian breed. Horſes are very dear in Perſia, ſome of them being ſold for two or three hundred pounds, and ſeldom for leſs than fifty. The ſending ſuch numbers of them to India and Turky contributes more to enhance the price, than the ſcarcity of them. Their mules carry very well, and ſome of them are valued at thirty or forty pounds a piece: ſome aſſes are not valued at much leſs, after they have been taught to pace. The ordinary food for horſes is barley and chopt ſtraw; they have no mangers in their ſtables, but give their horſes their corn in bags, as our hackney-coachmen do. In the ſpring they cut green graſs for their horſes, but never make any into hay to be eaten dry: ſometimes they feed their horſes with balls made of barley-meal, as in India. Inſtead of litter, their own dung is dried and beaten to powder, and laid a foot deep for them to lie on; and if any of it be wetted, it is dried in the ſun the next day. Their horſes hoofs are much ſounder and harder than ours; and they are ſhod with thin plates, as the oxen are alſo, on account of their travelling over the ſtony mountains. In winter, they daub their horſes with a yellow herb called hannah, and ſometimes anoint their bodies with it as high as the breaſt, to keep out the cold; but it ſeems rather to be by way of ornament.

Large ſtables of horſes belonging to the king are diſperſed throughout the kingdom, for the public ſervice. A horſe is ſeldom denied to any man who demands one, if he will keep him; but ſuch perſons are accountable to the government for them when they ſhall be called out; but they have the liberty of riding them in the mean time. Theſe troopers horſes are ſometimes quartered upon people againſt their conſent, who would gladly be excuſed from the trouble and charge of keeping them; and if any horſe dies in their hands, oath muſt be made that he

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was well treated, and did not die for want of corn or looking after. Their horſes are ſubject to many diſtempers: ſometimes their legs ſwell, and a tumour riſes on the breaſt, which it is ſaid proceeds from eating too much barley: in this caſe, they clap a hot iron to the ſwelling, or lance it, and keep the ſore open, by running a yellow twig through it; but for lame or diſtempered horſes, a hot iron applied to the part is the moſt general remedy.

There are great plenty of ſheep and goats in Perſia; the natives ſeldom eat any other meat. Their ſheep are large, and remarkable for their fat tails, which weigh eight or ten, and, according to ſome, above twenty pounds weight. In ſome parts of Perſia alſo they have more horns than ours: ſome of their ſheep have ſix or ſeven horns, ſome projecting ſtrait from their foreheads, ſo that when the rams engage there is generally a great deal of blood ſpilt in the battle. The Perſian goats are not only valuable for their fleſh, but the fine wool they yield, of which great quantities are exported from Carmania annually. As the Mahometans, who are the governing part of the country, have an averſion to hogs, their Chriſtian ſubjects do not endeavour to increaſe the breed of that animal, unleſs towards Georgia and Armenia, where the Chriſtians are numerous; ſo that it is no wonder there are ſcarcely any to be met with.

There are not many wild beaſts either in the middle or ſouthern part of Perſia, there being no cover for them. They have ſome deer and antelopes, which are much of the ſame nature, except that they are ſpotted, and have finer limbs. In Hyrcania and Curdeſtan, the woody parts of the country, wild beaſts abound, ſuch as lions, tygers, leopards, wild hogs, jackalls, &c. In Media and Armenia there are abundance of deer, wild-goats, hares, and rabbits; and there are ſome, but not many, found on the mountains in almoſt every part of the country.

In the heart of Perſia, which is very dry, they are not much troubled with inſects, unleſs it be with ſwarms of locuſts, which ſometimes viſit them; they fly in ſuch numbers, that they appear like a cloud, and perfectly obſcure the ſun; and deſtroy the fruits of the earth, wherever they ſettle; but there are certain birds which generally viſit the country about the ſame time, and prevent the ruin of the huſbandman, by eating up the locuſts.

There are great numbers of ſerpents, toads, ſcorpions, and other venomous reptiles, in that part of the country which lies upon the Caſpian or Hyrcanian ſea; but many of them die in ſummer-time for want of water, and infect the air, rendering that part of the country very unhealthful at that time. The ſcorpions are of an immoderate ſize; and their ſting is mortal if proper remedies be not immediately applied; and a perſon ſtung by one of them is in ſuch torture, that he becomes raving mad for ſome time. Muſketoes, or gnats, are very troubleſome in the flat country near the Caſpian ſea. And there is a white fly in Perſia, no bigger than a flea, which makes no noiſe, whoſe ſting is like the prick of a pin. There are alſo the millepedes, almoſt like a caterpillar (the Perſians call them hezar-pai, or a thouſand feet); their bite is as pernicious as the ſting of a ſcorpion.

Tame and wild fowl, ſuch as geeſe, hens, ducks, partridges, ſnipes, &c. are almoſt in the ſame plenty and variety in Perſia as in Europe; but more of them in the north than in the ſouth part of the country. Turkeys have been exported to Iſpahan, but they do not thrive there. They take all imaginable care to increaſe and propagate the breed of pigeons on account of their dung, with which they raiſe their melons. Their dove houſes are five times as large as ours, of a round figure, and handſomely built of brick; it is ſaid there are not leſs than three hundred of them in the city of Iſpahan only. The dung is uſually ſold for four-pence the billy, or twelve pounds weight; and the government, it ſeems, lays a tax upon it. Their partridges are reckoned the largeſt and beſt taſted that are any where to be met with. The pelican, which the Perſians call tacob, or the draw-water, is as remarkable as any of their fowls, for the body of it is ſaid to be as large as a ſheep, and his head is at the ſame time extremely ſmall: but it has a large bill of ſixteen or eighteen inches long, as big as a man's arm, and under the bill there is a large bag, which, travellers tell us, will hold a pail of water: they build their neſts in the deſerts for their ſecurity, where there is neither water nor inhabitants; and frequently go two days journey for water for their young ones; but they bring enough, in the above-mentioned receptacle, to laſt a conſiderable time. In the province of Choraſan there is another extraordinary bird, which has ſuch an appetite towards the water of a certain ſpring in that country, and ſo much ſagacity in diſcovering it, that they will follow any perſon that carries it in a bottle ſeveral hundreds of miles. We ſhall paſs over in ſilence many extravagant and improbable ſtories related by travellers of this bird.

No country in the world abounds more than Perſia with eagles, hawks, falcons, and other birds of prey, nor are they any where better inſtructed to take their prey. The king has eight hundred or a thouſand of them; and no man of the leaſt diſtinction is without his hawks and falconers. The Perſians breed up their very crows to fly at the game. We have already taken notice of the dexterity of their hawks in flying at birds and beaſts, &c. under the article of rural ſports; to which we refer the reader.

The ſame kind of ſinging-birds are to be found in Perſia as with us, ſuch as the linnet, chaffinch, nightingale, lark, &c. ſome birds are alſo taught to ſpeak; but we cannot learn that there are parrots or parroquets on this ſide India. There are, however, ſeveral parti-coloured birds to be ſeen in Perſia, with a plumage of blue, green, and yellow, beautifully mixed. There are ſuch numbers of ſparrows here, that they are very troubleſome to the huſbandmen; who are forced to place their ſervants in the fields all day long, to keep them from their corn, when the harveſt approaches.

There are ſcarcely any fiſh to be met with in the heart of Perſia, the few rivulets they have hardly ſupply the country with water for neceſſary uſes, and in the ſummer they are for the moſt part dried up: even the river Zenderhoud, to which the government at a prodigious expence have joined other ſtreams for the ſupply of the city of Iſpahan, is perfectly loſt in the ſandy deſerts about twenty leagues from thence, and it is more than probable there is not one ſtream, that riſes in the middle of the kingdom, which ever reaches the ſea in the ſummer; though in the ſpring, when the ſnow melts on the mountains, they may make a conſiderable appearance. Some writers affirm, indeed, but without the leaſt colour of proof, that the river Zenderhoud, though it diſappears about twenty leagues from Iſpahan, riſes again in Carmania, and falls into the ocean. There is a great plenty of ſea fiſh in the Perſian gulf and the Caſpian ſea: the rivers Kur and Arras alſo, which fall into the Caſpian ſea, are well ſtocked with river fiſh; but as theſe lie at too great a diſtance from Iſpahan to ſupply that city, they are conſequently deprived of that delicacy.

Among the many vaſt mountains in Perſia, we may reaſonably ſuppoſe that there may be ſome mines of gold and ſilver; but it ſeems there are none open, neither have they any account that ever any were wrought, unleſs their lead mines may be denominated ſilver, which yield an inconſiderable quantity of that metal, as all lead mines do, but not near enough to countervail the charge of extracting it. They have, however, good mines of iron, ſteel, copper, and lead: the iron and ſteel mines are in Hyrcania, Media, and the provinces of Irac and Choraſan; their ſteel is ſo full of ſulphur, that if the filings are thrown into the fire, they will give a report like gun-powder: it has a fine delicate grain, but it is as brittle as glaſs; and the Perſian artificers, who do not underſtand how to give it a due temper, cannot for that reaſon make wheels or ſprings, or any minute pieces of workmanſhip. Moſt of their copper-mines are near Seris in the mountains of Mazenderan; they mix it with Swediſh and Japan copper, and the proportion is one part foreign to twenty of their own metal. The greateſt quantity of ſilver is found in their lead mines, moſt of which are near the city of Yeſd.

In the mountain Damaverd, which divides Hyrcania from the province of Irac, ſulphur and ſaltpetre are dug. Antimony is found in Carmania, but it is a baſtard ſort. Emery is had near Niris: they have no vitriol nor mercury; and their tin is imported from abroad. There are two kinds of ſalt in Perſia, the one upon the ſurface of the ground, and the other dug out of the rock: the ſalt is ſo hard in ſome parts of Carmania, that the poor people make uſe of it inſtead of ſtone to build their cottages with. There are plains of ten or twelve leagues over, quite covered with ſalt, as others are with ſulphur and alum.

The Perſian marble is either white, black, or red, and ſome veined with white and red: it is dug near Hamadan, and in Suſiana: ſome of it will break into large flakes or tables, like ſlate; but the beſt comes from Tauris, which is almoſt as tranſparent as cryſtal: this kind is white mixed with green. In the country about Tauris alſo is found the mineral azure; but this is not ſo good as that which comes from Tartary, as it loſes its colour by degrees. In the provinces of Fars and Shirvan there is found abundance of bole armoniac, and a marle which the country people

people uſe inſtead of ſoap. There are ſome mines of iſing-glaſs in the ſame country. In ſeveral parts of Perſia we meet with naphtha; both white and black, it is uſed in painting and varniſh, and ſometimes in phyſic: there is an oil extracted from it, which is made uſe of on various occaſions.

Thoſe mines in Perſia, where the turquois ſtones are found, are moſt valuable; there is one of them at Niſapour, in the province of Choraſan, and another in a mountain between the province of Irac and Hyrcania: there has of late years been a third diſcovered, but the ſtones are not ſo fine and lively as thoſe in the old mines. All that come out of the old rock are preſerved for the king; and when he has taken thoſe he likes beſt, he orders the reſt to be ſold to the merchants, or others who chuſe to purchaſe them.

There was formerly the fineſt pearl-fiſhery in the world in the gulf of Perſia. We are told by a judicious and curious traveller, that it did not produce leſs than the value of a million livres one year with another, and that he himſelf ſaw a pearl taken out of it that weighed fifty grains, and was perfectly round; but the largeſt that were uſually met with in that ſea did not weigh above ten or twelve grains; all above that weight the fiſhermen were obliged, under the ſevereſt penalties, to lay by for the king. But whether the pearl banks are now exhauſted, or, in the late indolent reigns, the people are become as inactive as their governors; or, laſtly, whether it is that the Arabs, having made themſelves maſters of this ſea, and moſt of the iſlands in it, the fiſhermen are interrupted in their buſineſs, the pearl-fiſhery ſeems wholly to be diſuſed at preſent, and there are as few pearls to be met with in Perſia as in any other place.

We are informed, that there were two ſeaſons for fiſhing; the firſt in March and April, and the other in Auguſt and September; though a writer of credit mentions only one, namely, from the latter end of June till the end of September; and there were formerly to be ſeen, near the iſland of Baharen, two or three thouſand fiſhing-boats, in every one of which was a diver. They fiſh for the pearls in the following manner; the boats are brought to an anchor in five fathom water, and then the diver ſtrips himſelf naked; and having fixed a piece of horn, like a pair of ſpectacles, to his noſe, which prevents any water getting in that way, and tied a ſtone to one of his feet, that he may ſink to the bottom in an inſtant, he takes a net or a baſket with him, and deſcends to the bottom, there being a rope faſtened under his arms, and another to the baſket. Having ſlipped the cord which faſtened the ſtone to his foot, he preſently falls to gathering up the oyſters, or nacres, and puts them into his baſket; and, having remained under water as long as he can, makes a ſign to the people in the boat to draw him up, and afterwards they pull up the baſket: in the mean time the diver uſually refreſhes himſelf with a pipe of tobacco, and then goes down to the bottom as before; and thus he works from eight in the morning till eleven; and then goes to dinner; about twelve he begins to dive again, and continues it till three in the afternoon. It is ſaid theſe divers will continue under water near half a quarter of an hour at a time. Towards evening they carry their oyſters on ſhore, where they lay them on heaps; and when they begin to dry, the oyſters open of themſelves, and they ſearch diligently for the pearls, which the Banians and Armenians are ready to take off their hands, and, by ſorting and retailing them out to others, they get a very conſiderable profit.

SECT. VII.

Treating of the Language, Characters, Writings, Arithmetic, Learning, Muſic, Hiſtory, Chronology, Aſtronomy and Aſtrology, Philoſophy, Arts, &c. of the PERSIANS.

FOUR languages are ſpoken in Perſia, namely, 1. The Arabic. 2. The Turkiſh. 3. The Perſian. And, 4. A language which the Gaurs or Guebres, the poſterity of the antient Perſians who worſhip the fire, ſpeak: their language and characters are peculiar to themſelves, and cannot be the ſame with thoſe of the antient Perſians, inaſmuch as they underſtand none of the inſcriptions remaining at Perſepolis, neither are the characters of the preſent Gaurs any thing like thoſe at Perſepolis. The Arabic is the learned language; and in this the Alcoran and other books of divinity, as well as their books of morality, phyſic, and philoſophy, are written. The Turkiſh language is uſually ſpoken at court, and in the provinces adjoining to Turky. They generally ſpeak the Perſian tongue at Schiras, the capital city of Fars, or the antient Perſia.

The Perſian language is intirely modern, of the ſame date with their religion; and, beſides thoſe words which are peculiar to it, there are a great number of words of other nations, which have in their turns conquered Perſia, introduced into it; as thoſe of the Turks, Tartars, and Arabs. There are alſo an inconceivable number of European words mixed with it, as High Dutch, Engliſh, and French; but it is ſaid, there are more of the Engliſh than any other. Some of our Engliſh travellers give us inſtances of this, as broder for brother, &c. They take ſome of their words from the Greek and Latin, but they borrow more from the Arabic than all the reſt; inſomuch that a perſon is reckoned to be half inſtructed in Arabic, who has a perfect knowledge of the Perſian.

They have neither grammar nor ſyntax in the Perſian language, but make uſe of the Arabic rules. They have twenty eight letters in their alphabet, and ſome reckon twenty-nine; but they are all conſonants except alif, which is their firſt letter, and has the ſound of our a; the letters you and ye are alſo, in ſome inſtances, uſed as vowels, and give a ſound to their other letters. They have no ſtops, comma, or paragraphs in their books; but, like our lawyers, when they enter upon a new clauſe, begin with a great letter, or an item. If they make any points, it is for young people who are learning to read; or for thoſe who deſire it, and will pay well for the trouble.

The Perſians make their paper of ſilk rags and cotton; it is extremely thin and ſmooth, and will bear but on one ſide; it is not ſo white and ſtrong as ours, nor in any reſpect comparable to it. Their ink is made of galls and vitriol, and the rind of pomegranate, with burnt rice powdered, which being made up into a cake, they diſſolve in gum-water. Inſtead of gooſe-quills, they make their pens of a reed ſomething larger than a quill. The characters are Arabic whatever may be the language they write in.

The Mahometans conſider paper as a ſacred thing; they eſteem it a very ill action for a man to burn or tear paper, and much more to put it to any vile uſes; for, ſay they, the name of God, or ſome of his ſaints, may be written upon it, and it would be impious to profane it in ſuch a manner. On the other hand they maintain, that if not written upon, it ought not to be put to any common uſe, ſince it is deſigned for writing matters upon it which concern religion, the laws divine and human, and ſuch other venerable purpoſes.

The art of printing is not yet introduced among the Perſians; their books are therefore all manuſcripts. They excel in writing, which is reckoned among the liberal arts. They write eight ſeveral hands: that which they call neſky, and is the hand the Alcoran is written in, is in moſt eſteem. They ſtand or ſit gracefully, holding the paper in their hands, and write with all imaginable eaſe, notwithſtanding they have no table to lay their paper on as we have, and exceed the beſt of our clerks in the diſpatch they make. They do not write as we do, from the left hand to the right; but from the right to the left, as the Arabs do; neither do they write in a ſtraight line, but the lines are convex, or bending like a bow, and the margin is on the right hand. They will write over a book as big as the bible in a fair character for about ten pounds, provided the paper be found them; whereas we could not have a book of that quantity tranſcribed for fifty pounds. They have a kind of ſhort hand in Perſia, in which they uſe the letters of the alphabet; and the ſame letters, differently pointed, will have different ſignifications. They have a vaſt number of clerks in all their great towns, but there is hardly a livelihood for half of them. They ordinarily write from morning till night for five-pence or ſix-pence a day.

The Perſians make uſe of figures in their arithmetic, as we do; and their addition, ſubtraction, multiplication, and diviſion, differ but little from ours; but they go no higher; and with reſpect to the rule of three, they are intirely ignorant of it.

It is univerſally allowed, that learning flouriſhed moſt in the eaſt in the firſt ages; the Perſian Magi, in particular, from their extraordinary ſkill in aſtronomy and other ſciences, were thought to entertain a commerce with infernal ſpirits, ſo that a magician and conjurer became terms of the ſame import; but notwithſtanding their ſuperiority to other nations in this reſpect in antient times, we find, that at preſent the ſciences are not arrived to that perfection in Perſia as in Europe. They underſtand neither the celeſtial nor terreſtrial globes. They have, however, an aſtrolabe, can name the ſigns of the zodiac, and are not unacquainted

unacquainted with the other ſtars. Some years ago, when an European brought a pair of globes with him to Iſpahan, they were even ſurprized at their own ignorance.

Next to judicial aſtrology, which they have great faith in, the ſciences moſt in eſteem at preſent are, aſtronomy, geometry, arithmetic, natural and moral philoſophy, phyſic, and the ſtudy of the law. They ſeem to have a more than ordinary paſſion for poetry; moſt of their beſt pieces being written in verſe. Their poets are very nice as to the rhime, but ſomething negligent in their numbers. Their ſatire is chiefly levelled againſt the Turks, who certainly give them ſcope enough; for, compared to the Perſians, they are a very brutiſh and barbarous nation.

The antient philoſophers in the eaſt were all poets, according to the Perſians: and their wiſe leſſons were delivered in verſe, to render them the more amiable and venerable, and that the people might the more readily retain them in their memories. The ſubject of their poems at this day, alſo, is generally ſome piece of morality or philoſophy.

The Perſians excel more in poetry than in any other branch of literature, as they ſeem to have a genius peculiarly adapted to it. Their invention is fruitful and lively, their manner ſweet, their temper amorous, and their language has a ſoftneſs proper for verſe: one who did not underſtand a word of Perſian, would be delighted to hear their verſe recited, the very tone and cadence are ſo affecting. They mix verſe with all the proſe they write, and even in common converſation; imagining that verſe gives a force and luſtre to their fineſt thoughts, and impreſſes them on the memory.

The method taken by the antients to preſerve the memory of their great actions, was, to make them the ſubject of their ſongs, and ſing them in their aſſemblies, and at their feſtivals, as is the cuſtom of Perſia at this day, and we may add in moſt of the eaſtern kingdoms; herein the Grecians, and moſt nations in Europe imitated the Aſiatics. There are more volumes of excellent poetry to be found in Perſia, than in any other country; one of them, particularly, is the hiſtory of their kings, and contains ſixty-ſix thouſand verſes: the thoughts are noble and elevated, their expreſſions ſoft, and their terms always the moſt proper that can be deviſed: their alluſions are delicate, and all their figures abound with hyperbole. There is one poem, among others, called the ſtory of the patriarch Joſeph and Potiphar's wife, which raiſes all the paſſions to the higheſt pitch. Love is ſometimes the ſubject of their poems, as well as morality and hiſtory; but nothing immodeſt, or that coutenances obſcenity of any kind, is ever the ſubject of their verſe.

The Perſian muſic next demands our notice. They ſing and play by rule, though to an European ear, they ſeem to make but very indifferent harmony. Singing in parts is not practiſed among them; but they ſing after each other, and generally to ſome ſtringed inſtrument like the lute or viol: their men ſing better than the women; but many of them do not practiſe ſinging, it being, as well as dancing, looked upon as a ſcandalous exerciſe in Perſia. People of rank will not ſuffer their children to learn either the one or the other; but it is left almoſt intirely to the common wenches and proſtitutes, as it is all over the eaſt. It is reckoned indecent in people of any reputation to ſing; and the attempting it in company would render a man contemptible. The Perſians call their ſinging-women Caine, intimating that they derive their ſkill from the daughters of Cain, who they pretend were the firſt inventors of ſinging and muſic in Aſia. They have a great number both of ſtring and wind inſtruments of muſic; ſome reſemble in ſhape our hautboys and flutes, others the viol, harp, virginals, kettle drum, and trumpet; the latter of which is the moſt diſagreeable and monſtrous inſtrument for ſize and ſound, that can be met with: it is commonly ſeven or eight feet long, and proportionably wide at the great end, and as much as a man can hold up: theſe and their drums nearly drown all other ſounds; though as we have obſerved, the leſſer inſtruments have no great harmony in them. Their muſic, as it is called, ſerves chiefly inſtead of clocks, to let people know the time of day or night, ſounding conſtantly at certain hours, for they have no bells. When the king or any great man goes out of his palace, you have always notice of it by theſe drums and trumpets, which are placed over the palace-gate, or in ſome balcony or gallery, and are ſounded upon ſuch occaſions, being heard at a great diſtance. Muſic and dancing girls are in ſome places appointed to go before a great man when he travels, and conſtitute part of his equipage.

The ſtrings of their inſtruments are never made of gut, the touching of any thing belonging to a dead animal, eſpecially the entrails, being accounted a pollution; they make them, therefore, of twiſted ſilk, or braſs wire. The playing upon a muſical inſtrument ſeems to be prohibited by their religion; for which reaſon their eccleſiaſtics and devotees will not be preſent at entertainments where they are uſed; ſo that we need not wonder that the ſcience is not arrived at greater perfection in Perſia. Except ſome of the king's, their muſic is hardly worth the hearing: it being chiefly performed by a ragged ſtrolling rabble, for a livelihood, either upon feſtivals, the circumciſing of a child, or other joyful occaſions.

The people of the eaſt look upon aſtrology as the key to futurity, and they have an inſatiable curioſity for prying into things to come. The Perſians term aſtrology the revelation of the ſtars; and aſtronomy is ſtudied in Perſia purely for the ſake of it. This ſeems to be the principal end of their ſtudies; and they look upon a perſon to be to the laſt degree ſtupid and ignorant, who ſpeaks ſlightly of this ſcience, falſely ſo called. The aſtrologers of Perſia, at leaſt the moſt celebrated, are all natives of the province of Choraſan, or Bactria, and of the town of Genabed. The king never entertains an aſtrologer who is not of that town. The reaſon that the aſtrologers here have more ſkill in their art than elſewhere, is, we are told, becauſe the air is drier and purer, by which means they have a better opportunity of obſerving the motions and aſpect of the ſtars. If we conſider the number of aſtrologers that are in Perſia, the rank they hold, and the large penſions they receive from the crown, we may eaſily account for the confidence the people put in them: they receive from the government no leſs than four hundred thouſand pounds per annum. To the poſt of chief aſtrologer to his majeſty there is annexed a penſion of ten thouſand pounds per annum, and to the ſecond aſtrologer five thouſand pounds per annum, and to the reſt according to their ſkill. They receive alſo in preſents annually from the king, one year with another, two hundred thouſand pounds; and yet they are ſometimes arbitrarily puniſhed and put to death, according to the caprice of the prince, for the moſt trivial of offences, and even for actions the moſt innocent in themſelves: of which we ſhall give an inſtance.

In the reign of Sephy, on a day when the king and all the great men were aſſembled to ſee ſome criminals of ſtate cut in pieces, and the chief of the aſtrologers was there among the reſt; the king, viewing attentively the countenances of his courtiers, obſerved, that the principal aſtrologer ſhut his eyes at every ſtroke of the ſabre, as not able to behold ſo horrid a ſlaughter: the king thereupon called to the governor of a province who ſat near him, and commanded him to put out the eyes of that dog who ſat at his left hand, ſince he did not uſe them. It is evident that the ſtars had never revealed any part of the aſtrologer's deſtiny to him; for this cruel order was executed upon him in an inſtant.

A certain number of aſtrologers are conſtantly retained in waiting at the royal palace, and ſome of the chief of them about the king's perſon, except when he is in the haram with his women, who adverti ſe him of the lucky or unlucky moments. Every one of them carries an aſtrolabe hanging at his girdle, in a little neat caſe, not bigger than the hollow of one's hand; they are conſulted not only in affairs of importance, but frequently upon the leaſt trifles: for inſtance, If his majeſty ſhall go abroad? If it be an auſpicious hour to enter the haram? If it be a proper time to eat, or to give audience? &c. When theſe queſtions are aſked, the aſtrologer immediately takes out his aſtrolabe, obſerves the ſituation of the ſtars, and, by the aſſiſtance of his tables, makes his aſtrological concluſions, to which intire and implicit faith is always given.

Eclipſes of the ſun and moon, are in general pretty juſtly calculated by the Perſian aſtronomers, who often foretel the very moment wherein thoſe luminaries will be obſcured; though there have been inſtances of their miſtaking half an hour, eſpecially in eclipſes of the ſun. But they differ from us in nothing more than in the calculation of the vernal equinox; there being ſometimes an hour's difference between them and the Europeans. Comets, they apprehend, always portend ſome great calamity; but generally ſuppoſe their malign influences are directed againſt ſome other kingdom, rather than their own. They had neither celeſtial globes, or charts, or teleſcopes for obſerving the conſtellations, till the Europeans imported them; they have ſince indeed endeavoured to imitate the celeſtial globes; having had before only ſome repreſentations of the conſtellations in a book called, The plan-

of Abdal Rahmen. It is obſervable, however, that the figures were nearly the ſame as on our globes; the longitudes and latitudes of the ſtars are alſo marked, but a little different from ours. They generally make forty-eight conſtellations; and the names of them, for the moſt part, are the ſame we give them; but ſome of them are different. The only inſtruments they uſe in any of their operations are the aſtrolabe and Jacob's ſtaff; and as with theſe alone they take the elevation of the pole, it cannot be ſuppoſed that their latitudes are very exact. Their aſtrolabes are very curiouſly made, being chiefly the workmanſhip of the mathematicians themſelves.

Takumi is the name given to the Perſian almanac, which contains the ephemerides of the enſuing year. It contains properly a mixture of aſtronomy and judicial aſtrology, giving an account of the conjunctions, oppoſitions, aſpects, longitudes, latitudes, and the whole diſpoſition of the heavens. It alſo contains prognoſtics on the moſt remarkable events, as war, famine, plenty, diſeaſes, and other occurrences in human life; with the lucky or unlucky times for tranſacting all manner of affairs, whether of importance, or not; directing the people to regulate their conduct accordingly. The feſtivals alſo are marked as in our almanac; but whereas we divide the year into four ſeaſons, they make only two, ſummer and winter. Though there are great numbers of theſe almanac-makers, and though they frequently diſagree even in their aſtronomical calculations as well as their aſtrology, they are nevertheleſs looked upon as infallible. Their prognoſtications are generally taken from the moon, believing that this ſublunary world, as it is termed, is much more influenced by this planet than by the ſun. Theſe aſtrologers, like other oracles, generally deliver themſelves in dubious and equivocal expreſſions, which may bear half a dozen meanings; and if their productions prove true in any ſenſe, or but in part, they are ſure to meet with applauſe, though they ſhould fail in ſome inſtances. They ſeem to regard the earth more than the heavens, and to be governed by probable circumſtances, rather than the conſtellations, in the predictions they make; and their predictions on that account frequently prove true. For inſtance, their almanacs are always publiſhed in the ſpring, when the winter is paſſed; and, according to the weather they have had, it is no difficult matter to foretel whether they ſhall have good or bad crops in the ſummer, eſpecially in a climate where the weather does not vary as in Europe; and from the ſame premiſſes they will be able to paſs a tolerable judgment on the health or ſickneſs of the enſuing ſeaſons.

As the aſtrologers are always about the court, and have ſo great a ſhare in the adminiſtration of affairs, and are in ſuch credit with all the world, they may be ſuppoſed to make very ſhrewd gueſſes in relation to politics. They cannot but obſerve the humours and diſpoſition of the prince and his favourites; the likelihood there is that one will be reſtored, and another diſgraced. Nay, they very well know what an influence they have in theſe caſes, inſomuch that there very rarely happens a conſiderable alteration in the ſtate, but it is brought about, and indeed is the effect of ſome prediction of their own.

There are ſeveral kinds of divination in uſe among the Perſians; for they do not believe that the ſtars reveal, and are indeed the cauſe of every accident and moral action; but alſo, that God is pleaſed to let them know their fate by lots, by the throw of a die, or even by toſſing up a piece of money; when theſe are done with due ſolemnity, and a religious ſerioufneſs. The aſtrologers are alſo profeſſors of the art of divination, though the Mahometan prieſts come in for a ſhare by this gainful trade; and for this purpoſe the very alcoran, their moſt ſacred writings, are proſtituted. When the prieſt is applied to, he makes a preparation ſuitable to the quality of the perſon who conſults the oracle. He purifies himſelf by bathing, puts on a clean robe, and having repeated certain prayers, he takes the alcoran in his hand, and opens it at a venture; and if the place he caſts his eye upon contains a poſitive command, the prediction is favourable, and the perſon may undertake the thing; but if it contains a negative, the contrary, and he ought to lay aſide the deſign. The greateſt doctors, from a regard to their learning and ſanctity, are the moſt ſought after on theſe occaſions.

There are offices for the diviners and aſtrologers in all the great towns of Perſia, where they tell fortunes, and interpret dreams. Beſides other methods, they have alſo a folio book, containing about fifty pictures, ſome repreſenting the ſigns of the zodiac, and others their prophets and ſaints; from this they pretend to give the interpretation of dreams, and diſcover all that is demanded of them.

Another part of the Perſian ſuperſtition conſiſts in charms and amulets. The amulets have certain inſcriptions on paper, and ſometimes on precious ſtones, and theſe inſcriptions they wear in little bags about them: they contain ſome paſſages of the alcoran, or ſentences of their ſaints or prophets, applicable to the diſeaſe or enchantment complained of. They depend alſo much on the diviners and aſtrologers with reſpect to the obſervance of days and times: and the aſtrologers, when the king is on a journey, will ſometimes make him riſe at midnight and begin his march in the worſt weather that can happen, and perhaps out of the high road, to avoid the unfortunate hour, or his evil ſtars.

The Perſians reduce their philoſophy under three heads; namely, phyſics, metaphyſics, and logic. Their great maſter is Ariſtotle, whom they have tranſlated into Arabic. Till very lately they did not believe there were Antipodes: but are of another opinion ſince the Europeans have viſited them. The philoſophy of Pythagoras, which prevails in India, is here taught by a ſect of Mahometans, called Sefys. Theſe underſtand the alcoran, and all its precepts; and, whatever regards external worſhip in religion, in a ſpiritual ſenſe; and though they practiſe corporal purifications with the other Mahometans, they do not look upon them as eſſential to their religion, which occaſions the reſt of their church to hate them mortally. They profeſs *love to all the world, and to hate no man.* They conſider all men as proceeding from one common father, and people of different ſects and perſuaſions as all ſervants of the ſame maſter; they teach that the joys of Paradiſe conſiſt of an intimate knowledge of, and a ſtrict union with, God; and that hell conſiſts in a regret for being ſeparated from him. Ethics, or moral philoſophy, ſeems to be more cultivated than any other in Perſia. Thoſe who profeſs it, ſhew a perfect reſignation under all misfortunes, and ſpeak of death, and even ſuffer it with great evenneſs of temper. Moſt moral virtues, particularly patience, fortitude, and temperance, ſeem to be deeply impreſſed on them.

Little can be ſaid of the geography of the Perſians, as they had neither terreſtrial globes, maps, or planiſpheres, till the Europeans introduced them. They thought there was a ſmall part of the earth habitable; and compared it to an orange ſwimming in a veſſel of water, the greateſt part whereof remains under water.

Hiſtory is but little cultivated in Perſia. They are ſo far from knowing any thing of the hiſtory of Europe, or any diſtant country, that they are ignorant of that of their neareſt neighbours; nor has the hiſtory of their own nation any thing of certainty in it, till the eſtabliſhment of the Mahometan religion among them. Their hiſtories, before that time, are but ſo many legends, without the leaſt appearance of truth. They pretend that the world was created ſeveral thouſand years before Adam; and that it was firſt inhabited by dæmons and ſpirits, who, rebelling againſt God, were thrown into hell, and that God introduced Adam and his poſterity in their room.

The Perſians begin their year at the vernal equinox. They complete their years by the number of moons, reckoning twelve moons to a year, or thee hundred and fifty-three days, ſo that their ſolar computation exceeds their lunar at leaſt twelve days in the year. Their epoch begins with the hegira or flight of Mahomet, which was in the month of July, ſix hundred and twenty-two years after the birth of Chriſt. And as the Jews computed their time by jubilees, the Chriſtians by indictions, the Romans by luſtras, and the Greeks by olympiads; the Perſians alſo, in ſome caſes, account by a revolution of four years.

Their week begins on the Saturday; ſo that the ſeventh day, which is their ſabbath, falls on a Friday: they call it adine, or tzemeh, that is the day when they aſſemble for religious worſhip. Upon the nuries, or new-year's-day, the great men wait on the king to wiſh him a happy new year, every one making him a valuable preſent, as do the chams who preſide over diſtant governments.

They divide the day into four equal parts, and the night into as many: and they have a hollow brazen veſſel with a little hole in it, which they ſet upon the water, and is filled in about the ſpace of three hours, and, when it ſinks, the watch is expired: of which notice is given by the public drums and trumpets in all great towns.

The Perſians call a phyſician hakaym, or the preſerver of life. There is not a country in the eaſt where phyſicians are in greater eſteem, or that produces a greater variety of medicines and phyſical drugs: it is a common ſaying in Perſia, that the aſtrologers and phyſicians devour the country. The king always entertains vaſt numbers in

in his pay, who are not leſs chargeable to him than his aſtrologers; but there is an eternal variance between them: for when the phyſician has preſcribed and prepared the medicine, the patient muſt wait till the aſtrologer aſſigns the lucky moment to take it: and if it has not the wiſhed-for effect, the aſtrologer imputes it to the ignorance of the phyſician, who, on the other hand, tells his patient that the reaſon it had no better ſucceſs, was, becauſe there was a miſtake made in the calculation of the aſtrologer.

The diſeaſe is chiefly judged of by feeling the pulſe, or conſidering the patient's urine, by which the phyſicians learn the diſtemper without ſeeing them; which ſeems neceſſary in Perſia in relation to the female ſex, who are never ſeen on any occaſion whatever; and when a phyſician deſires to feel a woman's pulſe, they give him her hand covered with crape or fine linen, having all the while a curtain between them. They ſeldom bleed in Perſia, but give emulſions and other potions in a fever, which is the moſt ordinary diſtemper in the country, and of theſe four or five pints ſometimes in a morning; but they never give clyſters, which ſome think proceeds from an exceſs of modeſty, or rather from a prohibition reſulting from their religion.

That the patient may not be diſpirited, the phyſicians tell him, with the greateſt aſſurance, if he is at death's door, that there is no manner of danger, and that they will reſtore him in a few days. In their preſcriptions, they always follow Galen, whom the Perſians call Galenous. The other great maſters in phyſic are Hermes Triſmegiſtus and Avicenna, or Abouſina, as they call him, the moſt celebrated phyſician and philoſopher of Aſia in his time.

In ſurgery the Perſians are very ignorant: their barbers are the only ſurgeons, and few of them underſtand any thing more than blood-letting. There is not a phyſician in Perſia that ever ſaw a body diſſected; but they have the leſs occaſion for ſurgeons, becauſe the air is ſo good, that green wounds almoſt heal of themſelves, and they are exempt from many of thoſe maladies which ariſe from a corruption and flux of humours among us.

The Perſian phyſicians are both druggiſts and apothecaries; and have their ſhops and ſervants to make up their medicines. The phyſician demands nothing for his advice, but only for his medicines, where the patient comes to the houſe; it is, however, uſual to make him a preſent. When the phyſician viſits the patient, he has about two guineas for the firſt, and one for every ſucceeding viſit; notwithſtanding there are multitudes of phyſicians in Perſia, the country in general is very healthy, except near the ſea-coaſt, and this is thought to proceed either from the dryneſs of the air, the temperance of the people, or the ſerenity of their minds.

Though the neighbouring kingdoms of Turky and India are ſeldom free from the plague, yet it very ſeldom viſits Perſia. They are equally ſtrangers to the ſtone, ſciatica, head-ach, and tooth-ach; and though it is true, many of them have the venereal diſeaſe, yet it is not attended with thoſe pernicious effects there, as in Europe: there are not thoſe blotches and breakings out which are found upon thoſe who have that diſtemper amongſt us. They eat, drink and bathe together, when they are affected with it; nor is any body aſhamed of having contracted it, but they ſpeak of it as of any other ordinary diſtemper; frequent bathing is thought to be of great ſervice to the Perſians under that diſorder, though it may communicate it to others.

The falling-ſickneſs, apoplexy, conſumptions, and ſmall-pox, are ſcarcely known amongſt them: but the diſeaſes the Perſians are moſt ſubject to, are fevers, St. Anthony's fire, pleuriſy, colic, dyſenteries and dropſies. Near the gulf of Perſia they are troubled with a ſmall worm of a prodigious length, which breeds in their legs: they are drawn out by twiſting them round a ſtick; but if they happen to break in the operation, it is of very bad conſequence to the patient. Near the Caſpian ſea, the common diſtemper is the yellow jaundice; and travellers obſerve that the people in general in Hyrcania have a yellowiſh ſickly countenance.

A fever is very ſoon removed by the Perſian phyſicians, but then they frequently throw the patient into a dropſy. Whatever may be the firſt diſeaſe with which the patient is attacked, the ſwelling of his legs generally ſucceeds, and it is frequently a great while before this is removed; it very often carries them to their graves, a dropſy being more fatal in Perſia than any other diſtemper. In the colic, and ſeveral other diſorders, they uſe burning and cauterizing: this is their laſt remedy, where the perſon is afflicted with wind. In a dyſentery, they give ſour milk, boiled with rice till it is dry. For the hæmorrhoids, they apply the oil of naptha. They never ſuffer the ſick perſon to change his linen or his clothes while the illneſs laſts, or to eat bread or fleſh: boiled rice, or a kind of gruel made of it, is almoſt the only diet of a ſick man; but in almoſt all diſtempers, the moſt general remedy in Perſia is the bath.

The baths in Perſia conſiſt of three rooms; the light into which is communicated from little round quarries of glaſs in the arched roof: the firſt is a great room, with wooden benches round about it; here they put off their clothes, and dreſs themſelves for the bath. The ſecond, which moſt commonly is ſquare, is ſix feet diameter, and has a kind of copper three or four feet ſquare ſet in the floor, covered with a flat copper-plate, which heats the water and the bagnio, the fire being underneath on the outſide. In the third room is the place for bathing. In the morning before day a ſervant goes up to the terrace on the top of the houſe, and ſounds a ſhell or horn, to give notice that the bath is ready.

When any perſon comes to bathe, he undreſſes himſelf in the firſt room, and ties a cloth about his middle, which reaches down to his knees; then he enters into the ſtove, whither a few moments after a ſervant comes, and pours a quantity of water on his ſhoulders, rubbing him from head to foot in ſo rough a manner, that thoſe who are not uſed to it think he is about to flay them: he afterwards ſhaves the perſon's face and head, if he deſires it, cuts the nails of his fingers and toes, handles his body, ſqueezes and rubs it, and ſtretches every finger and limb, as if he was about to diſlocate them; and this takes up about a quarter of an hour. After the perſon has been thus ſtretched and ſqueezed, he goes and plunges himſelf into the bath, and, being wiped with a clean linen cloth when he comes out, he returns into the firſt room, and puts on his own clothes again. The time limited for the men's bathing is from twilight in the morning till four in the afternoon, and the women go from that time till midnight.

When it is the women's turn to bathe, all the male ſervants of the bagnio withdraw, and are ſucceeded by girls.

The ladies are never ſo finely dreſſed as when they come to bathe; this is the only opportunity they have of vying with each other in the article of clothes, and their perfumes and eſſences are enough to ſtifle a perſon who is not uſed to them. In the bath called Collatin, at Iſpahan, ten perſons may bathe at once: but if you go to thoſe large baths the latter part of the day, the ſurface of the water will then be perfectly thickened with a greaſy matter which ſwims on the top of it, and proceeds from the infirm bodies of thoſe who waſh in it, and appears very nauſeous. But the Perſians who are uſed to it, when they plunge themſelves over head [illegible] into the water, as they are obliged to do when they would cleanſe themſelves from any legal pollutions, only ſtrike away the thick ſcum with their hands, and then throw themſelves in: and it is ſurpriſing that the Perſians are ſo healthy as their florid countenances demonſtrate they are, when we conſider that all ſorts of people, the infirm and the healthful, the infected and ſound, bathe together in the ſame water.

Perſons of diſtinction have bagnios in their own houſes; and thoſe of a lower rank have them adjoining to their houſes, the uſe whereof they reſerve to themſelves at certain times, but let them out to others, upon condition only of providing the neceſſary veſſels and other implements for bathing, and keeping up a conſtant fire in the place.

With reſpect to their painting, the Perſians do not, any more than the Chineſe, endeavour to imitate nature, but ſeem to delight in miſ-ſhapen and monſtrous figures; nor do they know any thing of perſpective. The Europeans far exceed them, both in the liberal and mechanic arts. One reaſon why they apply themſelves no more to painting and engraving, probably is, becauſe their religion diſcourages them; their preciſe doctors prohibit the repreſentation of every created animal. A Mahometan would not perform his devotions where there was a picture in the room, for the world. There are not in Perſia, at preſent, either ſtatuaries or founders, or any embolſed work made. They draw their pictures commonly with a ſide face, ſcarcely ever with a full viſage; and when they do, they ſucceed very ill, for they do not know how to give the ſhades; even the figures of animals are aukwardly done. Their flowers are pretty well; and they have the advantage of us in the livelineſs of their colours, which are hardened and poliſhed by the dryneſs of the air.

It may not be amiſs to enquire into the education of the Perſians, and of their ſchools and colleges erected for that purpoſe. There are abundance of ſchools in every town, where, beſides the Perſian, the Arabic is taught. The alcoran

alcoran (which is looked upon as the ſtandard of good language, both for grammar and rhetoric), and their other ſacred writings, are all in this language. Perſons of condition chuſe to have private tutors for their children, before they ſend them to the public ſchools.

There are a great number of ſchools in every town in Perſia, and the expence of learning is very ſmall. Their ſchools are called Mekteb, which ſignifies an entrance; this being, they ſay, the gate, by which lads enter into the ſciences. They are taught here the Perſian and Arabian languages, with writing and accompts; which when they are arrived at ſome perfection in, they are removed to ſome college, or Medreſs as they call them, where their doctrine and the principles of their religion are taught. Their colleges are all endowed, and ſome of them very rich; the largeſt have fifty or ſixty apartments, and to each of them belong two chambers. In the beſt colleges, every ſcholar has about two ſhillings a day allowed him, which he lays out as he thinks fit; for they do not common together as with us. In ſome colleges the ſtudents have not more than a penny a day; and yet intereſt is made to get admitted into theſe, on account of having a lodging gratis, and other caſual advantages. Many, whoſe principal deſign ſeems to be to indulge in eaſe and idleneſs, get into them without any deſign to ſtudy, who live to old age in thoſe houſes, and have their wives and children with them.

We ſhall not be ſurpriſed to find that there are abundance of colleges in the great towns and villages of Perſia, when we conſider that theſe people lay out great ſums of money in public foundations. They uſually, firſt of all, build a caravanſera for the lodging of travellers gratis, afterwards a bagnio, a coffee-houſe, a bazar or market-place, and they alſo purchaſe a garden: theſe they let out, and apply the revenues ariſing from them towards building and endowing a college. The founder and his heirs have the appointment of the head and governors of the ſociety; and if the founder's eſtate happens to be forfeited to the crown, the king has the nomination.

In Iſpahan, there are forty-ſeven colleges, moſt of them of royal foundation, or which have devolved to the crown. There are profeſſors who teach the ſciences in every college, to whom the ſcholars make an annual allowance for their trouble; but as there are ſeveral who read lectures gratis, the ſcholars frequently reſort to theſe, and forſake their proper tutors. Thoſe ſtudents who are men of parts and learning, may have a handſome ſalary in any great man's houſe, for inſtructing his children, who are always educated in their own houſes. The head of the houſe admits or excludes whom he ſees fit, and pays the ſtudents their penſions monthly, ſo that they ſhew him abundance of reſpect.

Beſides their colleges, there are in every town thoſe who teach the liberal arts gratis; and theſe are frequently great officers who have been diſcarded, or have voluntarily retired from court. Theſe frequently furniſh their diſciples with books and paper, and entertain them at their own expence certain days in the week, and ſometimes clothe their pupils, and give them money: by which acts they endeavour to recover their reputation with the people: for nothing ſo much raiſes the reputation of a gentlemen in Perſia as the inſtructing a certain number of ſcholars at their own charge, and the being patrons of learning and learned men. There are no public diſputations or lectures in Perſia, as in Europe; but when the ſcholors have made ſome progreſs in the ſciences, they begin to diſpute with their reſpective tutors.

SECT. VIII.

Of the Riſe and Eſtabliſhment of the preſent Royal Family in PERSIA, the Prerogative and abſolute Sway of the PERSIAN Monarchs, Miniſters, Government, and Succeſſion of the Crown, together with a Continuation of the PERSIAN Hiſtory, to the preſent Time.

IT is a received opinion among the Perſians, eſpecially by their clergy, that none but prophets, their ſubſtitutes or ſucceſſors, have a right to dominion. They obſerve, that God has in all ages governed his people by prophets, who directed both the ſpiritual and temporal affairs; as Abraham, Moſes, Samuel, David, Solomon, and laſtly Mahomet, to whom, as they aſſert, ſucceeded Haly and the twelve Imams.

In order to give ſome account of the riſe and eſtabliſhment of the preſent royal family, we muſt obſerve that Tamerlane having defeated Bajazet, and marching through Perſia with great numbers of Turkiſh and Perſian captives, Chick Aidor, a doctor of law in great reputation for his ſanctity among the Mahometans, obtained of him the releaſe of moſt of his priſoners, which ſtill increaſed the fame of the Chick; inſomuch that when Tamerlane marched away, the Chick entertained thoughts of aſſuming the ſovereign power. The better to accompliſh his deſign, he gave out, that he was lineally deſcended from Haly, the ſon-in-law and only legal ſucceſſor of Mahomet; and took upon him the title of Calif, which ſignifies prieſt as well as prince. Iſmael Sefi, or Sophi, followed his father's ſteps, and, being ſucceſsful in ſeveral battles, eſtabliſhed himſelf in the government; and is reckoned the firſt king of the preſent dynaſty or family. To Iſmael Sophi ſucceeded Shah Thomas, who, being a cruel prince, was depoſed, and ſucceeded by his brother Mahomet Codabundi, who was a weak man, and famous for nothing but being the father of the great Shah Abbas, who reigned about an hundred years ago. This prince enlarged the empire on every ſide. He took the province of Candahor from the Great Mogul, conquered the kingdom of Lar and Ormus, and drove the Turks almoſt out of Armenia and Georgia. He encouraged all arts and ſciences; and as he found the Perſians were not at all inclined to foreign trade, he tranſplanted the Armenians of Julpha to Iſpahan, and made them his factors and merchants in every part of Europe and Aſia, where there was any traffic; and as he obſerved the pilgrimages to Mecca carried great quantities of treaſure out of his dominions, he went himſelf a pilgrimage to the tomb of Imanrezez, which is ſituated in Perſia, in hopes his ſubjects would carry their pious alms thither, and the money might circulate in his own country: he was ſo ſevere againſt thoſe who were guilty of the leaſt fraud, that he ordered a cook to be roaſted alive, and a baker to be baked in his own oven, for keeping of falſe weights. But with all his virtues, Shah Abbas has been generally charged with cruelty, eſpecially towards his ſon Sophi Mirza, a prince of great expectations, and the darling of the people.

Sefi Mirza, by being bred up among the ſoldiery, and frequently commanding them in the moſt hazardous enterprizes, became extremely reſpected in the army. Whether he was really concerned in any conſpiracy with the generals to depoſe his father, does not appear; but the king was ſo apprehenſive of it, that he did not think himſelf ſecure while his ſon lived. Some writers tell us, that Shah Abbas having rendered himſelf odious to the principal chams by his repeated cruelties, they made an offer of advancing Sefi Mirza to the throne; which the father being made acquainted with, commanded a nobleman, who attended him, to bring him his ſon's head: but he excuſing himſelf, another courtier, named Bebut Bey, undertook to do it, and, ſurpriſing Sefi Mirza as he came out of the bagnio, attended only by one page, acquainted him it was his father's pleaſure he ſhould die, and immediately ſeized the unfortunate prince, and threw him upon the floor, who, lifting up his eyes to heaven, cried out, "Good God! what have I done to merit this diſgrace? Curſe on the traitor who was the occaſion of it: but ſince it is God's will, his and the king's be done." The words were ſcarce ended, when Bebut ſtabbed him twice with a poniard, and, cutting off his head carried it to his father. This tragical event the people were no ſooner acquainted with, than they aſſembled at the palace gates, and it had well nigh occaſioned a general inſurrection.

The mother of Sefi Mirza upbraided the king with his cruelty and tyranny, and, in the tranſport of her paſſion, flew in his face; all which his majeſty took very patiently, and with tears in his eyes demanded of her, "What ſhe would have had him do, when he was informed there was a conſpiracy againſt his life: beſides, it was now paſt redreſs: that none had a greater ſhare of grief than himſelf, and of two evils he had choſen what he then eſteemed the leaſt; though if his ſon was alive again, he would run any hazard, rather than take the ſame meaſures." And indeed he diſcovered all the ſigns of grief imaginable: he covered his face and would not ſee the light for ſeveral days; he mortified himſelf by faſting, and mourned a whole year; and in the place where his ſon was killed, he built a ſanctuary, endowed it with large revenues; and, to revenge himſelf on the Perſian lords, who had inſtilled theſe fears and jealouſies of his ſon into his head, he ordered them to be invited to a feaſt, and to mix poiſon with their wine, and ſaw every one of them expire before his face. The king commanded Bebut Bey, who had murdered the young prince ſo readily and officiouſly, to cut off the head of his own ſon; and when he brought it to his majeſty in his

his hand, he told him, that the reflection of what he had done, would certainly bring him to his grave; the king replied, that now he was capable of judging what his grief muſt be, and bid him comfort himſelf, that in this particular he was equal to his royal maſter. Shah Abbas, having reigned about forty years, died anno 1628, appointing his grandſon Shah Sefi, or Sophi, the ſon of Sefi Mirza, his ſucceſſor, who was at that time not fifteen years of age.

The adminiſtration continued in the ſame hands Shah Abbas had left it in for ſome time: but Shah Sefi was no ſooner come to man's eſtate, than he began to call the principal miniſters to a ſevere account, and cut off the head of Ali Kouli Chan, viceroy of Perſia, who had deſerved well of his country, and contributed as much as any general to the conqueſts that were made in the late reign: he alſo ſent for the heads of his three ſons, and of ſeven other great lords of the court. His reign was violent and tyrannical; and he drank to that exceſs, that in one of his debaucheries he killed the queen, for which he was under the deepeſt concern when he grew cool, and prohibited the drinking of wine in any part of his dominions; but in a year's time he fell again into the ſame courſes, which put a period to his life, after he had reigned fourteen years, and was ſucceeded by his ſon Shah Abbas II. being then about twelve years of age.

This prince was greatly reſpected for his bravery, and hoſpitality to ſtrangers, eſpecially Chriſtians; but ſo addicted to his father's vice of drunkenneſs, that he ordered three of his women to be burnt becauſe they refuſed to drink as long as he did. According to ſome, he died of an inflammation cauſed by hard drinking; while others affirm, that he was carried off by the venereal diſeaſe, after he had reigned one and twenty years.

Shah Sefi the ſecond, ſucceeded his father. But the grandees, apprehending that this prince had been dead, were about to advance his younger brother Hamzel Mirza to the throne, till they were undeceived by an old eunuch, who aſſured them that Shah Sefi was alive. This prince changed his name, and took that of Solyman: it is obſerved, that in his reign the kingdom was afflicted with war, famine, and epidemical diſtempers; but his government was much milder than that of his immediate predeceſſors: he died on the 29th of July 1694, and was ſucceeded by his ſon Shah Sultan Hoſſein, whom his father expreſsly enjoined, not to put in practice that cruel cuſtom of putting out the eyes of his brothers; but whether he obeyed his commands is uncertain, it being difficult to know what is done in the ſeraglio. We have before related, that this prince, after a long and indolent reign, was depoſed by Mahamood the ſon of Mereweys; who being aſſaſſinated by Eſdriff, one of his officers, who ſucceeded him, Shah Thomas, the young ſultan, invited Kouli Khan or Shah Nadir, to join his forces; which he conſenting to, Eſdriff was defeated, and put to a cruel death. Kouli Khan afterwards defeated the Turks; elated by his ſucceſs, and aſpiring to the empire, he depoſed and afterwards murdered Shah Thomas.

As there are ſeveral remarkable and well authenticated circumſtances, of more recent date, relative to this uſurper Kouli Khan, we ſhall here introduce a particular account of him. He was born at Chalat, in 1687, which principality he was heir to. Being offended at his uncle's treatment of him, he repaired to Choraſan, and entered as a private ſoldier in the Perſian army in 1712, and was in 1719 promoted to the rank of colonel. The governor of Choraſan afterwards gave him the command of the Perſian troops in that province; with which he defeated the Uſbeck Tartars. Being afterwards diſguſted at the conduct of the governor, who contrary to his promiſe, had promoted a young nobleman to the rank of general in preference to him, he upbraided the governor in ſcurrilous terms, who ordering him to be baſtinadoed, he afterwards fled to the mountains where he headed a band of robbers, with which he ravaged the country, and plundered the caravans. His uncle having obtained his pardon for theſe outrages, he repaired to Cholat, where he ſoon afterwards murdered his uncle, and poſſeſſed himſelf of the place which had been deemed impregnable. Becoming exceedingly formidable by the addition of ſix thouſand bold and hardy troops, he attacked and took the city of Nechabar by ſtratagem. In 1728, he was appointed commander in chief of the Shah's forces, and received the diſtinguiſhing title of Tachmas, or Thomas Kouli Khan. After the murder of Shah Thomas, he declared Abbas Mirza, an infant ſix months old, and the ſon of the late monarch, emperor, but reſerved the power and riches of the empire in his own hands. He afterwards marched againſt the Turks, drove them before him, and beſieged Bagdat; but was defeated in a moſt bloody battle, on the 18th of July 1733, by Topal Oſman, at the head of one hundred thouſand men; his army conſiſting of ſeventy thouſand; but he afterwards defeated the Turks in two battles, in the laſt of which they loſt forty thouſand men, with all their camp, and the brave Topal Oſman was among the ſlain. He afterwards marched to Schiras, where he cruſhed a powerful rebellion; and in 1734, gained great advantages over the Turks and Tartars, reducing the open country of Georgia and Armenia. In 1735, he deſtroyed great part of the Turkiſh army at Arpa Kavi; and in 1736, the young Shah Abbas dying, he was elected emperor by the Perſian chiefs and nobles.

After his acceſſion to the throne, Nadir Shah became a moſt deſpotic tyrant, deſtroying the royal family, putting many of the nobility to death, and ſeized their eſtates, not even ſparing the church lands. He concluded a peace with the Turks and Ruſſians, and reduced the revolted Agſans to obedience. After theſe exploits, he defeated the armies of the Great Mogul, whom he took priſoner, poſſeſſed himſelf of Delhi the capital of Hindoſtan, put multitudes to the ſword, and plundered the empire of its riches to the amount of eighty-ſeven millions five hundred thouſand pounds ſterling. Among other valuables was the imperial throne, intirely ſet with jewels: he alſo took three hundred elephants, ten thouſand horſes, the ſame number of camels, and a great quantity and variety of cannon and warlike ſtores. Theſe immenſe treaſures he depoſited in his principality of Chalat, putting them under the care of twelve thouſand Georgians, who were Chriſtians; he next made the Uſbeck Tartars tributary to Perſia. He quelled ſeveral inſurrections in the year 1741. In 1742, his eldeſt ſon attempting to murder him, was afterwards brought priſoner to his father, who ordered his eyes to be put out. He exerciſed the moſt ſhocking cruelties in all his expeditions: friends and enemies, armed and unarmed, were alike the objects of his barbarity: he demoliſhed whole cities and towns, laid waſte fertile provinces, plundered people of all ranks, and murdered ſeveral millions of the Perſians, and people of other countries. In 1744, he defeated and took priſoner a pretended prince whom the Turks had ſet up againſt him; but, to the ſurpriſe of every one, permitted him to eſcape puniſhment, though he beheaded two hundred and eighty-two of his followers. He defeated the Turks in 1745, and in 1746 and 1747 was engaged in ſuppreſſing rebellions and inteſtine commotions. After this time he was judged to be in a ſtate of inſanity; his actions being for the moſt part abſurd and unaccountable: and though a gleam of humanity would at certain times appear for a moment, yet avarice and the moſt deteſtable cruelty generally marked his conduct. As this cruel and bloodthirſty tyrant ſeemed to outdo in barbarity the moſt inhuman monſters of antiquity, he was at length become inſupportable; ſo that on the ſecond of July 1747, five of his principal officers aſſaſſinated and ſlew him in his chamber, but not before he ſtruck off the head of one with his ſabre, and wounded another. The people were overjoyed on hearing of his death, put to death his blind ſon, his grandſon, and even his women, that none of ſuch a deteſtable ſtock might be found to ſucceed him, and prove the ſcourge of mankind.

We have inſerted this account for the general ſatisfaction of our readers, as many of the hiſtorical and geographical books publiſhed of late years tend to diſappoint the expectations of the public, by deſcribing this country with reſpect to its ſtate before the time of Kouli Khan, omitting to give its true modern deſcription; treating of cities that are merely ideal, and provinces that are at preſent totally deſerted and uncultivated; of millions that have been deſtroyed, and magnificent ſtructures demoliſhed and laid in ruins. Since the above-mentioned tyrant aſcended the throne, that unfortunate country has remained in the moſt diſordered condition; and whatever revolutions may have ſince happened, they have not come to hand, ſufficiently authenticated for us to communicate to the public. But to proceed; no prince in the world is more abſolute than the Perſian monarch; he has the lives and eſtates of his ſubjects entirely at his diſpoſal: his orders are implicitly obeyed, be they never ſo unjuſt, or given at times when he is ſo little maſter of his reaſon, that he knows not what he ſays or does. Nothing can ſave the greateſt ſubject, when he is determined to deprive him of his life or eſtate; neither zeal for his perſon, preſent or paſt ſervices, will in the leaſt avail. If he is diſpoſed to ruin them, it is done by a word of his mouth, or by a ſign, and executed in an inſtant, without any form of law, or evidence of the fact: the common people, who are at a diſtance from the court, have greatly the advantage of the quality in this reſpect.

reſpect. There are very ſeldom inſtances of any oppreſſion or ſevere judgments executed upon theſe; but they ſeem to enjoy as much ſecurity as in any country in the world; and perhaps the magiſtrates are the more inclined to govern equitably, in regard they are ſenſible that nothing can ſcreen them from the reſentment of their ſovereign, if they are found to have acted contrary to law or equity.

The king's orders are obeyed out of conſcience by the people, who believe that his commands ought to be executed againſt the very laws of nature: ſo that if the ſon be commanded to be his father's executioner, or the father the ſon's, it muſt be complied with. But if any thing is enjoined to be done in prejudice of their religion, they are not obliged to obey him, but ought to ſuffer any thing rather than violate the law of God.

The king having commanded a prime miniſter in the Perſian court to drink with him, he excuſed himſelf, telling the king that he had been a pilgrimage to Mecca, and could not drink without violating the laws of their religion. To which the king anſwered, Thouſands have gone in pilgrimage to Mecca, and yet drink wine: drink, therefore, when your ſovereign commands you. But this gentleman ſtill refuſing, the king abuſed him in the groſſeſt manner, made the ſervants throw wine in his face, and down his boſom, and pour it into his mouth by force. Then he threatened him with immediate death, to which he anſwered, The king had a right to his life, but not to his religion; and he choſe rather to die than drink. And though his majeſty did not think fit to put his threats into execution, he turned him out of his employment: however, he was afterwards reſtored with abundance of honour, and the king ſeemed to value him the more ever afterwards for his reſolution.

It is recorded by an hiſtorian of credit, that Shah Sefi, without any provocation, ordered that one of the greateſt officers of the crown ſhould have his ears cut off in his preſence by his own ſon, which was immediately executed. Then he commanded the ſon to cut off his father's noſe, which he alſo executed. Whereupon the old gentleman finding himſelf thus abuſed by his own ſon, and by order of the king, whom he had not offended, ſaid to the cruel prince, Ah, Sir, after this, I ought not to live any longer, cauſe me therefore to be put to death; which he had no great trouble in obtaining; but that it might not ſeem a favour, he added to the cruelty of the order, by appointing his own ſon to be his immediate executioner, bidding him cut off his father's head, and he ſhould have his whole eſtate; which was readily complied with by this unnatural parricide.

Another proof of the tyranny of the Perſian government, is, the cuſtom of executing the governors of provinces, and great officers of ſtate, without giving them an opportunity of making their defence, or being informed of the crime they are charged with. It is uſual for the king, two or three times in a year, to ſend every governor the calaat, or royal veſt; and theſe are ſent by ſuch perſons as the court intends a favour to; for the cham, or governor, to whom they are ſent, always makes a conſiderable preſent to the meſſenger. When he comes within two or three miles of the place where the governor reſides, the meſſenger ſends him word to come and receive the calaat; but, inſtead of a fine coat, the governor is ſometimes preſented with a halter, and is diſpatched without any farther ceremony. This makes the governors very watchful over their conduct; and they are always under diſmal apprehenſions when they hear the calaat is arrived, knowing how common it is to have their beſt actions miſrepreſented to the prince. The Perſians ſay in defence of this practice, that the court ſeldom proceeds with that ſeverity, but in extraordinary caſes, where the fact is notorious, and there is danger of a rebellion, if they ſhould cite the perſon accuſed to anſwer; that if it be otherwiſe, they always give him an opportunity of anſwering the charge. The king looks upon thoſe about the court as ſlaves he has purchaſed, and dooms them to be puniſhed or put to death as he ſees fit, not thinking himſelf obliged to obſerve thoſe formalities.

There is no privy council of ſtate in Perſia, as in the European governments; but the king acts as he is adviſed by the prime miniſter and great officers: that which moſt perplexes the miniſtry, is, the cabals that are carried on by the women in the haram: the reſolutions that are formed here frequently thwart their beſt laid ſchemes; and the miniſters do not only run the riſque of having their counſels rejected, but they very often turn to their own deſtruction if they are not ſuitable to the intereſt or inclination of the moſt favourite ladies

With reſpect to the ſucceſſion of the crown of Perſia, we muſt obſerve that it is hereditary in the male branches, but the females are excluded: but the ſon of a daughter may inherit, though his mother could not. What ſeems moſt particular in their laws of ſucceſſion in Perſia is, that a blind man ſhall not inherit; and as thoſe males who proceed from the female branches are as capable of ſucceeding as thoſe who derive themſelves from the males, that cruel policy of putting out the eyes of all that are allied to the crown is executed upon every male of the royal family, whether they proceed from ſons or daughters. As there are no common executioners in Perſia, the orders for putting out the eyes of the royal infants are executed by any one the king happens to pitch upon; and they are not content with doing it by a hot iron held to them as formerly, but the very eye balls are ſcooped clean out with the point of a knife or dagger, according as the perſon is provided who is ſent on the buſineſs; but who not being uſed to ſuch operations, the poor children are put to inexpreſſible torture, and ſometimes loſe their lives under their hands.

The Perſians ſeem to excuſe this barbarous cuſtom of putting out the eyes of the royal infants, by telling us, that it prevents all diſputes about the ſucceſſion, and a great deal of bloodſhed; and that they are more merciful than the Turks, who deſtroy every branch of the royal family. On the other hand, the Perſians permit them to live, give them wives, and ſuffer them to enjoy all the pleaſures that blind men are capable of in the haram. But how melancholy muſt it be for theſe miſerable princes to reflect, that all the males which proceed from them will be ſerved in the ſame manner themſelves have been, and have their eye-balls torn out of their heads!

SECT. IX.

Giving an Account of the pompous Titles of the PERSIAN Monarch, the Arms he aſſumes, &c. alſo of the Princes of the Blood, Prime Miniſter, great Officers of State, Generals, eccleſiaſtical Officers, civil Magiſtrates, &c.

THE uſual title of the king of Perſia is Shah, or Paſha, the diſpoſer of kingdoms, which is the higheſt title known in Aſia, and equivalent to that of emperor in Europe. Hs is alſo ſtiled Sultan, Khan, Caun, or Cham. One of their kings, in his letters, ſtiled himſelf, victorious Lord of the world, the moſt valiant prince deſcended from Chelk Sephy, Mouſſa and Haſſein. His ſubjects, in their addreſſes, call him, the moſt renowned of all men living, the ſource of power, majeſty, and glory, equal to the ſun, ſubſtitute of Heaven, object of all men's vows, &c. &c. With theſe, or ſuch titles, all petitions and repreſentations to the throne abound: but when they ſpeak to the king, they uſually ſtile him the Lieutenant of God, or the prince by whom God diſpenſes his grace and favour to men. The princes of the blood royal are called Mirza, &c. ſignifying the ſon of a prince. The arms of the king of Perſia are a lion couchant looking at the ſun as it riſes over his back.

The Perſians, like the Romans, prefer all men indifferently to poſts in the ſtate and army: the gown-men ſometimes command as generals, and ſoldiers ſit as judges in the courts of juſtice, and the ſame perſon has been prime miniſter and high prieſt. Regard is ſeldom paid to a perſon's birth and fortune in his promotion; but the king diſpoſes of places as he apprehends his ſubjects qualified for them. They enjoy their poſt during life, and ſometimes their children after them, where they have behaved well.

The commiſſion of a great man, intended to be inveſted in an office, is ſent to him written on a roll of paper two or three feet long, in a fine large character, mixed with gold and colours, and put into a purſe made of gold brocade; and with it is ſent the calaat, or rich habit which the king always gives to thoſe he deſigns to honour. The new officer immediately goes to court clothed in the royal habit, and, when the king appears in public, he proſtrates himſelf three times before him with his face to the ground, after which he riſes up and takes his place in the preſence-chamber, or room of ſtate, according to his rank. When a perſon is diſgraced, it is done by ſending for his commiſſion, or the ſeal of his office, as the caſe is, and ſometimes he is ordered to confine himſelf to his houſe till his majeſty's pleaſure is farther known. If a great man is apprehended for any crime, they take all his family and near relations into cuſtody, and confiſcate their goods and eſtates, if found guilty; otherwiſe, the owners have them reſtored.

The

The Atamadoulet, Grand Vizir, or Vizir Azem, is the firſt miniſter in the kingdom. No buſineſs of conſequence in the ſtate is tranſacted but by the direction of this miniſter, nor any grant or act of ſtate of the king's held to be valid till counter-ſealed by him. The prime miniſter in Perſia, if it be thought fit to diſcharge him, is uſually permitted to retire and end his days in peace with his family; whereas, on the other hand, the grand vizirs in Turky, ſeldom die a natural death.

The Divan Beghis, or Bey, is the ſecond poſt in the government: his office is uſually compared to that of lord chief juſtice or lord chancellor; but they are ſuppoſed to centre in the ſame perſon in Perſia. The word Beg, or Bey, ſignifies Lord, and that of Divan a counſel or court to whom the adminiſtration of juſtice is committed.

The generals are of the third rank: in time of war, a generaliſſimo is appointed. The next place is poſſeſſed by the general of the courtchis, which are a body of thirty thouſand horſe of Turkiſh or Tartar original. The third place among the ſoldiery is the general of the muſqueteers, a body which ſerve on horſeback, but fight on foot, like our dragoons. The fourth is the general of the coulars, or royal ſlaves, as they are called; and the laſt, the maſter of the ordnance.

The Vacanaviſh, or ſecretary of ſtate, occupies the next poſt. This officer regiſters the public acts, and has the care of the records: he alſo appoints a deputy in every province of the empire, who tranſmits all affairs of conſequence to him, to be laid before the miniſtry.

The Mirab, or lord of the water, is the laſt great officer. Every province has its particular mirab, who takes care to diſtribute the waters of the rivers and aqueducts in ſuch proportion, that every part of the country may have an equal ſhare. Theſe are the principal officers of ſtate in Perſia.

The officers of the houſhold are, the Nazir, who ſeems to be both lord treaſurer and ſteward; and all ambaſſadors and foreigners tranſact their affairs with this gentleman: but there is a comptroller, and ſeveral other officers which are a check upon him, as he is on the prime miniſter, and thoſe two have a very great influence in the court of Perſia.

The Ichicagaſi Baſſa commands all that attend in the outward palace; as the maſters of the ceremonies, porters, uſhers, and the guards themſelves. When the king goes out, this lord marches before him with a great ſtaff covered with gold and precious ſtones. He always ſtands ready to obey his majeſty's orders, and ſee them executed; but never ſits before the king, as ſeveral other officers of inferior quality do.

The next office is the maſter of the horſe. All the ſtuds and ſtables of the horſes in the kingdom are under his government, and that of a great number of officers who are ſubordinate to him.

The great huntſman is the fourth officer of the king's houſhold: he has not leſs than a thouſand huntſmen and followers under him. They carry to the chace, when the king hunts, lions, ounces, panthers, and dogs, who are all bred to follow the game.

The principal phyſician and chief aſtrologer, which are poſts of great honour and profit, take place after the great huntſman.

The high chamberlain is always a white eunuch, and has as great an influence on affairs as any officer about the court. He ſerves the king at table on his knees, taſtes his meat, dreſſes and undreſſes him, has the overſight of the wardrobe, and the government of all the eunuchs in the palace.

The chief eccleſiaſtical officers are, the Grand Pontiff or High Prieſt, the Ancient of the Law, the Cadi, and the Mufti. The grand pontiff is uſually ſtyled the Sedre in Perſia: they alſo give him the title of Prince of their religious rights, Head of the true church, ſubſtitute of Mahomet, and Lieutenant of the twelve Imans or Caliphis, who ſucceeded their patriarch Haly.

The ſupreme judge in the eccleſiaſtical courts is the Sedre, who takes place in all public aſſemblies next to the Atamadoulet or prime miniſter. The ſecond eccleſiaſtical judge is the Antient of the Law, whom the Perſians ſtyle Cheik Iſlam: his juriſdiction is little inferior to the Sedre's. The Cadi is the third eccleſiaſtical judge in Perſia: he takes cognizance of the ſame cauſes with the two former: but his authority is confined to ſome particular town or diſtrict. The Mufti is the fourth officer, who has not the ſame authority here as in Turky; for he cannot controul or reverſe the proceedings of inferior courts. The other dignitaries and eccleſiaſtical officers have no manner of juriſdiction, and are kept pretty much in ſubjection to the temporal power, upon account of thoſe pretenſions they make to the ſupreme authority, and other principles they maintain, not very conſiſtent with the power of the crown.

The chams, in their reſpective provinces, live in as much ſtate as their ſovereign, having exactly the ſame kind of officers as are in the king's court, with the ſame titles; there being ſcarce any other difference but in their numbers and penſions. They have their poſts for life; and if they behave well, their children after them.

There are three officers in every province put in by the government, who are independent of the cham; namely, the janitchin his lieutenant, the vizar or receiver general of the king's revenues, who hath alſo the management of the lands belonging to the crown, and the government of all places where the crown lands lie; and, thirdly, the vacanaviſh, or ſecretary, whoſe buſineſs it is to take an account of all tranſactions of moment in the province, and tranſmit them to court.

There are other officers, which are independent on the cham, namely, the governors of cities and caſtles, who are called Daroga; theſe are put in directly by the king, and have their lieutenants and vacanaviſh alſo independent of them; and the ſame perſon who is governor of the city, is never made governor of the fort that belongs to it. There are alſo in every town the cadi or civil judge; the mayor or head officer among the trading people, and the provoſt or ſheriff: and every particular trade has a warden or maſter. There is an officer alſo not unlike our conſtable, who has a watch, and is concerned in keeping the peace in the night-time in every great town.

Capital puniſhments are very rare in Perſia, and the ſentence is in moſt caſes paſſed by the king himſelf. The governor of every town is the chief judge in criminal and civil caſes too, if he pleaſes to interpoſe; and may inflict any pains on offenders ſhort of death. The uſual puniſhment is a fine, which always goes to the king, or rather to the governor of the province, who generally brings the crown indebted to him in his accounts.

The vizirs and receivers of the king's revenues uſually obtain their places by virtue of the preſents they make to the eunuchs or favourites at court, and by engaging to increaſe the revenue of the province beyond what it has ever been before; and they generally keep their word, at leaſt to their patrons and friends that promoted them, and to the enriching themſelves. Complaints indeed are frequently carried to court againſt them; but by the artifices of the miniſters concerned in the booty, it is a long time before they get acceſs to the king. When the complaint is from a large country, there are uſually ſeveral hundreds of the perſons aggrieved come up with it to the palace-gate through which the king uſually goes out, and there with lamentable cries, rending their clothes, and throwing duſt into the air, they demand juſtice. If they come to deſire an abatement of their rents or taxes on account of the drought or unſeaſonable weather, as they frequently do, they carry with them withered branches of trees, or ſuch as have their leaves devoured by locuſts; whereupon the king ſends to be informed of the occaſion; and the people preſenting their petition in writing, ſome great officer is appointed to examine their buſineſs.

Whenever his majeſty orders a governor's head to be cut off, the order is diſpatched by the prime miniſter under the king's ſeal, and ſent by ſuch a perſon as the king thinks fit. When the meſſenger arrives at the place, he goes to the houſe of the lieutenant, governor, or ſome other great officer, and ſhews him the king's order, and that the execution is appointed to be done in his preſence: whereupon he takes him with him to the houſe of the perſon proſcribed, and, producing his order, he falls upon the unfortunate man, and cuts him to pieces with his ſabre, crying out only when he falls upon him, "by the king's command." Whenever a miniſter is diſgraced, though the government do not proceed capitally againſt him, yet his whole eſtate is confiſcated, and he experiences a moſt terrible reverſe of fortune in a moment, being deprived of his goods, his ſlaves, and ſometimes of his wives and children.

Notwithſtanding places in the Perſian court are ſo precarious and frequently hazardous, no people in the world purſue preferment with a keener appetite: they come to court morning and evening, although for the moſt part they cannot hope to come into the king's preſence; becauſe he is frequently for ſeveral days ſucceſſively with the ladies in the haram.

SECT

SECT. X.

Treating of the PERSIAN Laws, Courts of Juſtice, Proceedings in Criminal Caſes, and Puniſhment of Offenders.

THE chief law-book reſorted to by the Perſians is the alcoran: if they do not find the deciſion clear there, they have recourſe to the book called, The ſayings and acts of Mahomet, and afterwards to the ſayings and acts of the Imans; and they have yet another book called cheraiet, which is a collection of judgments both civil and criminal, but they are couched in ſuch obſcure and equivocal terms, that the judges in their interpretations make them ſpeak what language they pleaſe. There ſeems indeed but little occaſion to conſult theſe books at all; for the king, the governors of provinces, and vizirs, frequently ſit in judgment, and determine arbitrarily without regard to the alcoran or any other law-books.

Though the ſpiritual and temporal courts differ very much in their determinations, yet there never are any diſputes between them: for the temporal courts having the government on their ſide, are never oppoſed by the ſpiritual; and beſides, each of them has, for the moſt part, a diſtinct branch of buſineſs aſſigned it. The eccleſiaſtical courts take cogniſance chiefly of deeds and contracts, marriages and divorces, ſucceſſion of eſtates, and other litigious matters. The temporal courts are employed either about criminal cauſes, or ſuch as are plain and obvious, about which there is not much room for diſpute: and if there be any intricacy in the affair, they generally require the opinion of ſome of the learned doctors of their law.

A man is at liberty at any time to claim his right, even the party's own deed will not avail him where he can ſhew any force or fraud, or that he was impoſed upon. Where there are no witneſſes, an oath is tendered to the perſon who denies the charge; and he is ſworn upon the alcoran with great ſolemnity. When the judge ſends for the alcoran, which being brought him in a linen-cloth, himſelf and all the court riſe in reſpect to the ſacred book; then the judge, taking it in both his hands, reverently kiſſes it, and touches it with his forehead; and, having opened the book, offers it to the perſon who is to ſwear, who kiſſes it in the ſame reverent manner the judge has done, and, putting his hand upon it open, ſwears to ſpeak the whole truth. When a perſon of a different religion is to ſwear, the oath is adminiſtered agreeable to the mode obſerved in their reſpective countries. Every magiſtrate hears cauſes in his own hall, or ſome convenient room in his garden, as there are no tribunals or courts erected at the public charge: he has no other aſſeſſors or aſſiſtants but a clerk or ſecretary, who is a man of law.

Writings and conveyances ought legally to be ſealed and executed before a migiſtrate, and atteſted by him; and it is a common thing, after the judge has atteſted a writing by putting his ſeal to it, for the parties to deſire all perſons who happen to be about the court to add their ſeals; ſo that there are ſometimes three or fourſcore ſeals to one deed: but they do not ſign them as with us. There are neither notaries, clerks, or regiſters in Perſia to record any kind of contracts except marriage contracts, which are regiſtered before the Cadi, but the parties uſually keep authentic copies and counter-parts by way of caution.

As there are no public priſons in Perſia, ſo there are no ſheriffs or gaolers who have the cuſtody of priſoners; but every magiſtrate who has the cogniſance of theſe offences, confines the priſoner in ſome part of his own houſe till he is brought to his trial, which is uſually in twenty-four hours after he is taken; and ſentence is no ſooner paſſed than it is executed: ſo that there is very little occaſion for a common gaol, and the judges ſervants perform the office both of gaolers and executioners.

The proceedings in the criminal courts are much the ſame as in the civil. The party aggrieved exhibits his petition to the magiſtrate, who orders a ſervant to apprehend the offender, and bring him before him; and when he has been examined; ſometimes the ſame day, or at fartheſt the next, he is ordered to prepare for his trial. Criminals of ſtate have the carcan or three-cornered yoke put about their necks, to which the right hand is faſtened; and the king uſually ſits in perſon in judgment on ſuch offenders, at which time he is always clothed in red. Tumults and diſorders are ſeverely puniſhed in Perſia, which is one reaſon they very rarely happen; and murder and houſe-breaking are ſcarcely ever heard of.

If a perſon is ſo unfortunate as to kill another, and the fact be proved before the judges, the offender is not puniſhed by the court, but delivered up to the relations of the deceaſed, to put him to death in ſuch manner as they ſee fit. On ſuch an occaſion as this, all the relations and friends of the deceaſed aſſemble, and with loud cries demand that, according to ancient cuſtom, they may have the blood of him who was murderer of their kinſman; which the magiſtrate ſeldom fails to promiſe them: but ſometimes the murderer, by preſents to the judge, and offers of large ſums to the relations of the deceaſed, procures a pardon. If the relations will be ſatisfied with nothing leſs than his blood, the judge ſays to them, "I deliver to you the murderer according to law, make yourſelves ſatisfaction with his blood for the blood that he hath ſpilt; but remember that God is merciful." The judge's ſervants hereupon are ordered to obſerve the directions of the proſecutors, and guard him to the place they deſire; and they follow the criminal with a thouſand curſes, beating and abuſing him all the way he goes. When he is come to the place appointed, he is delivered up to the relations, who ſometimes inflict the moſt cruel tortures they can invent on the miſerable wretch: and even the women, it is ſaid, who ſcarcely ever appear abroad on any other occaſion, will come and imbrue their hands in the offender's blood.

Ordinary crimes are uſually puniſhed by fines, where the parties are men of ſubſtance; but where they are not, they give them a certain number of blows with a cudgel on the ſoles of their feet, not under thirty, and not exceeding three hundred. Their feet are ſwollen with the blows and turn black, and ſometimes the nails of their toes come off. Pick-pockets and little pilfering rogues are marked with a hot iron in the forehead, and houſe-breakers have their right-hand cut off. The ſame puniſhment is inflicted on thoſe who counterfeit or debaſe the coin, for the firſt offence; but for the ſecond their bellies are ripped open. This is the uſual puniſhment for capital offences: and they execute it after this manner: the criminal's feet are tied to a camel, and his head hanging down to the ground, his belly is ripped open, ſo that all his bowels come out, and hang over his head: he is dragged in this manner through the principal ſtreets of the town, an officer marching before him, and with a loud voice informing the people of the nature of his crime. He is afterwards hanged up by the heels upon ſome tree, and it is ſometimes ſeveral hours before he expires.

They have other kinds of puniſhments for capital crimes, as impaling, ſetting them up to the chin in the earth, cutting off the hands and feet, and leaving the criminal in this condition till he dies. They ſometimes precipitate the malefactor from a high tower, by which he is daſhed to pieces: this puniſhment is commonly inflicted on women who have committed capital crimes. They ſometimes uſe tortures to procure a confeſſion, as pinching off the fleſh with red-hot pincers: but the moſt ordinary way of examining offenders, is, while they are beating the ſoles of their feet, called the baſtinado.

There is no part of the world where people travel with greater ſecurity than in Perſia. But if a perſon happens to be robbed, the rabdars or guards of the road, are immediately diſperſed all over the country, give notice of it from one guard to another, and the country is raiſed upon them in an inſtant: and as there are very few woods to conceal themſelves in, and large deſerts to croſs before the robber can diſpoſe of his booty, it is ten to one but he is apprehended. When complaint is made to any governor of a robbery, he ſends for the rabdars, neareſt to the place where the robbery was committed, and requires them to make ſatisfaction, on pain of forfeiting the ſecurities they have given for their places; for they all give bond to make ſatisfaction for ſuch robberies as are committed in their limits: but if they are not able to do it, he orders them to be baſtinadoed, and the money to be levied on the neighbouring villages; and ſometimes as much more as there is occaſion for, which goes into his own or his officers pockets. Beſides this, the party robbed is obliged to make the governor a handſome preſent, on the returning him his money or effects. If a robbery be committed in a city, the watch are obliged to make ſatisfaction, or produce the thief.

SECT. XI.

Giving an Account of the Haram, or the Apartment of the Women belonging to the King of PERSIA, in the Royal Palace of ISPAHAN, their Treatment in general, the Guards, &c.

THERE are ſeveral diſtinct buildings in the royal haram, which have no communication with each other. The following are the ranks of women who reſide there;

there; namely, 1. The princeſſes who are born in the place, whom they call Begum, as they do the princeſſes of the blood royal in the Mogul's court. 2. Thoſe by whom the king has any children or who are his miſtreſſes; theſe have the title of Canum, which is equivalent to that of cham or chan among the men. The third and loweſt rank, whom the king has never taken to his embraces, and many of whom he hardly knows, have the title of Katun, or ladies only. All the reſt have the common appellation of ſlaves, and are employed in ſervile offices.

When a king dies, thoſe ladies he has converſed with as wives are ſhut up in a quarter by themſelves, from whence they are not permitted to ſtir out as long as they live, except the mother of the ſucceeding prince, who has generally a mighty influence on affairs, and almoſt ſovereign authority, within the limits of this palace.

A great variety of beauties are confined in the king of Perſia's haram: for the chans and governors are continually ſending up a freſh ſupply of young virgins from all parts of the empire. If they have intelligence of a woman of ſingular beauty in any family, they immediately demand her: and it is ſaid, their parents are not very averſe from parting with their daughters, but rather proud they have an opportunity of obliging their prince; eſpecially ſince it may be a means of raiſing the wholy family; for whenever a young lady enters the ſeraglio, a penſion is ſettled on her neareſt relation. If ſhe become a confident or miſtreſs to his majeſty, it is increaſed; and if he have children by her, ſhe ſeldom fails to procure the advancement of all her relations. There are the daughters of the governors of provinces, and the greateſt lords of the court, in the haram: but there are many more Georgians and Circaſſian virgins of meaner birth, who generally captivate the young monarch's heart, as they are ſaid to exceed all the reſt in beauty.

The unnatural and cruel practices of the haram are ſaid to be very ſhocking. While the king is without children, every one of his miſtreſſes is fond of having them, as they are in hopes their iſſue will ſucceed to the crown, on which their happineſs very much depends; but when they find the king has ſeveral children already, they do all they can to prevent their being with child, or procure abortion when it happens; for, except the firſt happy woman that has a child, the reſt, after they have any, are confined to an apartment, where they live in perpetual apprehenſions of having their children murdered or deprived of ſight at leaſt, upon barbarous maxims of ſtate, which ſeldom fails to be executed ſooner or later, either in the reign of the preſent king or that of his ſucceſſor. Hence the ladies of the haram principally aim at being married to ſome great man; which they ſometimes accompliſh by inſinuating themſelves into the good graces of the king's mother, the mother of his eldeſt ſon, or the king himſelf. The women of the haram are alſo ſometimes married to clear the palace and leſſen the expence, when they grow too numerous: but they ſeldom ſend them out of the haram who have been with child by the king; which is one reaſon they are not very fond of his favours.

The guards of the haram conſiſt of three bodies: namely, 1. The white eunuchs, who guard the outward gate; theſe never come within ſight of the women, leſt it ſhould excite ſome amorous inclinations in them. 2. The black eunuchs; theſe come properly from the coaſt of Malabar in India: their ſtation is in the ſecond court; and the eldeſt and moſt deformed of theſe are picked out to attend the ladies, and carry meſſages backwards and forwards: the reſt are employed either in the gardens, kitchens, or other places remote from the womens' apartments. The third and innermoſt guard, it is ſaid, is compoſed of women who are commended by ſome antiquated matron that receives orders from the prince himſelf, and, by the eunuchs which attend, conveys his majeſty's commands to the guards without. The women of the haram are all lodged in ſeparate chambers, or two in a chamber at moſt, and then they put an old woman and a young one together. Thoſe ladies who delight the king moſt with their ſinging, their dancing, or their wit, are ſure to become the envy of the reſt.

The king is never formally married to any of his miſtreſſes, but takes which of the ladies in the haram he ſees fit to his bed, without any manner of ceremony. The miſtreſſes he is intimate with are but a ſmall number: the others indeed ſing, and dance, and play before him, and contribute to his pleaſures in another manner; but from the diſtractions he meets with from a variety of conſorts, he generally fixes upon ſome one who may properly enough be ſtyled the queen of the haram.

The ladies in the haram paſs their lives in idleneſs and luxury, lolling almoſt the whole day on carpets, with their little ſlaves rubbing and chafing them, which is the moſt common amuſement in the eaſt. They ſometimes take opiate, or ſmoke their country tobacco, which is ſo mild, that it may be taken from morning till night without diſturbing their heads. Their food is dreſſed by their ſlaves, who alſo make and waſh their clothes. The ladies never viſit out of the palace, but they are viſited by their relations. Other ladies of the greateſt quality in Perſia ſcarce ever go abroad but upon ſome extraordinary occaſions, as to a wedding, a lying-in, or upon ſome feſtival: but their viſits uſually laſt ſeven or eight hours. They take with them their female ſlaves and eunuchs, and the huſband uſually ſends a governante and eunuchs of his own to obſerve their conduct till their return.

The king's ladies ſeldom ſet out from the haram but in the night: a troop of horſe uſually marches a hundred paces before them, and another troop in the rear, crying out, Courouc, courouc, by which every man underſtands he is to retire to a proper diſtance: the eunuchs with their battoons alſo on horſeback march between the guards and the women; and if any man is found in the way, or within the limits prohibited, he certainly loſes his life. If they march through a city, the men of the ſtreet they march through, and thoſe adjoining, are all obliged to leave their houſes and fly to ſome other part of the town, as thoſe of the villages in the country are for a league together on the right and left of the road through which they are to march; and a detachment of dragoons is uſually ſent half a day before to drive them away. They fire their muſkets at little intervals as they march, to give notice of their approach, and all men who hear it fly as faſt as they poſſibly can; and it is ſaid, there have been frequently inſtances of people being killed by the eunuchs, who have not been ſo wiſe, or rather ſo fortunate, as to get out of the way in time: for if a man ſhould be faſt aſleep, or dangerouſly ill, he is liable to be killed. We are told, that in the reign of Abbas II. one of the ſervants, whoſe employment it was to ſet up the tents, being weary with the march, after he had put the tent in order, laid himſelf down to ſleep, the king and his women being then at a conſiderable diſtance: but the fellow happening to overſleep himſelf, and being found there by the eunuchs, they wrapt him up in the carpet he lay on, and buried him alive.

There are a vaſt number of eunuchs diſperſed through the whole kingdom of Perſia, eſpecially in the king's palaces, and thoſe of the quality, where they have almoſt every thing of value intruſted to their care, and in a manner conduct the affairs of their maſters. The women never ſtir abroad without them, either on a viſit, or even to the bath: but they are not permitted to interrupt their privacy in their chambers. The eunuchs alſo teach the children of the family to read and write, and inſtruct them in the principles of their religion, till it is thought fit to put them into the hands of the learned; and even then the eunuchs have the care of the young gentlemen, not ſuffering them to be at any time out of their ſight; and the king's children, who never ſtir out of the haram till they come to the throne, have no other maſters. Some few of theſe eunuchs are verſed in the liberal and mechanic arts; and it is happy where the prince who ſucceeds falls into the hands of one of them, for otherwiſe he comes as a mere novice to the throne.

In Perſia, an eunuch between eight and ſixteen years of age is ſold for a hundred pounds at leaſt; and ſometimes for two hundred, according to their capacities: they chuſe to buy them young, becauſe of breeding them up to their hands, and they ſeldom change their maſters while they live. The king does not entertain leſs than three or four thouſand eunuchs of one ſort or other: men of the firſt rank have uſually half a dozen; and thoſe of inferior quality, two or three in their houſes. They are generally very diligent in their reſpective employments, and faithful to their maſters. Their whole deſire and ſtudy ſeems to be, to procure the eſteem and confidence of their lord, which their prudent management ſeldom fails to obtain. But with all theſe good qualities, it is ſaid, they are found to be revengeful, deceitful, and unmerciful, and that it is very rare to find a man of true courage among them.

SECT. XII.

Treating of the Power and natural Strength of the Kingdom of PERSIA; its Situation with Reſpect to the circumjacent Countries, and the PERSIAN Manner of engaging their Enemies.

PERSIA is not a deſpicable kingdom, if we conſider its vaſt extent, ſituation, or the condition of its neigh-

bours. As to its ſituation, it is defended on every ſide either by ſeas, deſerts, or lofty mountains, which render the approach to it extremely difficult; and with reſpect to their neighbours, they have none except the Turks that they need have any apprehenſion of. The Tartars on the north are divided into a number of little diſtinct principalities or hords, and only make incurſions on ſmall bodies, but will ſeldom ſtand a pitched battle. The Indians are a contemptible enemy, whom the Perſians have always beaten; and the Turks have been ſo taken up with their wars with the Chriſtians, that they have not been at leiſure to turn their arms againſt Perſia for many years. The wars between Perſia and Turky ended with the taking of Babylon, or Bagdat, by the Turks: Perſia has enjoyed a profound peace on the ſide ever ſince. This town was conſtantly the bone of contention between theſe two mighty powers; but the Perſians finding great difficulties both in taking and keeping this place, were at length contented to give it up.

The Perſian forces conſiſt of the troops of the ſtate, and the king's troops. Thoſe of the ſtate are entertained by the governors of the reſpective provinces, and paid out of certain lands appropriated for that purpoſe, and are divided into militia and regular troops. The regular troops are called courtchis: they were originally of Tourcomania, or Tartary; a ſtout hardy race of people who lived in tents. Theſe are the ſoldiers who are properly called cooſelbaſhes, or redheads, ſo ſtyled when they came to the aſſiſtance of the Chiek Sefi, the firſt prince of the late royal family; for which ſervice he allowed them the honour of wearing red caps or turbans of a particular form, like that he wore himſelf. They held the firſt rank in the kingdom till the reign of Abbas the Great, who endeavoured to diminiſh and ſuppreſs them, on account of the unreaſonable influence he obſerved they had in all affairs of ſtate, depoſing and ſetting up what princes they thought fit, like the Turkiſh janiſaries.

The muſqueteers, or troops of the crown, conſiſt of twelve thouſand men: though they march on horſeback, they fight on foot. Theſe uſed to be oppoſed to the Turkiſh janiſaries, and were of great ſervice in engagements. The other body conſiſts of ten thouſand horſe: theſe were called coulars, and, like the muſqueteers, carried fire-arms, inſtead of bows and arrows. They are tall and well made: and the king has a particular confidence in their courage and fidelity. They were called coulars, or ſlaves, to ſignify their particular attachment to their ſovereign; the term ſlave, in Perſia, as well as in India, being an honourable title, and preferable to that of ſubject; nay, we are told by a French author, that Coulam Shah, or king's ſlave, is equal to that of marquis in France, becauſe all that have that denomination are ſure to be preferred to ſome poſt, if they behave well.

There are two other ſmall bodies, the one antient, called ſophies, or ſephies, inſtituted for a guard to the king's perſon by Chief Sefi. They are not above two hundred men, and wear the Sophi's cap on their heads, and for their arms have a ſabre, a poniard, and an axe, which they carry on their ſhoulders. The ſecond body are called the ziezairi, or the ſix hundred, who are all of the ſize of grenadiers, and ſtout young fellows. The king finds all the troops with horſes, arms, and accoutrements, but every man provides himſelf with clothes according to his fancy: the ſoldiery have no particular livery, any more than the ſervants of the king's houſhold, or of any great man.

Conſidering the extent of the kingdom, the Perſian armies were never large; Abbas the Great had never more than one hundred and twenty thouſand men in his ſervice at once; but the ſoldiers have ſince that time been ſo ill paid, that many of them have entered into foreign ſervice, or applied themſelves to other employments: ſo that at this time it is ſuppoſed that all the troops in that vaſt kingdom do not amount to upwards of forty thouſand men.

The diſcipline of the Perſian troops is very unlike that of the Europeans, who excel them as much in the art of war as the Macedonians did the Perſians. Not being encumbered with artillery or baggage, they make prodigious ſwift marches, and frequently fall upon the enemy in his camp or quarters with incredible fury, when he leaſt ſuſpects ſuch a viſit. At other times they will cut off his proviſions, and turn their waters from their uſual courſe; and having ſufficiently harraſſed them in a long march through a deſart country, will fall upon him when he is fatigued and diſpirited. When an enemy makes head againſt them, they will fly till they have drawn him into ſome diſadvantageous ground, and then return to the charge again. They never throw up any entrenchments about their camps, which are commonly defended by ſome mountain, or difficult paſs; but they intrench in ſieges, and uſually take a place by undermining it, at which they are amazingly ſkilful. As they do not trouble themſelves with artillery, ſo neither have they any waggons or ſuttlers, their camp being ſupplied by the country people with proviſions, which chiefly conſiſt of rice and fruit.

The conſtant method of the Perſians is, when they are apprehenſive of an invaſion, to cauſe all the people to withdraw from the frontiers, and deſtroy the country in ſuch a manner, that the enemy ſhall find nothing to ſubſiſt on, not leaving ſo much as a blade of graſs or a tree upon the ground.

The Perſian colours are made of rich ſilk; for a device, they have ſome paſſages of the alcoran, or part of their confeſſion of faith; and ſometimes a lion, with the ſun riſing over his back, wrought in them. The great ſtandard-bearer, whom they call Aleindar Baſſa, is one of their principal military officers. The pay of the ſoldiers does not paſs through the officers hands; but every man receives it of the farmers of ſuch lands as are appropriated to that purpoſe; the officers pay is very good, the general of the muſqueteers, and the general of the coulars, have each of them upwards of three thouſand pounds a year. The Perſians are excellent markſmen, as well with their fire-arms as with their bows and arrows.

They uſually, in time of peace, keep a body of ſix or ſeven thouſand men in Chaldea towards Babylon, to prevent the incurſions of the roving Arabs. The governor of Armenia has about five thouſand men under his command, and the governor of Georgia a like number. In Choraſan, the antient Bactaria, they have uſually eight thouſand men, to bridle the Uſbeck Tartars; and another ſuch body in the province of Candahor towards India; and theſe troops, being the out-guards of the empire, and almoſt in conſtant action, are eſteemed pretty good; but the reſt who are cantoned in the inland country, they have enjoyed ſo long a peace, that they have not the air of ſoldiers.

Though the Perſians have a ſea-coaſt of three hundred leagues to the ſouthward, and the Caſpian ſea on the north, they have notwithſtanding no naval forces, or any ſhips or veſſels whatever. They formerly built ſome veſſels on the Caſpian ſea, to protect them againſt the Coſſacks; but they have none there or any where elſe at preſent. The Muſcovites generally tranſport the Perſian merchandize in their own veſſels to Aſtracan, and have the navigation of this ſea pretty much to themſelves, which has facilitated their conqueſts on that ſide; and it may be difficult for the Perſians to remove them, if they fortify the coaſt, and can be conſtantly ſupplied and ſupported by ſea from Muſcovy.

SECT. XIII.

Deſcribing the Revenues of the Crown of PERSIA; the different Tenures of Lands; alſo of the Lands belonging to the King, the Church, private Perſons, and unoccupied Lands, &c.

WE ſhall, in the firſt place, conſider the ſeveral tenures, by which the lands are held, and what kind of property the ſubject hath in his eſtate. The lands in occupation are of four kinds; viz. Firſt, the lands of ſtate. Second, the king's demeſne lands. Third, the lands of the church. And laſtly, thoſe belonging to private men. The lands of the ſtate are much the greateſt part of thoſe which are cultivated, and are in poſſeſſion of the governors of the provinces, who take their own ſalaries out of them, and aſſign the reſt for the payment of the officers and troops they maintain. The demeſne lands are the king's particular eſtate, for the payment of the officers of his houſhold, the troops he maintains, and other purpoſes. The church lands are the donation of their princes, or private men, and are accounted ſacred, being never taxed or confiſcated. The lands of private men are holden of the crown for the term of ninety-nine years, paying an inconſiderable annual rent; at the expiration of the term, it may be renewed for the ſame number of years on advancing one year's income. The unoccupied lands are let by the king's officers to perſons who chuſe to build on them, or convert them into gardens or plowed fields, on the ſame terms as thoſe laſt mentioned. The king's officers exact a third part of the annual produce of the lands let to huſbandmen; but the rent is ſometimes leſſened, according to the particular agreements of the parties, or an abatement made when any great deſtruction is made by hail, drought, locuſts, graſshoppers, or other inſects; and, if any diſpute ariſe, upon an appeal to court, orders

orders are given to make ſuch allowance as the nature of the caſe requires. The king has likewiſe a third part of the huſbandmen's cattle, and a ſtill greater ſhare of the fruit. He has alſo the ſeventh fleece, and the ſeventh of the breed of the cattle in thoſe lands which are not appropriated to his uſe, which is a great addition to his revenue; for the ſhepherds of Perſia, like the antient patriarchs, poſſeſs vaſt flocks and herds, on which they continually attend. The people of the eaſt call theſe wealthy ſhepherds ſaranet chin, from whence we have the word ſaracen, meaning, an inhabitant of the fields. The king has an officer called Ichomban Baſhi, or chief of the ſhepherds, reſiding in every province, who takes the ſeventh of the cattle for the king's uſe, viz. of ſheep, aſſes, mules, camels and goats: the king is alſo entitled to every third colt, and to a third part of the ſilk and cotton.

The king of Perſia has the ſole property of minerals and precious ſtones, and two per cent. of all the money. The money raiſed by the waters is another conſiderable part of the revenue. A tribute of a ducat per head, is alſo paid to the crown by all people who are not of the religion of the country, whether natives or foreigners: and a tax of tenpence is impoſed on every ſhop of the working trades, and twenty-pence on the others.

As the Perſians have no conſiderable port except Gombron, conſequently their cuſtoms and port duties do not amount to much. The merchandizes carried into or out of Perſia, by land, pay only a ſmall ſum for a camel's load, and proportionably for every mule or ox.

The caſual part of the revenue exceeds all the reſt; it conſiſts in what ariſes from the confiſcated eſtates, and the preſents which are made by the great lords, governors of provinces, &c. and particularly thoſe which are made on new-year's-day. They preſent the king with wrought ſilks, horſes, aſſes, beautiful boys and girls, gold, ſilver, precious ſtones, perfumes, and every thing rich and curious, and which may ſerve for uſe, ornament, or pleaſure.

Several handicraft trades, ſuch as carpenters, maſons, and ſome others, pay no duties to the crown; but theſe are obliged to work for the king when he requires it, without any pay: whatever buildings or palaces the king erects or repairs, he has only the materials to find. The maintenance of ambaſſadors, and the providing them with carriages, is done alſo at the charge of the country they paſs through, and coſts the king nothing.

When the king has a mind to reward a perſon for any ſignal piece of ſervice, this is alſo done at the expence of another: he ſends him perhaps to one of the chans, or great courtiers, with the calaat or royal veſt; for which the chan uſually makes the meſſenger a preſent of ten times the value, or more, according to the poſt he is in. The king ſometimes expreſſes the very ſum he expects ſhould be paid; which is moſt commonly exceeded, as the perſon values the prince's favour.

The revenue of Perſia, one year with another, amounts to upwards of four millions ſterling of our money; which conſidering that their troops are moſt of them paid out of the lands of the ſtate, which are not reckoned into this account, is very conſiderable; but as the ſplendor and magnificence of the Perſian court is much beyond any thing we have ſeen in Europe, poſſibly very little of it may remain in the treaſury at the year's end.

We ſhall here take notice of the ſeals under which acts of ſtate are paſſed in Perſia: they have five ſeals which are uſed in five ſeveral branches of buſineſs: one is uſed in all ſuch affairs as concern the demeſne lands. A ſecond for commiſſions, letters patents, &c. The third only in military affairs. The fourth about the revenue. And the fifth in things relating to the houſehold. There are no arms engraven upon them; but on one of them there are the names of the twelve Imans or Patriarchs, on the others a ſcrap of the alcoran, or ſome pious expreſſion, ſhewing their dependance on God and his prophet Mahomet. The form of one of the ſeals is round, two others are ſquare, and the other two of an irregular form. The largeſt are of the ſize of a crown piece, and the others about half that bigneſs. They are made of turquoiſes, rubies, emeralds, or ſome other precious ſtones. The principal ſeal the king always wears about his neck.

SECT. XIV.

Of the Religion of the PERSIANS.

MAHOMETANISM is the Perſian religion, as explained and interpreted by Haly, the nephew and ſon-in-law of Mahomet, and one of his ſucceſſors in the empire, and, according to the interpretations of the eleven Imans, the ſucceſſors and deſcendants of Haly in a right line.

The Perſians and Turks differ as much about the interpretation of the alcoran, as they do about the ſucceſſors of Mahomet; the Perſians hold that the comments made by Haly and his ſucceſſors the Imans, ought only to be regarded; while the Turks adhere to thoſe of Abubeker, Omar and Oſman, and theſe in many points are directly oppoſite to the other. The Perſian ſect, or the followers of Haly, are called Chia; and the Turks, who rely on Abubeker, Sunni. Neither of theſe ſects will believe that thoſe of the other can be ſaved, but hate one another to a greater degree than they do Chriſtians or Pagans, and ſeldom ſpeak of one another but with imprecations and curſes.

The Mahometans call their religion Iſlam, which ſignifies ſubmiſſion to the commands of God; but the ordinary appellation which they give themſelves is that of Muſſelmoon, which we pronounce Muſſelman, and ſignifies the being of the number of the faithful. In the beginning of Mahometaniſm, the diſciples of that religion were more cruel and ſanguinary than they are at this day, affording no quarter to thoſe who did not make a profeſſion of their faith in theſe words, namely, "There is no other God but God, and Mahomet is his prophet."

They have two articles of faith, and five of practice; 1. That there is no other God but God. 2. That Mahomet was ſent from God. 3. That they ought to obſerve their corporeal purifications. 4. That they pray to God at the appointed times. 5. That they give alms to the poor. 6. That they faſt all the month of Ramezan. 7. That they go in pilgrimage to the temple of Mecca, if they can. To which the Perſians add another article of faith, viz. 8. That Haly is the vicar of God. On theſe eight heads, therefore, I ſhall collect what the Perſians hold moſt material.

The Perſians hold, that good works are neither the cauſe nor the means of ſalvation; but that our good works are only a ſign we are intended for happineſs, and a mark of God's favour towards the performers of them; and, on the contrary, that wicked acts are a ſign of eternal reprobation. They alſo maintain, that all ſouls were created long before the world was made; and many of their doctors believe the metempſychoſis, or tranſmigration of ſouls; eſpecially in relation to the ſouls of the prophets, ſaints, and good men. The generality of them are of opinion that the creation was begun upon the firſt day of the week, as the Chriſtians do, and that then God created the earth in the form we ſee it, with mountains and valleys. That the ſecond day he created the trees, plants, flowers and herbage. On the third minerals, light and darkneſs. On the fourth the rivers, cattle, fiſh and fowl. On the fifth the heavens, with the ſun, moon, ſtars and angels. And that on the ſixth he created man, male and female.

They believe that both good and evil angels were made of the ſubſtance of light or fire; that they are compoſed of ſoul and body, and that their ærial bodies may be ſo condenſed as to become viſible. That the firſt time the evil angels diſobeyed God, the good angels fought with them, and brought them captives to heaven, where God pardoned them: but God afterwards creating man, and commanding all the angels to worſhip him, the evil angels, through pride, rebelled again; whereupon God curſed them, and precipitated them from heaven into that place which their deſpair and fury made a hell of.

As to what we call original ſin, they will not allow it to be a ſin in our firſt parents. They maintain that that act was only a deviating from perfection, or leaving the better for that which was not ſo good: and they found their opinion upon that ſuppoſition, that the prophets were impeccable and free from ſin, being ſanctified from their mother's wombs, and they eſteem Adam a prophet of the higheſt rank.

As to the day of judgment, they believe that there is a private judgment paſſed on every grown perſon ſoon after death. That in the mean time the ſouls of the faithful are filled with joy and comfort, while the wicked, on the contrary, ſuffer the cruelleſt pangs of remorſe. They ſay, the ſoul wanders from place to place till the body is interred; and that after it has undergone the firſt examination in the ſepulchre, it enters into a fine ærial body prepared for it, where it continues till the general reſurrection, when it will be reunited to its former body: for the ſoul, ſay they, can never act but by the mediation of ſome body: and they will by no means have it remain in a ſtate of inſenſibility till

till the laſt day. But the Perſians, it ſeems, are not all of one mind, either as to the place where departed ſouls ſhall remain, or their happineſs or miſery during this interval: but they have a middle ſtate for thoſe who have done neither good nor hurt as infants and fools; theſe, they ſay, ſuffer neither pleaſure nor pain, as they have deſerved neither the one nor the other.

They alſo believe, that in the reſurrection the ſoul ſhall be reunited to the very ſame body it parted with: but they ſay our bodies ſhall not be changed in any material point, they will neither be tranſparent nor ærial; they will not, indeed, be crooked or deformed, or ſubject to old age or infirmities, or troubled with excrements, &c. but, ſay they, if you deprive the body of all its ſenſes and appetites, and every thing that is material, with what propriety can you call it the ſame body? After the laſt judgment, they hold, that all men muſt paſs over a certain bridge no wider than a razor's edge: that unbelievers and the wicked will infallibly fall in their paſſage into hell, or the bottomleſs pit, as we call it, where they will be everlaſtingly tormented: but the faithful ſhall be ſo guided and ſupported, that they ſhall paſs over the bridge ſwifter than a bird flies through the air, and enter into heaven. Some believe that none can be ſaved but thoſe who believe in Mahomet; others, that good men of every religion may be ſaved; and a third ſort allow ſalvation to all thoſe who have been diſciples of true prophets, as the Jews and Chriſtians they acknowledge were: others believe that only atheiſts will be damned: and they ſay, that God will call to his aſſiſtance in judgment, Mahomet, Haly, and the Imans, his lawful ſucceſſors; and all other true prophets, who will every one intercede for their reſpective diſciples.

The Perſians differ among themſelves with reſpect to the beatific viſion: the general opinion is, that God will not be viſible, even to the happy, who will only behold a bright raviſhing light, ſuch a one as the imagination cannot at preſent conceive; but all their doctors hold, that there will be degrees of rewards and puniſhments, according as men have deſerved; and as the alcoran makes ſeven heavens for the bleſſed, according to the virtue they have attained to, ſo ſome of their doctors make ſeven hells for the wicked. Many of their doctors alſo take the promiſes and threatenings in the alcoran, relating to another life, in a ſpiritual and allegorical ſenſe; and that the happineſs of heaven conſiſts in being employed about ſuch objects as are proper for the ſoul, as in the knowledge of ſciences, and in the ſublime operations of the underſtanding; and after the body, it ſhall be furniſhed with pleaſures ſuitable to its nature, and receive as much ſatisfaction as it is capable of, but not by meats and drinks, and ſenſible enjoyments, as in this world. That hell alſo conſiſts in a cruel regret and deſpair for the loſs of paradiſe; and that the body will be afflicted with the moſt violent pains. If you demand of them whether they do not think that the beatific viſion will be a thouſand times more raviſhing and delightful than all the pleaſures of ſenſe: they anſwer, there can be no ſuch viſion, becauſe there muſt be ſome proportion between the power and the object; and that there is no proportion between a finite created thing and an infinite, and conſequently man can never ſee God. If you aſk them how they can ſuppoſe that in Paradiſe, where it is agreed on all hands that immortality reigns, we ſhould be taken up with corporeal things, which endure but for a time, and periſh in the enjoyment: they boldly tell us, that thoſe things are not made to ſupply any neceſſities of nature, but for pleaſure; and that all thoſe pleaſures we enjoy in this life, we ſhall enjoy in a much higher degree in heaven; for this world, they hold, is but a type of heaven, and all that we ſee came from thence, although it be extremely degenerated from the original.

If it be objected to them, that if we eat and drink in heaven we ſhall be ſubject to ſome neceſſities which follow eating and drinking: they anſwer, that thoſe delicious meats ſhall evaporate in a perfumed ſweat by the pores: and though it be generally ſaid that the Mahometan women are excluded heaven, this is only to be underſtood of the women of this world, who will not be in the ſame heaven with the men, but in another place will enjoy equal pleaſures: that there will be alſo other celeſtial women created for the faithful, far excelling any they have ſeen below. As to the duration of the world after the laſt day, the greateſt part of the Perſian doctors hold that it will not be diſſolved, but changed and purified; and ſhall afterwards be the habitation of bleſſed ſouls to all eternity.

As to the prophet Mahomet they teach, that God ſent him into the world unlearned and ignorant in every ſcience, to be his ambaſſador to all people, as well Arabs as Barbarians: and that this ambaſſador has abrogated all other religions, except in ſuch points as have been eſtabliſhed and ratified by him afreſh. That this unlearned prophet was divinely conſtituted Lord of all mankind, and that God has made the belief and profeſſion of all thoſe things which the prophet taught and commanded neceſſary to ſalvation.

The Perſians pretend that their prophet was bred up in ſuch ignorance that he did not know a letter; and this they make a great evidence of the divinity of his miſſion. They ſay alſo, that he was poor and friendleſs; and appear wonderfully ſurpriſed when they hear us ſay, that their legiſlator eſtabliſhed his religion by the ſword. And as our Saviour is ſaid not to have preached till he was two and thirty years of age, they ſay their prophet did not begin to preach againſt the worſhip of idols till he was forty years old. They tell us that God having intended from all eternity to ſend their prophet Mahomet into the world, he gave notice of it by all the prophets which preceded him: but that the Chriſtians on one hand have applied to Jeſus Chriſt, and the Jews to their Meſſias, thoſe things which were foretold of him, and which could not agree with any but Mahomet: and that they had ſuppreſſed and altered ſeveral other paſſages which treat of him: and this the Mahometans in general firmly believe. As to the common people, they admire that any one can deny Mahomet to be a prophet; but much more that he ſhould be thought an impoſtor. We, ſay they to the Chriſtians, acknowledge your prophet and honour him, and avow his miſſion, why then will you not acknowledge ours? and perſuade themſelves, that this can only proceed from pure malice: which is thought to be the occaſion they ſo much deteſt and abhor thoſe of our religion.

The third article of the Perſian creed is, 'that Haly is the Vicar and Lieutenant of God;' and indeed they exalt him ſometimes above Mahomet himſelf, and make him almoſt equal with God.

The Perſians never ſpeak with that deteſtation of any thing as they do of Abubeker, Omar, and Oſman, who were the rivals of Mahomet in power, and whom the Turks believe to have been the true ſucceſſors of their prophet, but the Perſians hold them to be no better than uſurpers: however the Turks do not equally abhor Haly, but acknowledge him to be the true ſucceſſor of the prophet after the three former, and frequently call them the four friends and companions.

The ſuperſtition of the bigotted part of the Perſians, reſpecting their purifications, is ſo extravagant, that if they were all equally affected with it, it would be impoſſible for people of another religion to live amongſt them; for they look upon themſelves to be defiled by the touch of a perſon of another religion, or by any thing that ſuch a one has touched, and by conſequence they will taſte no food dreſſed by one of another perſuaſion, or even drink out of the cup that he has uſed. Notwithſtanding the drinking wine is ſo expreſsly forbidden by their law, and their commentators are ſo very ſevere againſt the practice of it, ſeveral of them, and particularly the men of the ſword, will drink pretty freely of it; and when they are aſked by a Chriſtian how they do to diſpenſe with this precept; they anſwer, in the ſame manner as you diſpenſe with drunkenneſs and wenching, which is no leſs forbidden Chriſtians.

The bigotted Perſians lay much greater ſtreſs upon the ceremonial part of their law than the moral; their waſhings and purifications muſt be obſerved, whatever is left undone; having that maxim of their prophets frequently in their mouths, "that religion is founded in purity, that one half of religion conſiſts in keeping one's ſelf undefiled." They ſcarce perform any act of devotion without waſhing; their prayers are vain and criminal which are offered up with unwaſhed hands; and it is the higheſt profanation to touch the alcoran in ſuch a ſtate of uncleanneſs; which is the reaſon that there is frequently written on the cover of the alcoran and other books of devotion, theſe words, viz. "Touch not this book with impure hands." Their corporeal purifications are called teharet, which ſignifies all manner of purifications on account of religion, whether done with water or earth; for when they cannot meet with water, as in the deſerts ſometimes, then they are allowed to ſcour themſelves with earth: and as they are obliged to pray five times a day, ſo they are obliged to clean themſelves as often, unleſs they are ſure they have not polluted themſelves between one prayer and another.

Thoſe things which, in the opinion of the Perſian doctors, render a man unclean, are ſummed up together as follows: viz. The urine of any animal, the blood of any animal

animal but inſects, except what remains in the fleſh after it is dreſſed for food; the ſemen coitus of any animal; a dog and a hog are reckoned impure creatures, and all infidels; though many of the Perſians except Jews and Chriſtians, and do not look upon their touch as impure, becauſe they allow their religions to be of divine inſtitution: mead and beer are alſo reckoned impure, as being intoxicating liquors; but opium, becauſe it is not liquid, is eſteemed pure, though it intoxicates no leſs than wine. And laſtly, the touch of any dead animal, as well as a dead corpſe, defiles a man: but waſhing, it ſeems, will purify things inanimate that have been polluted, as if a dog have drunk out of a veſſel, or licked a diſh, if it be ſcoured firſt with ſand, and waſhed afterwards twice with water, it becomes clean again; but ſome of their doctors have ſuch an averſion to a hog, that they ſay, the veſſel he drinks out of ought to be waſhed ſeven times: if blood or urine happen to be ſpilled on any clothes or furniture, they muſt be well waſhed and ſcoured, at leaſt the places ſoiled, before they can be uſed: the eating out of gold and ſilver plate, is ſaid to defile the meat, but if the meat be taken out of a gold plate and put into a china diſh it is not unclean. And notwithſtanding gold and ſilver utenſils are prohibited, the king and court and other grandees of the kingdom uſe them frequently, which their doctors tell us they atone for by their alms: but great men in moſt countries ſeem to act as if they were ſuperior both to the religion and laws of the kingdom where they live.

The officers in Perſia declare the times of prayer from a terrace, and not from the tops of high towers or ſteeples, as other Mahometans do. On common days there is not more than one or two of theſe criers employed, but upon feſtivals there are ſometimes ten or a dozen of them, particularly on Fridays, their ſabbath, and in Lent; and it is not to be conceived how their voices are heard, for they rend their throats with all their might. When the people hear theſe criers call to prayers, every one riſes up and goes to his prayers, not to the moſque or temple, for they are not called thither, but in their houſes, or wherever they think fit: however, there are eight things ſaid to be requiſite towards praying acceptably, namely, application of the mind or attention, the affection of the heart, faith, modeſty, reverence, hope; and two outward qualifications, viz. purity of body, and of every thing one touches, or is ſurrounded by, and proper geſtures, as turning their faces towards Mecca, the motion of their hands, the proſtrating their bodies to the earth, &c. They divide their prayers into two kinds, 1. Thoſe which they are indiſpenſably obliged to offer up, and, 2. Thoſe which are adviſeable or expedient, in order to arrive at a greater degree of perfection, which are termed by ſome prayers of ſupererogation: however, theſe are not different forms, but only a repetition of the other. Every man is obliged to pray five times a day, reckoning from twelve at noon to twelve the next day; for the Mahometans begin their day at noon, as our mariners do. The firſt hour of prayer is exactly when the ſun is in the meridian. The ſecond is in the evening, viz. from the time the ſun is forty-five degrees above the horizon, till half the diſk appears. The third, when it is ſo dark one cannot diſtinguiſh colours. The fourth prayer is to be made on lying down to ſleep, for which no fixed time is limited. And the fifth in the morning, which may be performed at any time between the diſappearing of the ſtars and noon.

Though the Perſians are not at this time ignorant of the nature of eclipſes, yet they ſtill retain and uſe certain prayers at ſuch times, as if they ſtill thought they portended ſome dreadful calamity, or at leaſt that it is a mark of God's diſpleaſure, to be deprived of the light of the ſun or moon. They pray every man for himſelf, either in the temple or a private houſe, as they pleaſe; maintaining, that no perſon ought to read the alcoran or prayers in the temple to the congregation, but an Iman (a patriarch or prophet), or one lineally deſcended from him. They look upon it in general as an act of piety to commemorate their deceaſed friends at certain times, and ſome of them are of opinion that God will increaſe the happineſs, or leſſen the miſery of departed ſouls, at the importunity of their ſurviving friends, but they are not all agreed as to this matter. They do not pray to their ſaints, or even to Haly or Mahomet, as mediators to intercede for them; but believe they may receive ſome advantage from the prayers of holy men on earth, and that their own omiſſions may be ſuppoſed by others.

The Perſians lay out their alms chiefly in public buildings, as upon caravanſeras, or houſes of entertainment for travellers in great towns, and on the road, where they are lodged gratis; in making bridges, cauſeways, ciſterns, and receptacles of water, moſques, colleges, and bagnios: but they have no hoſpitals for the ſick, as in Europe.

The derviſes and faquirs in Mahometan countries are a kind of begging friars, who extort the people's alms from them almoſt by force, looking upon themſelves to be much holier, and in many reſpects ſuperior to thoſe they demand an alms of: they travel in ſuch large companies, that it is hardly ſafe for people in villages to deny whatever they aſk, and they may be ſaid rather to levy a tribute, than to live upon charity. The alms which are aſcertained by their religion are a kind of tythes of corn, cattle, money, merchandiſe, &c. though they do not amount to near a tenth, and are only taken of the neat profits after all the rent and charges deducted; and theſe are not given to the prieſt, but applied to pious and charitable uſes, like the other, from whence they have received the ſame denomination of alms: the clergy live upon the glebe or revenues with which their churches are endowed, and what they got by the education of children; but they collect the tythes and have the diſtribution of them.

The tythes are applied to the maintenance of the Mahometan faquirs, or begging friars, to the redeeming ſlaves hardly uſed by their maſters; for the relief of inſolvent debtors; and for the relief of ſtrangers who happen to be in diſtreſs in their country. The reſt are employed in public buildings, in erecting temples, caravanſeras, colleges, &c. There is alſo the quantity of ſeven or eight pounds of rice, or other grain, or fruits, annually paid for every head, the day after their great faſt or Ramezan, which is applied to the ſame uſes the tythes are applied: their ſaints and devotees, who ſet up for an extraordinary piety, pay ſeveral other ſums to the uſe of the poor, beſides thoſe expreſsly commanded by law, and of ſpoils that are taken in war a fifth or double tythe is paid for the above purpoſes.

The Perſian religion does not expreſsly command any other faſt than that for the month of Ramezan, unleſs upon ſome extraordinary occaſion, as by way of penance, or to avert any calamity, or the like: but the diſciples of this religion are adviſed to perform many other faſts, which their zealots do not fail to comply with: this word Ramezan is the name of the ninth month of the year, and their Lent is ſo called, becauſe the faſt is obſerved from the beginning to the end of it: when this moon firſt appears, which is uſually in the evening immediately after ſun-ſet, it is proclaimed by the holy criers in great numbers, on the terraces of their moſques, who publiſh it as a moſt ſurpriſing piece of news, and ſing certain hymns on the occaſion; the people anſwer in joyful cries, and illuminate the ſtreets, and from the terraces of the bagnios the horns ſound to give notice that the baths are ready: for they begin their faſts, as all other acts of devotion, with waſhing and purifying themſelves, which is ordinarily done at the bath: the end of the faſts is ſolemnized in much the ſame manner as the beginning; the criers give notice of the ſucceeding moon from the moſques, the people teſtify their joy by their acclamations, the ſound of muſical inſtruments, and the like.

The diſciples of the Perſian religion are required to make a pilgrimage once in their life-time to Mecca: this is the town in Arabia where their falſe prophet Mahomet was born: the principle end of the pilgrimage to Mecca is to viſit the kabba or chapel of the patriarch Abraham, and perform certain acts of devotion, in the courts that ſurround it, and not on account of Mecca being the birth-place of Mahomet, much leſs becauſe his tomb is there, for that is at Medina, above two hundred miles to the north of Mecca. The principal things the pilgrims perform, when they come to the town, are the following; namely, the going in proceſſion ſeven times round Abraham's chapel: the kiſſing a black ſtone there, of which more hereafter; the ſpending a certain portion of time at Mount Ararat; the ſacrificing a ſheep upon Mount Menah in remembrance of Abraham's going to ſacrifice his ſon; the drinking of the water of the well Zemzen; the taking ſeven turns between the little hills of Safa and Merva; and the throwing ſtones over their heads in the valley of Menah, all which, it is ſaid, they do in imitation of the patriarch Abraham, and which God has enjoined them as an indiſpenſable duty, particularly that of the ſacrifice.

The way the pilgrims go at preſent is by Boſſora or Bozra, ſeated near the bottom of the Perſian gulph: they were forced to endure a thouſand inſults in this paſſage; the Arabian princes, through whoſe territories they paſſed, extorting money from them almoſt every day, on one pre-

tence or other, and they had the leſs mercy on them on account of their being heretics: whereupon the court of Perſia for ſome time forbad the pilgrims to go by land to Mecca, ordering them to ſail round Arabia into the Red Sea, as the pilgrims of India: whereupon the Arabian princes, finding their revenues much leſſened, ſent embaſſadors to the Perſian court to aſſure them that all abuſes ſhould be regulated, and the pilgrims might have a free paſſage without thoſe exhorbitant exactions.

If any perſon dies in Perſia who has not gone in pilgrimage to Mecca, either in perſon or by proxy, the cadi or civil magiſtrate ſeizes on ſo much of his fortune, as the charges of the pilgrimage would have amounted to, for the good of his ſoul, and this he employs in ſending one to Mecca for him; but this is to be underſtood of men of ſubſtance, for the inferior ſort of people are not obliged to go in pilgrimage.

The caravan of pilgrims ſets out from Bozra on a certain day, in order to be at Mecca at the time the law requires, and is convoyed thither by the Arabs, who keep them in the deſerts forty or fifty days, though the journey might eaſily be performed in twenty; they are guided by the ſtars in their paſſage, and for that reaſon, as well as on account of the heats, they travel in the night time, and as the air is dry and pure, the ſtars afford them light enough: there are no inns or caravanſeras in this deſert, but the pilgrims lye in tents, as they do alſo till they have performed their devotions at the kabba; in the day time they pitch their tents near ſome well by the Arabs camp, where they have all neceſſary proviſions brought them by the natives.

The pilgrims, having paſſed the deſert, pitch their tents at a little diſtance from Mecca, and on the day appointed for performing the rites above-mentioned, which is always on the firſt day of the month Zilhah, they put off all their clothes, and perform the purifications required in a great baſon or receptacle of water; after which they wear no other clothing but a linen cloth about their middles, and another about their ſhoulders, intimating thereby, that they are dead to the world, having no regard to their ornaments, or reliſh for any thing but heavenly things.

Their principal religious feſtivals are, that in commemoration of Abraham's ſacrificing his ſon, and that of the martyrdom of the two Imans, Hoſſein and Haſſein. This latter feſtival is celebrated in memory of their patriarch Hoſſein, who, having loſt a battle, retreated with his broken troops into a deſert near Babylon, called Kerbele, where, having been purſued fourteen days, he fell at length into the hands of his enemies, and died fighting valiantly, having firſt received ſeveral wounds. It continues the firſt ten days of the month Maharam, during which time there are no trumpets, or muſical inſtruments, ſounded at the uſual hours; and thoſe who obſerve it ſtrictly, neither ſhave their head nor face, or go to the bagnio. They will never begin a journey, or undertake any thing of conſequence at this time; many of them rend their clothes, paint their ſkirts black, and appear with ſorrowful dejected looks, as in a time of public mourning: you will ſee from morning till night, in all the ſtreets, parties of the mob, ſome almoſt naked, others ſtained with blood, and others in armour from head to foot, with naked ſwords in their hands; ſome appear faint, and ready to periſh, with their tongues hanging out of their mouths, and all the ſigns of deſpair and anguiſh, crying with all their might, as they paſs by, Hoſſein! Haſſein! (Haſſein was the elder brother of Hoſſein, who loſt his life in the ſame war). What they endeavour chiefly to expreſs is, the heat and thirſt with which the legend relates Hoſſein was afflicted with in the deſert, to ſuch a degree, it is ſaid, that he became black, and his tongue hung out of his mouth. During this feſtival, the Perſians are extremely charitable: they look upon it as a crime to refuſe a poor man an alms at this time. Before the houſes of the great men alſo ſtand great veſſels of ice and water, that none may ſuffer thirſt, as their great ſaint Hoſſein did; and the king every day entertains at leaſt four thouſand people, who attend the proceſſions. There are abundance of machines and pageants carried at this feaſt, chiefly to move the compaſſion of the people, and excite their rage againſt their enemies the Turks.

We ſhall here take notice of ſome religions which are tolerated in Perſia. And firſt, of the Gaurs, or antient Perſians, generally ſtiled Ignicolæ, or worſhippers of fire, being diſtinguiſhed thereby from all other people. They are diſperſed throughout Perſia, and have colonies in the ſuburbs of ſeveral great towns, and particularly near Iſpahan there is a village inhabited only by Gaurs. Many of theſe people, who refuſed to ſubmit to the Mahometan religion, fled into India, and are ſettled about Surat. It is obſerved of the Gaurs, that they are neither of ſo good a complexion or make as the Mahometan Perſians, which is thought to proceed either from their not intermixing with the Georgians, &c. as the others do, or from their applying themſelves principally to huſbandry, and laborious employments, in which they are more expoſed to the weather. The men wear their hair and beards long, a ſhort cloſe veſt, and a cap not much unlike our hats; they are all of them either huſbandmen or mechanics, never applying themſelves either to the liberal arts or merchandize, and their language and characters are underſtood by none but themſelves. They regard agriculture not only as a uſeful and innocent profeſſion, but honourable and even meritorious: they hold that this was the firſt buſineſs men were employed in, and for which the gods themſelves have the greateſt regard: the prieſts teach them that, next to the begetting of children, the manuring the ground, and planting trees, are the moſt virtuous employments they can be concerned in: and this, ſome gentlemen obſerve, is the reaſon that Perſia was ſo much more fruitful under the dominion of the antient Perſians than it is at preſent; they encouraged nothing more than agriculture and huſbandry, planting and gardening, and their religion taught them that thoſe things were meritorious; while the Mahometan race look no farther than the preſent generation, and do not ſo much as aim at improvements.

The Gaurs, who are a remnant of antient Perſians, are an innocent harmleſs people, and allowed to live under their own laws and magiſtrates, confirmed by the preſent government; their religion allows them to drink wine, and eat all manner of fleſh, except beef; nor are they ſcrupulous about the dreſſing it, as the Mahometans and Pagans are, who would think themſelves polluted, if one of another religion or ſect was to cook their meat; they do not care, however, to mingle with another people, and eſpecially the Mahometans, but match always in their own tribe; neither a plurality of wives, or divorces, are ſuffered by their religion, unleſs the firſt wife has remained barren nine years, and then they are allowed to take a ſecond: theſe people are as ignorant as other ruſtics uſually are, and can give but a very poor account even of their own religion or hiſtory. Their principal temple is on a mountain near the city of Yezd, and there the high-prieſt of their religion reſides with great numbers of his clergy, who live in a kind of convent, or ſeminary. The prieſts are employed there in much the ſame ſervice the veſtal virgins were at Rome, namely, in keeping in the ſacred fire, that it may never be extinguiſhed; and, according to their traditions, this fire was lighted about four thouſand years ago on this mountain, by their great prophet Zoroaſter, and they live in hopes of his return, and of ſeeing their religion and antient government triumphant again in Perſia: they differ from other Pagans, in their averſion to certain animals, for they loook upon it as their duty to deſtroy all noxious vermin, and eſpecially ſuch as ſpoil the fruits of the earth.

We ſhall now take ſome notice of the religion of the Armenians, who form a conſiderable body in the Perſian empire, eſpecially if we include all thoſe other Chriſtians who have joined them on the account of the large privileges granted them by the Perſian government. The Armenians were originally of the Greek communion; but they are ſaid to differ of late in ſeveral particulars both from the Latin and Greek churches; they have two patriarchs of their own, who have under them many archbiſhops and biſhops, but the archbiſhop of New Julpha and his ſuffragans, it is ſaid, are not ſubject to either of them, and the Perſian government, though Mahometan, has as great an influence on the choice of their patriarchs and biſhops, as the Chriſtian princes have in the election of biſhops in this part of the world. The Popiſh miſſionaries have been indefatigable in their endeavours to procure the Armenian churches to acknowledge the Pope for their head, and in ſome few places, it is ſaid, they have prevailed; but for the generality, the Armenians of Julpha are not more ſet againſt the Mahometans, than they are againſt the Romiſh miſſionaries.

Their clergy conſiſts of patriarchs, archbiſhops, biſhops, prieſts, and monks of the order of St. Baſil. Simony is hardly looked upon as any crime among them: the patriarch, it is ſaid, obtains his confirmation from the government by bribes or preſents. The monks are the only part of their clergy that are prohibited marriage: but a clergyman is not ſuffered to ſay maſs for the firſt ſeven days after his marriage; and whenever he is ſuffered to adminiſter it,

it, he is ſhut up in the church for five days before, and five days after, and ſuffered to eat nothing but rice and herbs, nor is he permitted to go home to his wife and family. They receive their orders from the hands of the biſhops, and may be ordained at eighteen years of age. Both clergy and laity are obliged to keep ſo many faſts, that one half of the year is ſpent in faſting, when they abſtain from all manner of fleſh and fiſh: and ſo auſtere are the lives of ſome of their biſhops, that it is ſaid they ſcarce eat fleſh or fiſh more than four days in the year. At the communion, they give the bread dipped in the wine to all the congregation; when the prieſt, with the bread and chalice in his hand, ſays three times, the people repeating it after him, "I confeſs, I believe that this is the body and blood of the Son of God, who takes away the ſins of the world; and who is not only our ſalvation, but the ſalvation of all the world."

Before their four great feſtivals, of Chriſtmas, the Annunciation of the Bleſſed Virgin, Aſcenſion-day, and the feaſt of St. George, they faſt eight days without taſting fiſh, fleſh, eggs, butter, or oil; and their devotion is ſo great for their national St. George, that ſome of them, it is ſaid, will faſt three or four days ſucceſſively before that feſtival, without eating any thing. They faſt alſo every Wedneſday and Friday in the year, except between Eaſter and Aſcenſion-day.

When a child is baptized, the prieſt plunges it three times naked in a veſſel of water, pronouncing nearly the ſame words on the occaſion as are uſed here: he alſo anoints the infant with their holy oil, firſt on the head, then on the mouth, the ſtomach, neck, hands, and feet. This anointing is held as neceſſary as the baptiſm of water, or rather is baptiſm itſelf; for on the anointing the ſeveral parts, and making a ſign of the croſs, they repeat the words, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghoſt." This oil is made of ſeveral ſweet flowers and aromatical drugs, by one of their patriarchs, and as no baptiſm can be duly performed without it, they ſell the oil at an exceſſive rate to ſuch prieſts and biſhops as are ſubordinate to them, who alſo make a large profit of it on theſe occaſions.

They uſually give the child the name of the ſaint that ſtood in the calendar next before the chriſtening, or that which immediately follows; and if the ceremony happens to be performed at Chriſtmas, or on the feſtival of baptizing the croſs, the infant is dipped three times in the river Zenderhood, or ſome great water. The Armenian church keep to the old ſtyle in ſolemnizing their feſtivals as the Proteſtants do; the reject the doctrines of purgatory, but believe, however, that the ſouls of the juſt remain in a ſtate where they ſhall know neither joy nor ſorrow till the reſurrection, but what proceeds from a reflection on their paſt lives; and hold that the prayers of good men may be of ſome advantage to them. As for the wicked, they believe that they are ſent immediately to hell. Extreme unction is adminiſtered by them either juſt before or after death.

The Armenians believe but one nature in Chriſt: they do not ſay, however, that the human nature was ſwallowed up in the divine, as the firſt Entydians did; nor do they believe a confuſion of natures in Chriſt; but that the divine and human nature are united in his ſacred perſon, as the ſoul and body are in man, and ſo make but one: but the Roman Catholics glory much that they agree with them in the doctrine of tranſubſtantiation, and from thence infer, that it was once the doctrine of the univerſal church.

The Mahometan Perſians aſſiſt in great crowds at their great feſtival of the baptiſm of the croſs, in memory of our Saviour's baptiſm, and ſometimes the king himſelf has appeared at this ſolemnity. The Armenian biſhops and their clergy go in proceſſion on theſe occaſions to ſome great reſervatory of water, with a croſs carried before them; and having read prayers ſuitable to the occaſion, and ſung ſeveral anthems after their manner, to the ſound of the country muſic, the biſhop plunges the croſs into the water ſeveral times, after which, happy is the perſon that is ſprinkled by it; their own baptiſm, it is thought, can ſcarce convey greater privileges to them.

The Armenians marry their children uſually in their infancy to prevent their being carried into the harams of the great men; for either the Perſians are ſo juſt that they will not take any man's wife from him, or they are too nice to meddle with a woman who has been in the poſſeſſion of another: but though the parties are frequently contracted at four or five years of age, the marriage is ſeldom celebrated till they are eight or ten.

Some days after the wedding, the portion ſtipulated to be given with the bride, is ſent to the huſband's houſe, conſiſting of fine clothes, gold, ſilver, and jewels, according to the quality of the parties. They add alſo uſually ſome fruits and ſweet-meats, which are all carried in fine boxes and cabinets, attended by ſuch muſic as the country affords; ſometimes this is deferred till the birth of the firſt child, when a rich cradle is provided, and all other neceſſaries proper for a new-born infant.

When an Armenian dies, the perſon whoſe office it is, waſhes the body with conſecrated water taken out of the church, and puts on the corpſe a new white ſhirt, and other linen. Then having ſewed it up in a new linen bag, it is carried to the church on a bier, without a coffin, attended by the prieſts and relations, with lighted tapers in their hands; and having placed it before the altar, a prieſt reads the ſervice appointed, and then they leave the body in the church with the candles burning about it all night. In the morning after maſs is ſaid, it is carried to the archbiſhop or biſhop's gate, who ſays a prayer for the repoſe of the deceaſed's ſoul; after which it is carried to the burying-place, the biſhop and prieſts ſinging their prayers till it is laid in the grave; then the biſhop taking up a handful of earth, throws it on the corpſe, ſaying, three times, "From earth thou cameſt, and to earth thou ſhalt return, remain there till the coming of our Lord." Then they fill up the grave, and the relations and friends return to the houſe of the deceaſed, where they find a good dinner, and are ſplendidly entertained for ſeveral days ſucceſſively, if the relations are people of ſubſtance.

The Georgians who adhere to the diſcipline of the Greek church, are very numerous, but they are not found out of their own country of Georgia (the antient Iberia) which is the moſt northerly part of the Perſian empire: as for thoſe of them, which come to Iſpahan, they go under the general name of Armenians, and communicate with them; but of the Greek and Georgian churches I ſhall ſpeak more largely when I come to treat of Turky.

There is ſtill another people in Perſia, who go under the name of Chriſtians, whoſe religion ſeems to be a compound of Chriſtianity, Judaiſm, and Mahometaniſm: they are called Chriſtians of St. John, and ſometimes Sabean Chriſtians, and inhabit near the gulph of Perſia, in the province of Chuſiſtan, where it is computed there are not leſs than twenty thouſand families of them. St. John Baptiſt is their great ſaint, from whom they pretend to derive their original, and they have a tradition that his ſepulchre is at Chuſter, the capital of Chuſiſtan, or Suſiana. They do not acknowledge Chriſt to be the Son of God, but eſteem him to be a prophet, as the Mahometans do; and the reaſon they are called Chriſtians, is ſuppoſed to be from their great veneration for the croſs, which they reverence even to idolatry. The Perſians hold that circumciſion is not abſolutely neceſſary to ſalvation; but, however, they do not omit it, if there be an opportunity of performing it according to the rites.

The Perſian moſques or temples are never conſecrated; but when tney are built, the people are invited to perform their devotions there, which is all the ceremony uſed; but as their religion does not oblige them to pray in temples, the great men ſeldom come thither; and their mollas preach as frequently in the ſtreets and public places of reſort, as in their moſques; the common people, however, chuſe to perform their devotions in their temples, eſpecially on Fridays, their ſabbath, and upon the great feſtivals when there is uſually a ſermon, or a good moral diſcourſe delivered by ſome molla; but the people are not very attentive to theſe preachments, for ſome will be reading, others ſleeping, and perhaps others ſmoking or eating in ſermon time; every one does what he pleaſes, ſo as he does not diſturb the preacher: their mollas are never conſecrated, but take up the office of preachers, and lay it down again as they ſee fit: thoſe who deſign for the prieſthood, begin with clothing themſelves in a plain modeſt garb, a white turban, and a kind of caſſoc of camblet, reaching down to their heels; then they apply themſelves to ſtudy, and obtain the title of talebolm, or ſearchers after knowledge; they alſo live abſtemiouſly, and put on a grave phariſaical look; afterwards they go in pilgrimage to Mecca, or to the tombs of their Imans, if they can raiſe money enough to defray the charge, and at their return get themſelves regiſtered in the Sedre's books, in order to obtain preferment when it falls, either in ſome convent or endowed moſque, and they are advanced higher uſually according to their diligence or merit.

There are three principal officers in every great moſque: 1. The Montelevy, who takes care of the furniture and ornaments. 2. The Molla or Preacher. 3. The Moazem,

zem, who calls the people to prayers. The clergy of Perſia in general are not rich, receiving no dues from the people, but depending altogether upon the endowments of their houſes or churches, and what they get by the inſtruction of children, either as private tutors, or maſters of ſome public ſchool.

Beſides the mollas, there are ſeveral other ſorts of people in Perſia who paſs for eccleſiaſtics, as the mirs and the zeriffs, who are of the family of Mahomet by the male line; and the ſaieds, who are the deſcendants of Fatima, Mahomet's daughter; the mirs have the privilege of wearing a green turban, but are not ſo much honoured in Perſia as in Turky, becauſe they are looked upon to be in the Turkiſh intereſt: the derviſes and faquirs, which as far as I can perceive are but two names for the ſame profeſſion, are alſo looked upon as religious people; but, with all their pretences to a ſevere, abſtemious life in public, they are diſcovered to be profeſſed libertines in private.

The Jews are alſo diſperſed throughout Perſia: there are reckoned to be about twenty thouſand families of them, a poor miſerable people, many of them artificers, others of them pretend to magic, and telling of fortunes. Their women inſinuate themſelves into the good opinion of the ladies in the ſeraglios of the great, who it is ſaid, give great faith to their predictions; they alſo prepare love potions, and ſuch trumpery for the ſilly creatures, who ſtudy all ways to gain the affection of their tyrants. The Jews were formerly the uſurers of the country, but ſince the arrival of the Banians of India, they have had little to do with any thing of that kind, and are forced to take up with leſs beneficial employments; which brings me to ſpeak of the Pagan Indians in Perſia, who have now engroſſed almoſt all the ready money of the country. Theſe are diſperſed all over Perſia, and it is computed that there are not leſs than ſixteen thouſand of them in the city of Iſpahan. They are allowed the like liberty in the profeſſion of their religion, as the Jews and Chriſtians are. The Perſians endeavour indeed to gain proſelytes, by granting rewards and privileges to thoſe who will embrace Mahometaniſm; but in this country no reſtraint is laid on the conſcience reſpecting matters of religion.

SECT. XV.

Of the Marriages of the PERSIANS, &c. and of the Condition of their Children.

THE Perſians are allowed four legal wives, with whom they may enter into formal contract before the civil magiſtrate; but they have ſeldom more than one; for the reſt of the women, who wait upon her, have in like manner the honour of their maſter's bed, and their iſſue are equally legitimate; ſo that there is no ſuch thing as a baſtard in Perſia, thoſe born before and thoſe after marriage having the ſame privileges; nor is it any diſadvantage for a ſon to be born of a concubine, or even of a black ſlave, in regard to his inheritance.

Love is the leaſt motive for entering into a contract with a lawful wife, as ſhe is called, eſpecially among the great, nor does ſhe expect much of it, but it is the number of ſlaves, the cloaths, the equipage, and the figure the man makes in the world, which are great inducements for the woman, or her friends, to match into any family.

The Armenians marry their children in their infancy, when they meet with an advantageous match: this they do for a political reaſon, leſt their daughters ſhould be ſent to the haram; but the parties do not cohabit till they arrive at a ſuitable age.

The Perſian marriages are attended with the following ceremonies. When both the parties have given their conſent, and the terms ſettled by the mediation of friends, proof thereof is made before the cadi, or civil magiſtrate, who cauſes the ſame to be regiſtered: but as far as I can find, the parties themſelves do not appear in perſon before him, or go to the temple to ſolemnize the marriage, as with us: but the bridegroom the day before he takes home his bride, ſends her a habit, ornaments and jewels, ſuitable to her quality; and the next day, towards the evening, mounting on horſeback, with the richeſt furniture he can procure, and attended by his friends, the muſic and dancing girls, he goes to fetch home his wife, who meets him part of the way mounted alſo on a camel or horſe; but ſo veiled, that her face cannot be ſeen; ſhe is alſo attended by her friends and relations in their gayeſt equipage, with her ſlaves, cloaths, and baggage: both companies being joined, they march to the huſband's houſe, with lighted torches, the drums and trumpets ſounding, and muſic playing before them, the mob following with joyful acclamations, and wiſhes for the happineſs of the new-married couple.

When they arrive at the houſe, the bride is led to her apartment, where the huſband follows ſoon after, and this is the firſt view he has of her face: the company ſpend the remainder of the evening, and ſometimes ſeveral days ſucceſſively in feaſting and rejoicing at the bridegroom's houſe; but the men and women are in ſeparate apartments; the muſic, dancing girls and mob are alſo generally well entertained, if it happen to be the wedding of a man of quality.

Theſe are the only wives the Perſians have, according to the notion we have of a wife: but they have alſo a kind of wives or concubines, whom they agree with either for life or for a certain time, to ſerve them in the capacity of bedfellows. Theſe contracts alſo, it is ſaid, are regiſtered before a magiſtrate; and where a man parts with one of theſe, ſhe muſt remain ſingle forty days before ſhe contracts with another, to ſee if ſhe be with child; for in this caſe, the firſt man muſt keep her till ſhe is brought to bed, and her children afterwards. The laſt kind of wives are a man's ſlaves, whom he takes to his bed, and diſpoſes of as he pleaſes, without any ceremony: but the children of theſe are in as good a condition as the reſt, inheriting according to their ſeniority; ſo that if the ſon of a ſlave be the eldeſt, he has an elder brother's portion.

If a woman be divorced without any fault on her part, ſhe ſhall have the dowry her huſband ſtipulated to give her, which after her death will go to her children. Divorces are very eaſily obtained here, eſpecially where both parties agree to it: the uſual ſuggeſtions for a woman to obtain a divorce, are that the huſband takes up too much time with his ſlaves and concubines, and does not afford her due benevolence, or elſe that the huſband is impotent; in either of which caſes the magiſtrate will grant a divorce, and both the man and the woman are at liberty to marry elſewhere.

By the Perſian law the girls are held to be of age at nine years of age, and the boys at thirteen, and no longer under the direction of their guardians; and where a guardian dies, the magiſtrate will ſometimes admit them to be of age ſooner, upon examination. The eldeſt ſon is always guardian to the younger children, and infants have that privilege, that their eſtates cannot be ſeized for the debts of the deceaſed till they come of age, and are able to plead for themſelves. Where a perſon dies inteſtate, there is an officer in every city and province, who takes care to ſecure the eſtate and effects of the deceaſed, and ſee them diſtributed among his relations, in ſuch proportions as the law requires.

With reſpect to the funeral rites of the Perſians, and their behaviour towards the dying and dead, we muſt here obſerve, that when a rich man is drawing towards his laſt hour, they ſet up lighted lamps, or make little fires on the terrace of his houſe, that the people in the neighbourhood, and thoſe that paſs by, may pray for him. They alſo ſend for a molla, or prieſt, who puts him in mind of reviewing his paſt life, and repenting of his ſins; to which the dying man uſually anſwers, Tauba, or, I repent. When he can ſpeak no longer, they continue to read ſome chapters of the alcoran to him till he expires. His death is ſoon known by the diſmal groans and lamentations of thoſe about him: the relations immediately ſet up a great howl, rend their clothes, tear off their hair, beat their breaſts and act like people in the utmoſt deſpair, eſpecially the women, intermingling ſad complaints, and uttering the moſt tender expreſſions to the dead corpſe, as if it was really ſenſible of their grief. The corpſe is afterwards wrapped up in a new linen cloth, or winding ſheet; and if it be a man of figure, there are certain paſſages out of the alcoran, or out of ſome other of their ſacred books, written upon it: and they tell us of one of their great miniſters of ſtate, who was wrapped up in ſo large a ſheet, that the whole alcoran was written on it. In this condition the body is repoſited in ſome place at a diſtance from the houſe; and if it be to be buried a great way off, it is put into a wooden coffin filled up with ſalt, limes and perfumes to preſerve it; for they embalm their dead bodies no otherwiſe in Perſia, nor do they ever embowel them, as with us.

If they are buried near the place where they die, they are carried thither directly from the place where they are waſhed without much ceremony, the people who attend the corpſe following in no manner of order; indeed at the interment of people of diſtinction, the enſigns of the moſque are carried before them on long pikes, one has an iron hand at the end of it, which they call Haly's hand; others have creſcents; and on the reſt are written the names of Ma-

homet, his daughter Fatima, and his twelve ſucceſſors: they have alſo ſtreamers of ſilk, and led horſes, which carry the turban and arms of the deceaſed: there are no bearers appointed on purpoſe for carrying the corpſe to the grave, but the neighbours offer their ſervice, and if a perſon of faſhion meets a funeral, he will alight from his horſe, and help to carry the corpſe to the place of interment.

They lay the corpſe in its winding ſheet, without a coffin, with the face towards Mecca, and if it be a great man, they lay by him his turban, his ſword, his quiver, and his bow, and an arch is built on that ſide near the grave. The reaſon of making this arch is upon the ſuppoſition that the ſoul re-animates the body ſoon after the interment, and is examined by certain angels, concerning his faith and manners.

Their mourning uſually laſts forty days: it does not conſiſt in wearing black clothes (for black they deteſt, and look upon it to be the devil's colour, an infernal habit) but their mourning conſiſts in lamentations for the deceaſed in a torn and negligent garb, and the moſt lively expreſſions of grief and deſpair, which they repeat two or three times a week during the time above-mentioned; after which they bathe and ſhave, and dreſs themſelves in their uſual habits, and the mourning is finiſhed: their wives are the moſt inconſolable, for a widow ſeldom marries a ſecond time.

We ſhall now give a deſcription of the mourning of the Armenians at the graves of their deceaſed friends, annually, the night before the ſolemnization of the feſtival of the holy croſs.

The Armenian women, clothed in white linen veils, and ſo muffled up that nothing but their eyes could be diſcerned, about two or three hours before day, came to the Chriſtian burying-place, bringing with them wood, coals, tapers, and incenſe; there they made fires by the tombs of their reſpective relations and friends, and placed lighted tapers upon them, continually throwing incenſe on the fire, lamenting their loſs, and addreſſing themſelves to the deceaſed, in the moſt tender and affectionate expreſſions: then they threw themſelves on the graves, and embraced and bathed them with their tears. This was ſucceeded by the moſt diſmal groans and cries that can be imagined. At a little diſtance, the place where this was tranſacted looked like the ruins of ſome town juſt deſtroyed by the flames in a dark night, there being ſuch an intermixture of ſtones and fire, with the cries and lamentations of people in the utmoſt deſpair.

The men, it ſeems, remained at home while the women were employed in this ſolemnity, but ſent perpetually after their wives, under pretence of enquiring how they did, poſſibly leſt the darkneſs of the night ſhould give them an opportunity of purſuing their intrigues, inſtead of viſiting their departed friends. There were alſo a multitude of prieſts attending at the burying-place, to offer up prayers for thoſe who deſired it; and theſe being all clothed in black, as the women were in white, made an odd ſort of a ſhow. The prieſts were paid for the prayers they ſaid on this occaſion, ſome of them ſix-pence, others ten-pence, but none give them more than twenty-pence. There are ſeldom leſs than three thouſand Armenian women, who come from Julpha, to attend the graves of their deceaſed friends at this time, who ſo perfume the air with the incenſe and aromatic gums they throw into the fire, that the city of Iſpahan is ſenſible of it at more than a mile's diſtance. The ceremony being concluded about two hours after day-light, the common people continued to go thither moſt part of the day, not to mourn, it ſeems, and bewail the loſs of their friends, as thoſe in the morning had done, but to ſmoke and divert themſelves, as uſual at feſtivals, and on other joyful occaſions.

SECT. XVI.

Of the antient Structures, Ruins, Sepulchres, and other memorable Antiquities of the PERSIAN.

THE palace antiently called the houſe of Darius, which was the reſidence of the Perſian monarchs, is called, by the modern inhabitants of the place, Chil-mina, or the Palace of Forty Pillars. It is ſituated at the foot of a mountain, called the Royal Mountain. It extends three thouſand feet from north to ſouth; and from eaſt to weſt one thouſand nine hundred and ninety-five feet, to the mountain itſelf. But having before given a large account of this celebrated edifice, more generally known by the name Perſepolis, we ſhall omit ſaying any thing further of it in this place.

A great variety of ruins preſent themſelves to the eaſtward of the above-mentioned, which conſiſt of windows, avenues, portals, paſſages, &c. They extend about four hundred and fifty feet from eaſt to weſt; and about ſeven hundred and twenty-five from north to ſouth, and three hundred from the columns and mountains. The earth is covered with the fragments of ſeventy-ſix columns in the midſt of theſe ruins. And about one hundred and eighteen feet to the ſouthward of theſe is an edifice elevated above the reſt of the ruins, on an hill. The front is compoſed of a range of ſtones eight feet deep: it extends one hundred and thirteen feet from eaſt to weſt, but is not embelliſhed with any ornaments.

There are ſome ſubterraneous paſſages pretty far to the ſouthward of the laſt mentioned ruins; which, from a ridiculous notion that no light will burn in them, the natives will not enter, though it is ſuppoſed that immenſe treaſures are lodged in them; but ſome European travellers, having ventured to enter them with lights, which were not extinguiſhed by an inviſible power, as the natives abſurdly imagined, perceived that theſe paſſages terminated in a ſmall, narrow, and impaſſable kind of aqueduct.

There are two antient ſepulchres of Perſian monarchs near the mountains, the fronts of which are ornamented with various figures repreſenting men and different kinds of animals; and at about two leagues from theſe ſepulchres are four other tombs reſembling the others, only cut higher in the rock. This place derives its name from one Noxi Ruſtan, a fabulous perſon, who is reported to have been a potent prince of gigantic ſtature, that he was forty cubits high, and lived one thouſand one hundred and thirteen years. The figure of a man on horſeback, which, the people ſay, repreſents Ruſtan; he is in a Roman dreſs, and has alſo a bonnet riſing from a crown, with flowing hair, a long beard, and his left hand upon the hilt of his ſword; but notwithſtanding the report of his prodigious ſtature, both he and his horſe are of the common ſize. Before him is a woman with flowing hair, wearing a crown; ſhe is dreſſed like Minerva, and holds up part of her drapery with her left hand. A third figure repreſents a warrior with a tiara on his head, and his left hand placed on the hilt of his ſword. In another compartment is an imperfect appearance of men fighting on horſeback. All theſe figures are carved in the rock. This tomb of Noxi Ruſtan is ſuppoſed to have been erected by Darius Hyſtaſpes, as it correſponds with the deſcription given of it by Herodotus and other antient writers.

At two hundred paces diſtance, on the weſtern ſide of the mountain, are two tables cut in the rock. That to the left repreſents two men on horſeback, one of whom graſps a circle, of which the other has quitted the hold. Some imagine that the firſt is Alexander, and the other Darius, who by this action reſigns to him the empire.

Near the city of Seamachie, at a place called Pyrmaraas, are the tombs of Seid Ibrahim and Tiribabba his tutor, both which are viſited by a great number of pilgrims, who perform their devotions there; and near the city of Ardobil is the ſepulchre of Shah Sefi, which is viſited with great pomp by the Perſians on Whitſun-monday. This tomb is three feet in height, nine in length, and four in breadth, made of white marble, and covered with crimſon velvet; a great variety of gold and ſilver lamps hang down from the roof of it, and on each ſide are two very large candleſticks of maſſy gold, with wax candles in them. There is alſo a ſpacious arched gallery finely gilt, which is uſed as a library, containing a great number of manuſcripts in the Perſian, Arabic, and Turkiſh tongues, ſome written on parchment and others on paper, all ſuperbly bound, beautifully painted, and elegantly covered with plates of gold and ſilver. There are alſo above four hundred porcelain veſſels, many of them capable of containing ten gallons, in various niches on the ſides of the library. There is near this ſpot, another tomb erected to the memory of Seid Tzeibrail, who was only a peaſant, but the father of Shah Sefi. This tomb is ſix feet high, of an oval form, raiſed ten ſteps, adorned with glaſs of ſeveral colours, and ſurrounded with iron grates: the roof is of azure gilt, and in the midſt of it there is a large tower of blue and green ſtones; the floor is covered with rich tapeſtry; and round the walls are vaults or chambers for the education of children. The gold and ſilver lamps hang about it, in which there are lights every night. The tombs of many of Shah Sefi's family are contained in a ſmall chapel oppoſite to this.

CHAP. II.

THE NEW HISTORY AND DESCRIPTION OF THE EMPIRE OF

CHINA.

SECT. I.

Treating of the Boundaries, Situation, Provinces, great Wall, Iſlands, Rivers, Canals, Inland Navigation, and Face of the Country.

THIS opulent and extenſive empire, which appears to be a world within itſelf, and which includes Chineſe Tartary, is bounded by the dominions of Ruſſia, on the north; by the Pacific Ocean on the eaſt; by the Indian and Chineſe ſea, on the ſouth; and by the kingdoms of Tonquin, Tartarian Thibet, Ruſſian Tartary, and part of Indoſtan and India beyond the Ganges, on the weſt. It lies between ninety-five and one hundred and thirty-five degrees of eaſtern longitude, and between twenty-one and fifty-five degrees of north latitude; being about one thouſand eight hundred miles in length, and one thouſand five hundred in breadth. It takes its name from a Chineſe word, which ſignifies central; as the natives, ſuppoſing the world to be flat, fancied it was ſituate exactly in the middle.

This country is divided into ſixteen provinces; viz.

1. Pe-ke-li,
2. Kyang-nan,
3. Kyang-ſi,
4. Fo-kyen,
5. Che-ky-ang,
6. Hu-quang,
7. Ho-nan,
8. Shang-tong,
9. Shan-ſi,
10. Shen-ſi,
11. Se-chuen,
12. Quan-tong,
13. Quang-ſi,
14. Yun-nan,
15. Quew-chew,
16. Ly-au-tong.

The northern, called the Tartarian provinces, are ſeparated from Proper China by a wall of brick and ſtone, ſtill almoſt entire, one thouſand five hundred miles in length, being carried over mountains and vallies from Mogul Tartary in the weſt, to the Kang ſea in the eaſt. This wall was built by the Chineſe, to prevent the incurſions of the northern Tartars, but is not of much uſe at preſent, ſince China and thoſe Tartarian provinces have been united under one prince.

Pe-king, Shan-ſi, and Shen-ſi, are the next three provinces which lie within the great wall. The three provinces of Shang-tong, Nan-kin, and Che-ky-ang, lie upon the eaſtern coaſt of the Chineſe ſea: Ho-nan, Hu-quang, and Kyang-ſi, are midland provinces; Fo-kyen, Quang-tong or Canton, and Quang-ſi, upon the ſouth-eaſt, are maritime provinces; and Se-chuen, Quew-chew, and Yun-nan, are ſituate in the ſouth-weſt, and adjoin to Tonquin and weſtern Tartary.

Thoſe iſlands in China, which are the moſt extenſive, are, Formoſa, near the weſt of Fo-kyen; Ay-nan, ſouth-weſt of Canton; Macao, a ſmall iſland in the mouth of Canton river, inhabited by the Portugueſe; and the Baſhee iſlands, which lie between Formoſa and the Philippines.

The chief rivers are, 1. Yamour, which divides Chineſe from Ruſſian Tartary on the north. 2. Argun, which divides Chineſe from Ruſſian Tartary, on the weſt. 3. Crocceus, or Ho-am-bo, which riſes in the confines of weſtern Tartary, and, running eaſtward through the kingdom of China, falls into the Kang ſea. 4. Kiam, which alſo riſes in weſtern Tartary, and, running eaſtward, diſcharges itſelf into the gulph of Nan-kin. 5. Ta, which, riſing in the province of Quew-chew, runs ſouth-eaſt, and falls into the bay of Canton; on this river are the mountains and ſtraits of Sang-wan-hab. Of theſe, the rivers Crocceus and Kiam are vaſtly large, and not fathomable in ſome places, if we may credit the Chineſe account of them.

Beſides theſe rivers, ſpacious canals are cut through the country; and ſo many of them, that a traveller may go to every town almoſt by water. Over theſe canals are magnificent bridges, whoſe arches are of marble, and ſo high, that veſſels may paſs through them with their maſts ſtanding; but the moſt remarkable is the flying bridge, built between two mountains on the river Wang-ho.

Their towns ſtand ſo thick upon their rivers and canals, that a traveller is no ſooner paſſed through one town, but he comes in ſight of another; and wherever there is a town on ſhore, there is another of boats upon the water, inſomuch that it is ſaid, almoſt as many people live upon the water as upon the land.

Their veſſels are made as commodious as their houſes: many of the Chineſe are born, live and die in them, and keep their hogs and poultry on board. Beſides theſe veſſels, there are rafts or floats of timber perpetually going up and down their rivers and canals, upon which there are built little huts or cabbins, and here the people live till they have diſpoſed of their timber. Thus great quantities are conveyed upward of a thouſand miles, from the ſouthern provinces almoſt to Pe-king.

Though the provinces of Yun-nan, Quew-chew, Se-chuen, and Fo-kyen, are mountainous, yet China in general is a flat country. Che-ky-ang, indeed, the eaſtern part whereof is a plain, fruitful country, hath high mountains towards the weſt. The country of Quang-tong and Quang-ſi, which are admired for their fertility near the ſea-coaſt, are encumbered with rocks and barren mountains at a diſtance from the ſhore. The provinces of Kyang-ſi, Shan-ſi, and Shen-ſi, have more mountains than valleys.

SECT. II.

Treating of the principal Towns, Palaces, Temples, Cities, and Number of People, in CHINA.

THE Chineſe towns are uſually built in one form, that is ſquare, where the ground will admit of it; and the principal gates open towards the four cardinal points, eaſt, weſt, north, and ſouth; and ſpacious ſtreets, croſſing each other, run the whole length of the town. We ſhall here mention the chief towns of every province, and give a particular deſcription of thoſe which have been thought beſt deſerving the notice of travellers.

Niuche is the capital of the province of the ſame name. Pitehee is the capital of Corea, and Chin-yan of Lea-tonge. Theſe are ſituated without the wall.

The capital of the province of Pe-king, and of the whole empire, is of the ſame name. It is ſituate in one hundred and eleven degrees of eaſtern longitude (making London the firſt meridian) and in forty degrees of north latitude. It ſtands in a fruitful plain, not far ſouth of the great wall. The town conſiſts of two cities joined together, one called the Tartar city, and the other the Chineſe city; for when the Tartars conquered this country, about one hundred and ſixty years ago, they drove out the Chineſe, but gave them leave to build another city contiguous to the old town, which was then pretty near the form of a ſquare, but ſince the addition of the other, makes an irregular figure. Theſe cities are twenty miles in circumference, beſides the ſuburbs: the whole contains two millions of people. The emperor's palace, including the parks and gardens, is near four miles round, and ſtands in the middle of the Tartar city.

Pe-king is ſurrounded with a wall and ditch; the principal ſtreets are one hundred and twenty feet broad, and three miles in length. Every tradeſman ſets up a board before his ſhop painted and gilded, on which are written the names of the goods he ſells; and, being adorned with colours and ſtreamers on the top, make a very gay appearance. The walls of the Tartar or royal city are above ſeventy feet high, and perfectly cover the town, for the houſes are very low, being built no higher than the ground floor,

floor, becauſe Pe-king has ſuffered much by earthquakes, which are frequent here.

The gates of this city are ſtill higher than the walls, and have a fort of equal height built before them: the arch of each gate is built with marble, but the walls are of brick: they have no outworks beyond the walls, but there are ſquare towers in them at proper diſtances from each other.

The ſtreets of Pe-king are perpetually crowded, though a woman is ſeldom ſeen in them, the reaſon whereof may be that all proviſions are brought thither by land carriage, no river or canal coming within three miles of the city, which occaſions the ſtreets to be filled with carts, camels, horſes, and other beaſts of burden, with their drivers, inſomuch that it is difficult paſſing the gates in a morning or evening. The artificers or handicraft traders alſo contribute to increaſe the croud, as they work in the houſes of thoſe that employ them, and are perpetually looking out for buſineſs. The magiſtrates alſo have their guards when they appear abroad, and all people of diſtinction a numerous attendance, which makes the town appear ſtill more populous and thronged.

The emperor's palace is three miles in circumference, and conſiſts of nine vaſt courts, in the fartheſt of which he reſides. This apartment is ſupported by large marble pillars, the roof covered with gilded ſhining tiles, which look like gold. It is aſcended by white marble ſteps; the rooms, adorned with carvings and paintings, make a very grand appearance, and three or four thouſand mandarins or great officers are always attending when the prince gives audience on public occaſions.

The chief mandarins have very magnificent palaces, which take up a great extent of ground, as they have but one floor; they conſiſt of ſeveral open courts, in which the buildings are not contiguous; they are ſo fond of privacy, that they have no windows towards the ſtreet; and will not ſuffer their neighbours to have any, that can look in upon them; and within the gate is always a ſkreen, to prevent a ſtranger's looking in: the furniture of their houſes conſiſts of pictures, japan cabinets, chairs, tables, and varniſhed ſkreens, and their beds are exceeding fine. In ſummer their curtains are ſilk, finely wrought, or the fineſt gauze to defend them againſt the gnats; in winter their curtains are of thick coarſe ſilk, and their counterpanes of the ſame. They have no feather-beds, but lie upon quilts or mattraſſes.

This great city is guarded both day and night by ſoldiers, who patrole the ſtreets, with their ſwords; they alſo carry whips in their hands, with which they laſh without diſtinction all perſons concerned in any riot or outrage, to the diſturbance of public tranquillity; there is, beſides, in this city, a garriſon of ſixty thouſand men, to preſerve good order, and prevent irregularities. No clubs, balls, or other nocturnal meetings are permitted here. In the principal ſtreets they found the five watches of the night on a drum of an extraordinary ſize, or elſe on a large bell, ſuppoſed to be the largeſt in the world, except the great bell of Moſcow. This great bell of Pe-king was caſt near four hundred years ago, and weighs twenty thouſand pounds; but the Chineſe bells affords a very dull ſound, having only wooden clappers. A watch conſiſts of two hours.

Nan-kin, the capital of the province of that name, and heretofore of the whole empire, is called the ſouth court, as Pe-king is the north court, ſituate in one hundred and eighteen degrees of eaſtern longitude, and thirty-two degrees of north latitude. It is ſtill more populous than Pe-king, ſtanding on the river Kiam, which is here three miles broad, and forms a very commodious port. Here ſilk, and all other Chineſe manufactures, may be purchaſed at the beſt hand. Beſides the river, there are abundance of navigable canals, which bring the merchandize of every province thither.

Before the gates of this, and almoſt every other great town, are two magnificent towers erected, and near them a pagod, or idol temple, dedicated to the genius, or guardian angel of the place. Triumphal arches alſo are erected to the honour of ſuch great men as have been eſteemed ornaments to their country. Temples alſo are erected to the memory of Confucius, the philoſopher, and other benefactors. The grandeſt of all the Chineſe buildings, is the porcelain tower, which ſtands before one of the gates of Nan-kin, being above two hundred feet high, of an octangular figure, containing nine ſtories, each ſtory benching in, and decreaſing in breadth, as it increaſes in height, forming a kind of pyramid; it is faced with porcelain, or china-ware, from whence it has its name; above the eighth ſtory is a cupola, which riſes thirty feet higher than the tower, with a gilded ball over it; this tower has ſtood upwards of three hundred years, and is eſteemed the moſt elegant building in the eaſt. Near this city is the moſt famous temple of Paulin-Shi, in which are ten thouſand images.

The capital of Quan-tong is Canton, ſituate in the ſouth of China, near the mouth of the river Ta, and is the moſt reſorted to by foreign merchants of any part of China. It is almoſt the only town the Europeans trade to at preſent, and conſequently is immenſely rich; it is ſaid to exceed all the cities of Aſia in the number of pagods or idol temples, palaces, or public buildings, and there are in it no fewer than thirteen magnificent triumphal arches. The ſtreets are paved, but narrow; the ſhops make a fine ſhew; and thoſe tradeſmen, who deal in the ſame kind of goods, uſually ſtand in the ſame quarter of the town. Their windows, in ſummer, are of cane, to let the air through; but in winter, of oyſter-ſhells, ſcraped till they are tranſparent, which however give but a feeble light. They have charcoal fires in the middle of their rooms in winter. The walls of their rooms, inſtead of hangings, are covered with thin white paper. There is a market held almoſt in every ſtreet, for all manner of proviſions. Frogs are eſteemed the moſt delicious food, and bear a much greater price than any other meat, though they are of a blackiſh hue. Viper broth was in reputation here long before it was in London. Here is the remarkable water-caſtle, which is ſo much admired by travellers. We may here remark, reſpecting the diet and dreſs of the people of this empire, that the Tartars and Chineſe, by their intermarriages, are become in a manner the ſame people: they are not to be diſtinguiſhed either by their ſtature or features, any more than by their habits, in which the government requires both nations to be uniform.

The town of Macao is ſituate on a ſmall iſland at the mouth of the river Ta, or Canton. The Portugueſe took poſſeſſion of the iſland in their firſt voyage to China, and had a vaſt trade here: but were at length forced to ſubmit to the dominion of the Chineſe: however they are permitted to govern their own people by the laws and cuſtoms of Portugal. The Romiſh miſſionaries, when they are perſecuted and driven out of China, uſually retire to this place.

Fu-chew is the capital of the province of Fo-kyen.

Amoy, or Emoui, is a port-town in the province of Fo-kyen, oppoſite the iſland of Formoſa. The Engliſh had a factory here; but were obliged, by the unfair dealings of the Chineſe, to diſcontinue their voyages thither.

Nimpo, which is another large city in the province of Che-ky-ang, has a commodious hdrbour, and a very great foreign trade, eſpecially wih Japan, from which it is diſtant but two days ſail.

Nan-yang is a city on the river Kiam. Tong-chew, a city one hundred and eighty miles north-weſt of Canton. Kiew, Hew-kew-hien, a city on the river Kiam. Shaw-chaw, a city one hundred miles north of Canton.

The town of Chuſan is ſituated on an iſland near the coaſt of Che-ky-ang and Nankin, north-eaſt of Nimpo, where the Engliſh once had a factory; but not finding the advantage in trade they expected, retired to Canton, which, as we before obſerved, engroſſes moſt of the European trade.

The reſt of the chief towns of the ſeveral provinces are Tay-ven, capital of the province of Shan-ſi; Sin-gan, capital of Shen-ſi; Koyfong, capital of Ho-nan; Hang-chew, capital of Che-ky-ang; Nan-chang, capital of Kyang-ſi; Vu-chang, on the river Kiam, capital of Hu-quang; Chingtry, capital of Se-chuen; Quew-yang, capital of Quew-chew; Yun-nan, capital of Yun-nan; Quew-lin, capital of Quang-ſi. In the whole it is computed, there are one hundred and fifty capital cities; one thouſand three hundred and twelve of the ſecond claſs; two thouſand three hunnred and fifty-ſeven fortified towns; ten millions of families, and upwards of fifty millions of people. Some compute there are fifty-eight millions of people in China, which, it is ſaid, may be eaſily known by the poll-tax; every man being obliged to hang a little table over his door, ſpecifying the number of ſouls he has in his houſe, the truth of which is from time to time examined by an officer appointed for that purpoſe.

SECT. III.

Of the Perſons, Habits, and Genius of the People of CHINA.

THE Chineſe men are not very handſome in their perſons; their ſtature is rather low: nor are their complexions to be admired, eſpecially in the ſouthern provinces of the empire, which lie near the tropic, where the heat of the ſun muſt neceſſarily make them tawny; but in the northern

northern provinces, both their ſtature and complexion are much mended. They have flat, broad faces, black hair, little dark eyes, ſhort noſes, and thin beards; pulling moſt part of them off with tweazers, inſtead of ſhaving, reſerving only whiſkers and ſome long hairs on the bottom of their chins. The nail on the little finger of their left hand is ſuffered to grow a great length beyond the finger, and ſcraped and poliſhed with abundance of care; by people of condition, this being looked upon as one of the diſtinguiſhing marks of a gentleman in this part of the world.

The Chineſe were mighty proud of the hair of their heads, and uſed to tie it up as our women do in a roll; but the Tartar ſovereigns have compelled them to ſhave their heads, leaving only one lock on the middle of the crown, over which they wear a cap ſhaped like a bell, which does not come ſo low as their ears, and therefore they carry a fan in their hands, to ſcreen them from the ſun. The Chineſe who left their country on the Tartar conqueſt, and fled to the neighbouring iſlands, ſtill wear their hair.

The men wear a veſt, with full, long ſleeves, which come down to their fingers ends. Over the veſt they wear a looſe coat, ſhorter than the veſt, with ſhort ſleeves; and when they viſit, or receive company, they have a gown thrown over all; they wear alſo ſhirts and breeches, or rather trowzers, which reach down half way of their legs, theſe are made of ſattin quilted; they werr alſo ſilk boots, or buſkins quilted, an inch thick, and over the foot put on a ſlipper, with a thick ſole, for the boots have no ſole: men of faſhion are never ſeen without their boots, in company, either at home or abroad. But though the Chineſe men are thus cloathed, when they are in company, the natives of the ſouthern provinces throw off their caps, gowns, veſt, &c. when they are with their families, or intimate friends in private, and wear nothing but a thin pair of drawers; and the common people, mechanics and labourers, go about the ſtreets with only a pair of drawers on, and are exceeding tawny.

Great coats are worn by the Chineſe in rainy weather; which are covered with a kind of green oil-ſkin; and they have boots made of good ſtrong leather, when they ride out. At their girdles, they hang their pouch of tobacco, their pipe, which is braſs, their handkerchiefs, and the little chop-ſticks they eat with, and their knife, for they have no other pocket. In winter, people of diſtinction wear rich furs, lamb-ſkins, or quilted cotton. Their ſcymetars, or broad ſwords, are worn on the left thigh, with the point bending forward.

Officers of ſtate and magiſtrates, have ſome animal embroidered on their cloaths, either in gold or ſilver, which expreſſes the nature and dignity of their reſpective offices. The military men chuſe lions, dragons, or tygers; and the civil magiſtrates, birds; which may not be improperly ſtiled their arms, as they diſtinguiſh the ſeveral degrees of honour they have been advanced to, though theſe are diſuſed when they are out of place; honours not being hereditary in China.

The women, who are kept at home, and not expoſed to the ſun, are fair enough; and, except that they have little eyes and ſhort noſes, may vie with our European beauties. Their features are, in other reſpects, tolerably engaging. Their principal beauty is thought to lie in their little feet. As ſoon as a girl is born, her feet are bound up ſo hard, that they cannot grow to their natural ſize; which makes them walk a little aukwardly, the foot of a grown woman not being bigger than that of a child of three years of age. They wear embroidered ſilk ſhoes, in ſhape much like our womens, except that they are turned up at the toes, and that the heels are round and of an equal bigneſs from top to bottom: theſe they make themſelves, and are very proud of ſhewing their fine feet when they have an opportunity.

The ladies uſually dreſs in their hair, part of which is made up in a roll, and faſtened with a bodkin: the reſt is divided into two locks, which fall gracefully upon the neck. In the northern provinces they wear a ſort of caul of thin ſilk over their hair; and in cold weather, in Pe-king, they wrap a kind of cornet, or black hood, about it. They wear, as the men do, a long veſt of ſattin, red, blue, or green; the elder women chuſe black or purple; over this they have a looſe gown with wide ſleeves, ſo long that they would reach the ground, if they were not held up.

The Chineſe youth, being bred up under a ſtrict diſcipline, and taught to pay the profoundeſt reverence to their parents and ſuperiors, they ſoon get the command of their paſſions, or at leaſt, find means to conceal them. When they have an intereſt to manage, no people know better how to inſinuate themſelves into the good opinion of thoſe they deal with, or improve an opportunity when it offers; nor will they decline the moſt hazardous undertaking, where they have any gain in view: Throngs of people are perpetually in motion upon their rivers, on their coaſts, and upon the roads; trade and commerce ſeem to be the ſoul of that people, and the ſpring of all their actions; nor do they much ſcruple impoſing on thoſe they deal with, of which many of them are ſo far from being aſhamed, that they will laugh at the man they have bubbled. A foreigner goes in great danger of being cheated, if he truſts to his own judgment, and if he employs a Chineſe factor, as is uſual, both factor and merchant will ſometimes combine together to deceive the ſtranger.

They continually apply themſelves to diſcover the inclinations, humours and tempers of thoſe they have any commerce with; and keep up a fair correſpondence even with their greateſt enemies. However, there do not want inſtances of fair dealing, and open generous uſage, and a fidelity not to be corrupted.

There are no duels amongſt them; all their revenge is ſecretly managed, and they cannot only diſſemble their malice, but ſeem patient even to inſenſibility, till they have a favourable opportunity to ſtrike home. Their great men are engaged in a perpetual purſuit of places and great poſts, and carry on their deſigns by bribes and preſents, as in other courts: yet as the laws prohibit theſe practices, and refer all to the merit of the candidate, the moſt ſubtle and deſigning amongſt them ever put on the greateſt appearance of modeſty and ſelf-denial; but however the Chineſe may excel in cunning, it is obſerved, that their courage is not extraordinary.

SECT. IV.

Of the Diet, Liquors, Ceremonies at Table, Saluts, Viſits, &c. of the CHINESE.

THE Chineſe are far from being nice or ſuperſtitious in their diet; they do not only eat all kinds of fleſh, fiſh and fowl as the Europeans do, but horſe fleſh is in great eſteem among them; nor are dogs, cats, ſnakes, frogs, or ſcarce any ſort of vermin refuſed; but rice, roots, pulſe, and garden-ſtuff are the common food. Broths and ſoups they have alſo made either of fleſh or fiſh, which they mix with their rice. Salt and pepper are never brought to table, the meat being ſeaſoned in the dreſſing. They eat their fleſh boiled, fryed, and broiled; but it is cut into little ſquare pieces, like dice, before it comes to table. They uſe neither cloth, napkins, knives, ſpoons or forks; but two little round ſticks of ebony, or other wood, ſometimes tipped with ſilver at the ends, with which they take up their meat very dexterouſly; and for their rice and broth they hold the cup to their mouths and lade it in with their little ſticks. They uſe high chairs and tables, contrary to all the people of the eaſt beſides, who ſit croſs-legged upon the floor. Every perſon almoſt has a little lacquered table to himſelf at an entertainment, on which is ſet meat and rice in little china diſhes or ſaucers, and ſometimes their diſhes are of ſilver.

Their principal liquor is tea; they ſeldom, if ever drink cold water; poſſibly their water is not wholeſome till it is boiled, and ſettled, for it is very foul, eſpecially that of all the rivers, which carries with it a blue or yellow ſlime: and the original cauſe of their drinking tea probably was to refine the water, and make it more palatable. They have ſtrong liquors alſo, particularly hockſhue, which is brown beer made of wheat, and ſamſhue, as they call all ſpirits, but have no wine, though the country abounds in fine grapes.

They are exceedingly ceremonious at entertainments; every one handles his little chop-ſticks, and carries the meat to his mouth when the reſt of the company do. They drink alſo all at once; taking the cup in both hands, they firſt carry it as high as their heads, and then drink without ſpeaking a word. There ſtands a man to keep time, that one may not eat or drink before another; to begin firſt, or make another wait, is reckoned extremely rude. When a freſh diſh appears, they flouriſh their little ſticks again, and having taken two or three mouthfuls, the maſter of the ceremonies makes a ſign for them to lay down their arms, which they do exactly in the ſame order they took them up. Then the liquors are preſented them, of which they ſip a little, but no man drinks more than he cares for; if he makes the motion it is ſufficient:

thus they ſit ſilent at table three or four hours, till the maſter gives the ſign to riſe. Then they walk into the garden, and at their return they find a deſert prepared, conſiſting of dried fruits and ſweetmeats, which they eat with their tea, and a ſet of players are brought in to act a comedy for their diverſion.

Theſe ceremonies required at their entertainments are eſteemed very ridiculous and troubleſome by ſtrangers, but they are looked upon in another light by the natives; they obſerve they are part of the conſtitution, and contribute towards civilizing their people: that thoſe outward condeſcenſions and obliging expreſſions, required of all ſorts of people, in high or low life, tend to promote peace and good order in the ſtate, as well as in every neighbourhood; that the prohibiting coarſe and ſcurrilous language prevents a great many quarrels, and as for oaths and obſcene diſcourſe, theſe are never heard of amongſt the Chineſe. They ſalute one another by laying the right hand on the breaſt, and bowing a little; and when they approach a prince, or great man, they kneel upon one knee, till they are bid to riſe; but it would be an affront, it ſeems, to ſalute a great man as he paſſes along the ſtreets, unleſs the perſon has particular buſineſs with him; but the people ſtand up when ſuch a one paſſes by, fixing their eyes upon the ground, and with their arms acroſs.

When a gentleman deſigns to viſit another, he ſends a ſervant to meet him with a note, intimating his intention; and being informed he is at home, he ſets out, and is received according to his quality. If the perſon he goes to viſit is much above him, the perſon viſited does not ſtir out of his chair; if they are equal, he receives his gueſt at the hall door; and if the viſitor be much his ſuperior, he goes out into the ſtreet to meet him, where they embrace each other with a great deal of ſeeming affection, and a ſet of ſhort compliments paſs, which are preſcribed them; the one knows what he is to ſay, and the other what he is to anſwer, and they ſtop at every door, where their bows and cringes are repeated; one ſays, "Pray walk," and the other anſwers, "It muſt not be;" which being repeated three or four times, the ſtranger ſuffers himſelf to be overcome, and goes on to the next door. If there be more gueſts than one, when they come into the room where they are to be entertained, the next diſpute is who ſhall ſit uppermoſt; and after a great deal of cringing, every one takes the place which belongs to him, according to the poſt or employment he has in the government; they are obliged to ſit upright, with their eyes fixed upon the ground, their hands ſtretched out on their knees, and their feet even; they are to look grave and compoſed, and muſt not be too talkative; and ſometimes there is not a word ſpoken more than the compliments preſcribed. When they do ſpeak, it is with all the ſubmiſſion imaginable, and never in firſt or ſecond perſon; for inſtance, inſtead of ſaying, "I am obliged to you for the favour you have done me," they will ſay, "The favour my lord has done me, who am ſo much beneath him, has laid his ſervant under the higheſt obligations." And inſtead of ſaying, "I preſent you with this curioſity which my country produces," they will ſay, "Permit the ſervant to offer his lord this curioſity which his poor country affords." Again, whatever comes from his lordſhip's noble province is well wrought, or extraordinary fine. And never ſay, "I" or "You," but "Your ſervant" or "Your ſcholar" did ſuch a thing; The doctor, or My lord, ſaid this or that; and not, You ſaid, or You did it; this would be reckoned the height of incivility, and a manner of ſpeaking only to be uſed to ſlaves.

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The Chineſe are ſo far from putting off their caps when they ſalute one another, that it is reckoned very indecent to appear before their betters bareheaded: and upon this account, in conformity to the cuſtom of that country, the Pope thought fit to diſpenſe with the miſſionaries appearing bareheaded in the Chriſtian churches in China.

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SECT. V.

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HIGHWAYS are thrown up from one end of the kingdom to the other, though more people travel by water on their canals, than by land; and their grand canals are faced with ſtone, the veſſels being drawn by the ſtrength of men.

Their highways are conſiderably raiſed over vallies and low grounds; and they cut paſſages through mountains and rocks, that travellers may the more eaſily paſs them. Their roads are about twenty yards wide; and at proper diſtances they have little wooden buildings, thirty feet high, called mercuries, erected upon them, to direct the traveller; they are not unlike their triumphal arches, and ſtand at about a mile and a half diſtance from each other; over them are written, in large characters, the names of the towns whither the roads lead, and their diſtances, which are exactly meaſured at the charge of the public. The country militia keep guard here, and have a guard-houſe, for the ſecurity and protection of travellers, and forward all expreſſes and diſpatches that are ſent to or from court. The guards examine people that go armed, and, if they cannot produce a paſs, detain them. Such care is taken, that a robbery is ſeldom heard of: another reaſon that ſo few robberies happen is, all people are employed; for it may be ſaid, with a great degree of certainty, that there is not an idle hand to be found from one end of the empire to the other.

Their roads are conſtantly in good repair; which is attributed to the emperor's annually viſiting the different provinces; and whether he goes, or not, it is given out that he deſigns to make a progreſs through ſome part of his dominions; and if he finds the roads bad, the governors and magiſtrates of the places through which he paſſes are in danger of loſing their heads. It is, however, very inconvenient travelling by land in a dry ſeaſon, the ſoil being light and beaten to powder by conſtant trampling and the numerous carriages, inſomuch that they travel all day through clouds of duſt; which is one reaſon why many people chuſe, in ſummer-time, to go by water.

The Chineſe have horſes, mules, and camels to ride on, but they chiefly travel in litters carried on men's ſhoulders, or by mules. Some gentlemen travel in vehicles, which they denominate chariots, with two wheels, not unlike poſt-chaiſes. Their travelling chairs are made of cane, but have no windows, only the upper part of the front is open; the chairmen carry the poles on their ſhoulders, and not in their hands as with us. The Tartars uſually ride on horſeback both in towns and upon the roads; their ſaddles are made like thoſe in Turky, and, like the Turks, they ride very ſhort, with their knees almoſt as high as the top of the ſaddle; and when they engage an enemy, they riſe up and ſtand on their ſtirrups, to give the greater force to the ſtroke they make.

Goods are frequently carried by porters on their backs; the roads are full of them: the boats are drawn by men almoſt naked, both driven hard and uſed almoſt as barbarouſly as beaſts of burden are in this part of the world.

Upon all the roads are houſes for the entertainment of the governors and officers, going to and returning from their poſts, where they live at the public expence, and have horſes and carriages provided for them at every ſtage: and here all other travellers may have the ſame conveniencies, that can procure an order for it, which is not difficult to obtain; and if they have not ſuch an order, may be accommodated with every thing they want at a reaſonable price. A book of the roads is publiſhed by authority, wherein the diſtances of towns are aſcertained, and the ſtages proper to reſt at; and the men that carry chairs or litters, it is ſaid, will travel five miles in an hour.

SECT. VI.

Containing an Account of the Nature of the Soil, its Produce, their Huſbandry, Plants, Animals, Mines, &c.

AS China, like other countries, of a large extent, conſiſts of hills and vallies, we muſt therefore naturally expect to meet with a great variety of ſoils, grain, fruit,

northern provinces, both their ſtature and complexion are much mended. They have flat, broad faces, black hair, little dark eyes, ſhort noſes, and thin beards; pulling moſt part of them off with tweazers, inſtead of ſhaving, reſerving only whiſkers and ſome long hairs on the bottom of their chins. The nail on the little finger of their left hand is ſuffered to grow a great length beyond the finger, and ſcraped and poliſhed with abundance of care; by people of condition, this being looked upon as one of the diſtinguiſhing marks of a gentleman in this part of the world.

The Chineſe were mighty proud of the hair of their heads, and uſed to tie it up as our women do in a roll; but the Tartar ſovereigns have compelled them to ſhave their heads, leaving only one lock on the middle of the crown, over which they wear a cap ſhaped like a bell, which does not come ſo low as their ears, and therefore they carry a fan in their hands, to ſcreen them from the ſun. The Chineſe who left their country on the Tartar conqueſt, and fled to the neighbouring iſlands, ſtill wear their hair.

The men wear a veſt, with full, long ſleeves, which come down to their fingers ends. Over the veſt they wear a looſe coat, ſhorter than the veſt, with ſhort ſleeves; and when they viſit, or receive company, they have a gown thrown over all; they wear alſo ſhirts and breeches, or rather trowzers, which reach down half way of their legs, theſe are made of ſattin quilted; they wear alſo ſilk boots, or buſkins quilted, an inch thick, and over the foot put on a ſlipper, with a thick ſole, for the boots have no ſole: men of faſhion are never ſeen without their boots, in company, either at home or abroad. But though the Chineſe men are thus cloathed, when they are in company, the natives of the ſouthern provinces throw off their caps, gowns, veſt, &c. when they are with their families, or intimate friends in private, and wear nothing but a thin pair of drawers; and the common people, mechanics and labourers, go about the ſtreets with only a pair of drawers on, and are exceeding tawny.

Great coats are worn by the Chineſe in rainy weather; which are covered with a kind of green oil-ſkin; and they have boots made of good ſtrong leather, when they ride out. At their girdles, they hang their pouch of tobacco, their pipe, which is braſs, their handkerchiefs, and the little chop-ſticks they eat with, and their knife, for they have no other pocket. In winter, people of diſtinction wear rich furs, lamb-ſkins, or quilted cotton. Their ſcymetars, or broad ſwords, are worn on the left thigh, with the point bending forward.

Officers of ſtate and magiſtrates, have ſome animal embroidered on their cloaths, either in gold or ſilver, which expreſſes the nature and dignity of their reſpective offices. The military men chuſe lions, dragons, or tygers; and the civil magiſtrates, birds; which may not be improperly ſtiled their arms, as they diſtinguiſh the ſeveral degrees of honour they have been advanced to, though theſe are diſuſed when they are out of place; honours not being hereditary in China.

The women, who are kept at home, and not expoſed to the ſun, are fair enough; and, except that they have little eyes and ſhort noſes, may vie with our European beauties. Their features are, in other reſpects, tolerably engaging. Their principal beauty is thought to lie in their little feet. As ſoon as a girl is born, her feet are bound up ſo hard, that they cannot grow to their natural ſize; which makes them walk a little aukwardly, the foot of a grown woman not being bigger than that of a child of three years of age. They wear embroidered ſilk ſhoes, in ſhape much like our womens, except that they are turned up at the toes, and that the heels are round and of an equal bigneſs from top to bottom: theſe they make themſelves, and are very proud of ſhewing their fine feet when they have an opportunity.

The ladies uſually dreſs in their hair, part of which is made up in a roll, and faſtened with a bodkin: the reſt is divided into two locks, which fall gracefully upon the neck. In the northern provinces they wear a ſort of caul of thin ſilk over their hair; and in cold weather, in Pe-king, they wrap a kind of cornet, or black hood, about it. They wear, as the men do, a long veſt of ſattin, red, blue, or green; the elder women chuſe black or purple; over this they have a looſe gown with wide ſleeves, ſo long that they would reach the ground, if they were not held up.

The Chineſe youth, being bred up under a ſtrict diſcipline, and taught to pay the profoundeſt reverence to their parents and ſuperiors, they ſoon get the command of their paſſions, or at leaſt, find means to conceal them. When they have an intereſt to manage, no people know better how to inſinuate themſelves into the good opinion of thoſe they deal with, or improve an opportunity when it offers; nor will they decline the moſt hazardous undertaking, where they have any gain in view: Throngs of people are perpetually in motion upon their rivers, on their coaſts, and upon the roads; trade and commerce ſeem to be the ſoul of that people, and the ſpring of all their actions; nor do they much ſcruple impoſing on thoſe they deal with, of which many of them are ſo far from being aſhamed, that they will laugh at the man they have bubbled. A foreigner goes in great danger of being cheated, if he truſts to his own judgment, and if he employs a Chineſe factor, as is uſual, both factor and merchant will ſometimes combine together to deceive the ſtranger.

They continually apply themſelves to diſcover the inclinations, humours and tempers of thoſe they have any commerce with; and keep up a fair correſpondence even with their greateſt enemies. However, there do not want inſtances of fair dealing, and open generous uſage, and a fidelity not to be corrupted.

There are no duels amongſt them; all their revenge is ſecretly managed, and they cannot only diſſemble their malice, but ſeem patient even to inſenſibility, till they have a favourable opportunity to ſtrike home. Their great men are engaged in a perpetual purſuit of places and great poſts, and carry on their deſigns by bribes and preſents, as in other courts: yet as the laws prohibit theſe practices, and refer all to the merit of the candidate, the moſt ſubtle and deſigning amongſt them ever put on the greateſt appearance of modeſty and ſelf-denial; but however the Chineſe may excel in cunning, it is obſerved, that their courage is not extraordinary.

SECT. IV.

Of the Diet, Liquors, Ceremonies at Table, Salutes, Viſits, &c. of the CHINESE.

THE Chineſe are far from being nice or ſuperſtitious in their diet; they do not only eat all kinds of fleſh, fiſh and fowl as the Europeans do, but horſe fleſh is in great eſteem among them; nor are dogs, cats, ſnakes, frogs, or ſcarce any ſort of vermin refuſed; but rice, roots, pulſe, and garden-ſtuff are the common food. Broths and ſoups they have alſo made either of fleſh or fiſh, which they mix with their rice. Salt and pepper are never brought to table, the meat being ſeaſoned in the dreſſing. They eat their fleſh boiled, fryed, and broiled; but it is cut into little ſquare pieces, like dice, before it comes to table. They uſe neither cloth, napkins, knives, ſpoons or forks; but two little round ſticks of ebony, or other wood, ſometimes tipped with ſilver at the ends, with which they take up their meat very dexterouſly; and for their rice and broth they hold the cup to their mouths and lade it in with their little ſticks. They uſe high chairs and tables, contrary to all the people of the eaſt beſides, who ſit croſs-legged upon the floor. Every perſon almoſt has a little lacquered table to himſelf at an entertainment, on which is ſet meat and rice in little china diſhes or ſaucers, and ſometimes their diſhes are of ſilver.

Their principal liquor is tea; they ſeldom, if ever drink cold water; poſſibly their water is not wholeſome till it is boiled, and ſettled, for it is very foul, eſpecially that of all the rivers, which carries with it a blue or yellow ſlime: and the original cauſe of their drinking tea probably was to refine the water, and make it more palatable. They have ſtrong liquors alſo, particularly hockſhue, which is brown beer made of wheat, and ſamſhue, as they call all ſpirits, but have no wine, though the country abounds in fine grapes.

They are exceedingly ceremonious at entertainments; every one handles his little chop-ſticks, and carries the meat to his mouth when the reſt of the company do. They drink alſo all at once; taking the cup in both hands, they firſt carry it as high as their heads, and then drink without ſpeaking a word. There ſtands a man to keep time, that one may not eat or drink before another; to begin firſt, or make another wait, is reckoned extremely rude. When a freſh diſh appears, they ſhoulſh their little ſticks again, and having taken two or three mouthfuls, the maſter of the ceremonies makes a ſign for them to lay down their arms, which they do exactly in the ſame order they took them up. Then the liquors are preſented them, of which they ſip a little, but no man drinks more than he cares for; if he makes the motion it is ſufficient:

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Upon all the roads are houſes for the entertainment of the governors and officers, going to and returning from their poſts, where they live at the public expence, and have horſes and carriages provided for them at every ſtage: and here all other travellers may have the ſame conveniencies, that can procure an order for it, which is not difficult to obtain; and if they have not ſuch an order, may be accommodated with every thing they want at a reaſonable price. A book of the roads is publiſhed by authority, wherein the diſtances of towns are aſcertained, and the ſtages proper to reſt at; and the men that carry chairs or litters, it is ſaid, will travel five miles in an hour.

SECT. VI.

Containing an Account of the Nature of the Soil, its Produce, their Huſbandry, Plants, Animals, Mines, &c.

AS China, like other countries, of a large extent, conſiſts of hills and vallies, we muſt therefore naturally expect to meet with a great variety of ſoils, grain, fruit,

plants and animals. The mould or vegetable earth is exceeding light and porous in moſt provinces, ſo that a ſingle ox or buffalo will draw the plough, and in ſome places the ploughs are drawn by men. The mountainous provinces of Shen-ſi, Ho-nan, Quan-tong, and Fo-kyen indeed are not very fit for tillage, but they are covered with excellent timber. In the provinces of Pe-king, Shan-ſi, Shang-tong, and Fo-kyen, wheat and barley thrive well; and in Hu-quang, Nan-kin, and Che-ky-ang, which are low countries, and frequently flooded, they have great plenty of rice.

When they have cleared a field of weeds, that is intended for rice, they turn the water into it, and reduce it into a perfect hotch-pot; and having ſown the rice firſt in beds, where it comes up too thick to yield much, they tranſplant it into their fields, when it is grown ſix or eight inches high, and ſupply the fields with water, in which it grows till the rice is almoſt ripe; after which the water being dried up in the fair ſeaſon, they cut and threſh it out, uſually in the fields where it grows, and in ſeveral provinces have two crops in a year. The rice is more like oats than any other grain; the ſtraw hard and ſolid, of which whiſks are made; and we frequently find ſome grains of rice left in the ſtraw. There needs no dung to render the land fruitful which is ſown with rice; the water ſupplies the place of dung, as well as rain; but for wheat and barley, they uſe all manner of compoſt, and freqnently burn the turf, the aſhes whereof are eſteemed a good manure. In the corn fields we ſee neither trees, hedges, or ditches; they do not loſe an inch of ground that will produce corn.

This country, extending from the tropic of Cancer to the latitude of fifty degrees and upwards, has all the fruits proper to hot and cold climates, and ſome plants that are not found in any other part of the world. They have moſt of the fruits that are known in Europe, as peaches, apricots, figs, grapes, apples, pears, walnuts, cheſnuts, and olives, but make no oil of the laſt; there are alſo cocoas, mangoes, guavas, plantains, ananas or pine-apples, which they have brought from India; they have, likewiſe, pomegranates, melons, oranges, lemons, citrons, limes, and other tropical fruits; and from hence the Portugueſe tranſplanted thoſe fine ſweet oranges, called China oranges, which come to as great perfection in Portugal as in China. There is a great variety of ſweet oranges, beſides thoſe imported by the Portugueſe; ſome of them are preſcribed to ſick people, being roaſted in the embers; others are ſqueezed flat, and converted into a wet ſweet-meat, of which jars are frequently brought to England.

They have alſo ſome fruit which do not grow in Europe, particularly the fruit lichi is in great eſteem among the Chineſe, and is peculiar to the country. It is a kind of plum of the ſize of a large walnut, the meat is ſoft and wateriſh, and has a moſt delicious flavour, and has a long ſtone; this fruit, being dried, turns black and wrinkled like a prune: they preſerve them all the year to eat with their tea, to which it gives a ſharpneſs much more agreeable than ſugar.

The largeſt fruit that grows in China is the jaka, which has within it a great many yellow nuts, and afford a delicious kernel. This fruit grows to the body of the tree, for, it is ſaid, the tree is too weak to bear it.

There are trees in the province of Quang-ſi, which inſtead of pith, have a ſoft pulp, of which they make flour of a pretty good taſte.

The varniſh-tree, whoſe leaf and bark reſemble the aſh, ſeldom grows more than fifteen feet high. When it is about a foot in compaſs, they make inciſions round it with a pruning-knife, and hang veſſels underneath them in the evening, and find a conſiderable quantity of the liquor in them the next morning; but the people who draw the varniſh, or work in it, are forced to cover themſelves from head to foot, or they endanger their healths, if not their lives. This varniſh preſerves the wood, beſides giving a beauty to cabinets.

An oil is alſo drawn from another tree almoſt like varniſh, which has not thoſe ill effects which the former has: this is ſometimes called lack, from whence things waſhed it it are called lacquered ware; but the words lack and varniſh are moſt commonly mixed together, and uſed indifferently for each other.

China is remarkable for a ſort of white wax, not made by bees but gathered from trees, which they have in ſuch abundance, that it ſerves the whole empire. It is found chiefly in the provinces of Hu-quang and Shang-tong: it is produced by an inſect not bigger than a flea, which has a ſting ſo ſharp, that it pierces the bark, and even the body of the trees. The country people gather the eggs of this inſect in the ſpring, from whence proceed worms, which they place at the foot of the trees that are proper for them: they creep up and diſperſe themſelves through all the branches, and penetrating to the very pith, convert their nouriſhment into wax as white as ſnow, which they work out of the hole they have made; it hangs congealed in drops about the tree, and the people gather it and make it into cakes for the market. Their tallow, which is produced by a certain tree, will be mentioned under the next head of plants. Neither cloves, nutmegs, mace, or cinnamon, grow in China.

There is another fruit peculiar to them called louyen, or dragon's eye, it is exactly round, yelloviſh when it is ripe, full of juice, and very cool and inoffenſive. Of all their trees, their tallow-tree is the moſt remarkable: it is of the height of a cherry-tree, the leaf ſhaped like a heart, and of a lively red; the fruit is encloſed in a rind divided into three ſegments, which open when it is ripe, and diſcover three white kernels as big as a ſmall nut; theſe trees being planted in a ſtraight line chequerwiſe, this mixture of white and red makes them look like a parterre of flower-pots at a diſtance; but what this tree is moſt valued for is the kernel, which has all the qualities of tallow, both in ſmell, colour, and conſiſtency, and they make their candles of it; but the wick being made of ſmall dry ſtick, inſtead of cotton, they cannot poſſibly burn ſo clear as ours, and create a very offenſive ſmell.

They have alſo a tree like the walnut-tree peculiar to this country, which bears a ſeed about as big as a pea, much like pepper, and which the inhabitants uſe inſtead of it. Their kitchen gardens abound in all manner of herbs and ſallads, roots, peas, and beans, and a variety of other pulſe.

No fountains are to be met with in any part of China, except in the emperor's gardens.

Tea or tcha, is a plant peculiar to this country: it uſually grows at the foot of ſome mountain, and the beſt upon a ſtony ſoil: the root reſembles that of a peach-tree, and its flower that of white wild roſes. The tree is of all ſizes, from two feet to an hundred in height, and ſome of them are ſo thick, that two men cannot graſp them according to the Chineſe herbal. But though there may be ſome very high and large trees, as thorns will ſometimes riſe to a great height, it is accounted but as a buſh or ſhrub, and generally grows about as high as a roſe-tree. It is planted upon little hills, each plant about three feet diſtance from another, and does not commonly grow wild. A judicious traveller tells us, he ſaw this plant in the province of Fo-kyen, where it grew upon the ſide of a little hill, and the plant was not above five or ſix feet high; that ſeveral ſtalks an inch thick a-piece were joined together, and dividing at the top into ſeveral little branches, formed a kind of cluſter like our myrtle: that the trunk ſeemed dry, but bore green branches and leaves; the leaves are narrow, ending in a point, and were an inch, or inch and a half long, and indented; that the oldeſt were white and brittle, and taſted bitter; the young ones were ſoft, ſmooth, reddiſh, and tranſparent, and pretty ſweet to the taſte.

The three ſorts of tea commonly brought to Europe, are all from the ſame plant, and only the ſeaſons of the year when it is gathered, the different manner of curing it, and the ſoil makes the difference. Bohea or voiij, ſo called from ſome mountains in the province of Fo-kyen, where it grows, is the very firſt bud gathered in the beginning of March, and dried in the ſhade: the imperial or bing tea is the ſecond growth in April; and ſingle or common green tea the laſt, in May and June, which are both dried in little pans over the fire. The tea ſhrub is an evergreen, and is in the flower from October to January. The ſeed is ripe in September and October following; but for one freſh and full ſeed there are a hundred naught. Its ſeed veſſels are tricapſular, each capſula containing one nut or ſeed; but though there be the veſtiges of ſeveral only one comes to perfection. It may be neceſſary to obſerve further, that we are aſſured the bohea is cured by laying the leaves on hot copper-plates, and the other is dried in the open air, and both the green and bohea have ſome ingredient mixed with them, which may contribute to produce the ill effects complained of; for though all tea be naturally green, yet that colour is heightened by ſome ingredient; and the bohea is changed yellow by another ingredient; but how or with what drugs this is done, the Chineſe have hitherto concealed from us. We ſhall only add, that this ſhrub does not grow either in the coldeſt or the

the hotteſt parts of the country, but between twenty-five and thirty degrees of north latitude, and more in the province of Kyang-ſi than any other; and though this plant will grow almoſt in any climate, it degenerates, and is good for little, if it be tranſplanted and carried to any country, though lying under the ſame parallel.

Ginſeng, or man-plant (ſo called, becauſe the root divides into two branches, reſembling a man's thighs) is uſed as a tea by the Chineſe, who for that purpoſe infuſe the leaves, and ſometimes the root in boiling water. The natives aſcribe the virtue of every other ſimple to this plant; but it is ſo ſcarce, and conſequently dear, that none but the court, and people of condition, can afford to purchaſe it. A ſingle diſh is enough to drink at a time: more would produce ill effects. This is gathered in Tartary, and the provinces bordering upon it: the natives call it the plant which diſpenſes immortality, beſides other pompous names.

The weeping-willow tree is much admired by the Chineſe, who plant it on the ſides of all their canals and rivers, and near moſt of the ponds in their gardens; they deem its ſhade the moſt pleaſing of any, and their paſtoral poets mention it with peculiar reſpect.

The iron-tree is alſo a native of this country: its wood is ſo extremely hard and durable, that anchors are formed of it, which, the Chineſe affirm, will laſt longer than thoſe which are made of iron.

The bamboo or cane-tree, is pretty high and thick: the bud has an excellent flavour, and the pith is very agreeable eating; it grows in marſhy grounds, is uſed in buildings, and the tubes of it are often converted into water-pipes.

The herb of a thouſand years alſo grows in China. This, the natives pretend, never dies: and they have a flower called mu-tang, much admired, which opens like a roſe; and it is of a purple colour, ſtreaked red, white, and yellow, which grows upon a ſhrub in their gardens; but this country does not produce a great variety of flowers.

Some of the Chineſe emperors have not thought huſbandry below their care. Their hiſtories relate that the Emperor Ven held the plough himſelf; and that his empreſs planted mulberry-trees, bred ſilk-worms, and cloathed her family with the ſilk they produced; and they have a yearly feſtival at the vernal equinox, when the governors of towns and provinces, march in proceſſion, with the inſtruments of huſbandry carried before them. The Emperor Hiaen, it is related, applied himſelf to the ploughing and ſowing the ground three years ſucceſſively, and ſent perſons ſkilled in huſbandry to the moſt diſtant provinces, to teach the people how to improve their grounds: and many books have been wrote by their princes on the ſubject of tillage.

Their animals are, camels, horſes, oxen, ſheep, hogs, ſome few elephants, and all manner of wild beaſts. Their beſt horſes are brought from Chineſe Tartary: thoſe in the ſouth of China are a ſmall breed, not fit for draught, or to carry burthens. The black hogs, with bellies that touch the ground, come from this country. Their ſheep are like thoſe of Turky, having great tails that weigh ſeveral pounds. Here are alſo rabbits and hares in great numbers. They have all manner of poultry, and hatch their eggs in ovens, heated with horſe-dung, as in Egypt; and here is an odoriferous ſtag, which produces muſk.

They abound alſo in ſea and river fiſh; and beſides the common way of taking fiſh in nets in their rivers and canals, they make uſe of a large fowl, or cormorant, which ſtands perched on the ſide of a boat, and when the maſter gives the ſignal, the bird takes its flight, and looks out for game, and having ſeized a fiſh, brings it to its maſter: ſome fly great numbers of theſe birds at once, and they will divide a river or lake amongſt them, and return to their maſters with the fiſh they have taken; and if the fiſh are large they will help one another to bring it to the boat, after which they take their flight again in ſearch of more: having ſtrings about their necks which prevent their ſwallowing any, till their maſter leaves off, and then they are ſuffered to prey for themſelves. Beſides the fiſh we have, there are ſome ſorts we want, particularly the gold and ſilver fiſh, which gentlemen keep in baſons in their gardens. They are not much larger than a man's finger: the male is of a fine red to the middle, and the reſt, with the tail, of bright yellow or gold colour: the female is of a ſilver white; the tail of either gathered thick like a noſegay: but theſe need no further deſcription, as ſome of them have been brought alive, and are now to be ſeen in England.

The Chineſe have mines of copper, lead and iron; and a mineral called tutenag, which has the reſemblance of tin; and it is ſaid there are gold mines. It is certain, gold is more plentiful in China than in any other country, which is the reaſon that private merchants, when they have made their fortunes by trading in India, bring home their wealth in gold duſt, which they purchaſe in China; and indeed all the gold found there is duſt waſhed down from the hills into rivulets, which being almoſt dry in the hot ſeaſon, the natives employ themſelves in taking up the ſand in ſieves and baſons, and ſeparating the gold from it. There is this further reaſon that private men bring home in gold duſt the amount of the riches they have acquired in India, namely, becauſe they are not permitted to bring to England any of the goods imported by the Eaſt India Company.

SECT. VII.

Containing an Account of the Manufactures and Traffic, Silk, Porcelane or China-Ware, &c. of the CHINESE.

THE chief manufactures of China are, ſilk, porcelain or china-ware, and cabinet-work. The Chineſe ſilk is reckoned the fineſt in the world. That which the natives eſteem the beſt is produced in the provinces of Nankin and Che-ky-ang: but foreigners ſet a great value on that of Canton. Great quantities of raw ſilk are imported from thence at preſent, as the duties (which were lately ſo high that they amounted to a prohibition) have been reduced by act of parliament. Wrought ſilks are alſo imported from China by the Engliſh Eaſt India Company; but theſe are exported again, being prohibited to be worn here. Both plain and flowered ſilks are brought over, but the figures are not raiſed, conſiſting only of different colours and ſhades: the principal figure is uſually a dragon, being the imperial arms which Fo-hi, the founder of the empire, gave, it is ſaid, four thouſand years ago. They work another dragon in their ſilks, called mam, with four claws, which every one is permitted to wear.

They have alſo manufactures of velvets, crapes, druggets, ſerges, and tammies; but they make no cloth, though they have exceeding good wool. In the northern provinces they ſet a great value upon Engliſh cloth, of which the India Company have been obliged to ſend over a great deal, and it was dearer than ſilk in China; but ſince ſo many other European nations have traded to India, the demand for the Engliſh cloth has greatly decreaſed.

There is a very great manufacture of cotton linen in this country, and another ſort of linen made of a plant called lo, which grows the bigneſs of a man's finger, and is found no where elſe. When it is dry, they bind it up in ſheaves, and water it like flax or hemp. The firſt ſkin being peeled off and thrown away, they divide the fibres of the next into ſmall threads, and, without beating or ſpinning, make a kind of linen of it, which is tranſparent, and exceeding cool and light. The common people uſually wear coarſe blue linen quilted with cotton, or lined with ſheep ſkins in the winter; and people of condition line their veſts and gowns with the ſables or fox-ſkins in cool weather: they only turn up their ſleeves, or border their veſts with ermines, which are very ſcarce here.

The Chineſe have two ſorts of raw ſilk; one is made by wild worms in the fields and upon the trees of the foreſt, which has no gloſs, is of a grey colour, very ſtrong, and waſhes like linen; it is highly valued, and coſts more than ſattin: for the other ſilk, they feed the worms in their houſes, with mulberry-leaves, forty days, and manage it as in Europe. They are ignorant of the art of wire-drawing, and conſequently have no gold and ſilver thread: to ſupply this defect, they roll their ſilk in thin wire plates, to give it the tinge; and ſometimes, inſtead of gilding the thread, they apply the leaf gold to the ſilk in the piece. This ſplendid finery ſoon tarniſhes, and is worn only by mandarins of high rank, and the ladies of their family.

Another very conſiderable manufacture in this country, is the porcelain or china-ware. It is made of a very ſtiff clay, or rather, ſoft white ſtone, found in the quarries of the province of Kyang-ſi; the pieces whereof being waſhed, and ſeparated from the other earth wherewith it is mixed, are beaten to a very fine powder, which they make into a paſte, and knead and beat it a long time afterwards, that the water may the better incorporate with it. They uſe a particular water, which is not to be found in the ſame part of the country the earth is: it is impregnated with a peculiar ſort of ſalt which purifies and refines the clay more than any other. When the paſte is ſufficiently kneaded, they

they form their veſſels and expoſe them to the ſun morning and evening; but take them in when the ſun is too hot, or it will warp them. Thus they dry the veſſels by degrees, and paint them as they find the earth proper to receive it. They alſo waſh over the cups with a ſort of lye or varniſh made of the ſame matter the porcelain is compoſed of, which gives them a particular luſtre. After this they bake them in a furnace, which they heat with a gentle uniform fire, and, for fear they ſhould receive any damage from the air, they do not draw them out immediately after they are baked, but let them cool gradually before they expoſe them to the air; from whence it appears that it requires a great deal of care and patience to bring this neat ware to perfection: but it is a great miſtake to think it takes up a hundred years, as ſome have reported: nay, it is evident that it is not many months about; for we ſend them the patterns of ſeveral veſſels from Europe, which they imitate, and return us the kinds we propoſed in a very ſhort time. The voyages which formerly took up nine months, is now accompliſhed in about five.

Their china-ware is of three different ſorts; and is diſtinguiſhed by the different colours: the firſt is yellow, and though this is coarſer than either of the other, yet, it being the imperial colour, is always uſed in the Emperor's court, and is not allowed to other people. The ſecond ſort is grey, with abundance of ſmall irregular lines in it croſſing one another; theſe are the moſt beautiful, but very rarely brought to Europe. The laſt, and moſt common ſort, is white, painted with flowers, trees, and birds, of a pure blue, which our merchants principally buy up. This ware is valued according to its fineneſs, its whiteneſs, the ſmoothneſs, the painting, and faſhion. The fineneſs is diſcovered by the tranſparency, which may be judged of by the edges where it is thinneſt. The whiteneſs is not to be judged of by the outward varniſh, but the earth itſelf is to be examined; and this appears the whiter the older it is, when the varniſh is in ſome meaſure worn off. If there be the leaſt whart or roughneſs upon the ſurface, it is accounted a very great fault; it ought to be perfectly ſmooth and even throughout.

Their red painting, it is obſervable, are ſeldom very lively upon theſe veſſels, though they do not want very fine reds in China; but their blue is excellent; however, if care is not taken by the workmen, the whiteneſs of the porcelain will be ſullied by a blueiſh water which flows from the colour. Their flowers, it is obſerved, are pretty juſt in their painting; but their human figures monſtrous: and the reaſon of it is ſaid to be, becauſe regular pieces are not ſo taking in China as the miſ-ſhapen ill-proportioned pictures they ſend us.

The proceſs of painting the porcelain is ſomewhat tedious, and employs a great number of hands; it is the buſineſs of one to make the coloured circle near the edge; another traces the flowers, which are painted by a third; a fourth is employed in the formation of birds and other animals; a fifth forms rivers, rocks, &c. and a ſixth is engaged in the figures of men and women. Though they acquit themſelves tolerably well in drawing flowers, and in ſome other imitations, yet their repreſentation of animals are for the moſt part very aukwardly executed; which muſt be either the effect of ignorance in the rules of ſymmetry and proportion, or muſt proceed from an affectation of the groteſque.

They dip a pencil into the varniſh, when they paint in gold or ſilver, and draw the flowers and birds they deſign, and, letting it lie till it begins to dry, they lay on thin leaf gold and ſilver, or pin-duſt. Japan being the country we firſt received the fine cabinets from, we give this name to the lacquered ware we import from China and Tonquin; and perhaps it is all denominated Japan ware, becauſe the Japaneſe are the greateſt maſters in this art.

Paper in China is made of the inward bark of the bamboo, or large hollow knotted cane, which they beat, and make their ſheets ten or twelve feet long; it is mighty thin and ſmooth, and waſhed over with a ſort of varniſh, to prevent the ink's ſinking: but it is not ſo laſting as the paper of Europe; for being made of the bark of a tree, the worm is apt to take it; and this is the reaſon they have no ancient manuſcripts in China: their libraries conſiſt only of copies of authentic originals, being forced to tranſcribe or reprint their books in the ſpace of a few years.

The Chineſe ink is compoſed of lamp-black, extracted from ſeveral materials; but the beſt is made of hog's greaſe burnt in a lamp; they mix a ſort of oil and perfumes with it, which gives it an agreeable ſmell; having made it into a paſte, they form it into little long ſquare ſticks with a mould, and dry them; when they write they rub this ſtick in a little water, and it will make a ſhining black ink, which never ſpreads beyond the ſtroke of the pen or pencil, though the paper is ſo fine that it ſometimes ſinks through, and diſgraces the writing.

The making of ink is eſteemed a very reputable employment in China; and is even ranked among the liberal arts, from its utility to the ſciences, we may reaſonably ſuppoſe. In the city of Hoei-tcheou, famous for the fineſt ink, the ink-makers have ſeveral ſmall apartments lighted up both day and night with lamps, where they manufacture this uſeful article.

The Chineſe carry on a very extenſive trade with foreigners, moſt of the nations of Europe importing the produce of their country: but they never make any long voyages themſelves. All their merchandize is tranſported to Europe by European ſhips; but with all the nations of India the Chineſe trade in their own bottoms, but no people are more induſtrious, or will run greater hazards to increaſe their fortunes than theſe people will in the Indian ſeas: they have alſo a vaſt inland trade, from one province to another, by their canals, every province being ſupplied by water-carriage, with the merchandize of thoſe that lie the moſt diſtant from them. The profit they make of the ſilks, china-ware, and other produce of their country, is immenſe: as few countries produce the ſame articles, they ſet what price they pleaſe upon them, and receive chiefly ſilver in return: and yet ſo cautious they are, that they will not ſuffer the nations that bring them all this wealth to enter their towns.

Canton is the only port we traffic with, and there we are admitted no further than the ſuburbs. They ſee how the Dutch have depoſed many of the Indian princes, and uſurped the dominion of their reſpective countries: they know that their forces are not equal to European armies: and, to ſay the truth, it is only their great diſtance from Europe, and the vaſt extent of the Chineſe dominions, that ſecures them in the poſſeſſion of their country. If China lay as near France as Germany does, the grand monarch would long ago have made a conqueſt of it, and monopolized all its rich produce. The Dutch would, no doubt, have done it, if they could have ſent colonies ſufficient to have kept ſo large a kingdom in ſubjection to them. The ſame pretences would have ſerved them to have invaded China, as they made uſe of for attacking Java, Macaſſar, and the Spice iſlands, which would have been acquiſitions equally valuable to them.

If the foreign merchants do not ſettle ſome preliminaries with the hippos, or commiſſioners of the cuſtoms at Canton, before the ſhips ſail up the river, they will be notoriouſly impoſed upon in China. The ſupercargoes and captains, therefore, are adviſed to remain at anchor at the Portugueſe iſland of Macao, till the meaſure of the ſhip, and the licence for a free trade are adjuſted; and when they come up the river, preſents muſt be made to the Cuſtom-houſe officers, or they will be very troubleſome; but it is more adviſeable to give them from time to time ſmall preſents, than to advance large ſums; for if they are ever ſo large, they will be forgot, if their memories are not frequently refreſhed. An even temper and mild language, it is obſerved, are qualifications very neceſſary for our ſupercargoes; they will do well to imitate the Chineſe in theſe articles, who are greater proficients in the art of diſſimulation.

Very little is gained by any merchandize ſent to China; the profit ariſes by the goods imported from China; and there is the greateſt care in the world required in the ſupercargo to prevent his being impoſed on. If he does not view the goods with all imaginable caution, and examine their weights and meaſures, he muſt expect to be cheated: and at laſt they have ſo many tricks, that it ſeems neceſſary to weigh the goods in Engliſh ſcales after them. Where men have truſted to their package, they have been as much deceived as in their weights. They have found cheſts, boxes, and canniſters, ſo exactly counterfeited and marked, that they have not doubted of their being their own, when they have been changed for others, filled with damaged goods, in the room of thoſe they brought with them.

Our merchants, beſides china-wares, tea, ſilks, and lacquered ware, bring home quickſilver, copper, camphire, fans, pictures, ſoy, borax, lapis lazuli, galingal and tutenag; and, notwithſtanding the exportation of gold is prohibited, their governors themſelves will ſell it clandeſtinely, and our merchants may gain near fifty per cent. by it. Pieces of uncoined ſilver are taken away by weight, inſtead of money. When payments are made in plate, ſuch as diſhes, bowls, tankards, baſons, &c. they will cut a piece out of them, and try the fineneſs of the ſilver.

Goods carried to China, beſides plate and bullion, are cloths, perpetuanas, camlets, red, black, blue and violet colours, which do little more than pay the duties, and bring the prime coſt. Lead turns to the beſt account of any thing ſent thither by the company. A private trader may carry coral in branches, amber-beads, horſe-piſtols with gilt barrels, ſword-blades of about fourteen ſhillings a dozen; clocks and watches that look well, but are of a ſmall price, and any new toy, which if he can carry on ſhore, without paying the duty, he may make a better voyage than with all ſilver; otherwiſe his charges will exceed his profit. Theſe ſmall articles laſt mentioned, the company do not concern themſelves in; but permit the officers and private men to try their fortunes with them. We muſt obſerve here, that the watches ſome years ago exported from England to theſe parts, being of ſuch indifferent workmanſhip, our rivals the French have in a great meaſure undermined us in that branch of trade.

In the laſt century, the charters for monopolizing the India trade were once looked upon as a national grievance, and in the reign of Charles II. ſeveral eloquent ſpeeches were made in parliament againſt monopolizers in general, and this of the India trade in particular, but without the deſired effect. It was however, expected at the Revolution, that this trade would have been laid open. But the company, by their powerful intereſt among ſome leading men in the ſtate, procured an act of parliament for an excluſive trade; which was farther ſecured to them by the vaſt ſums of money they advanced for the ſervice of government; and the immenſe quantity of wealth that has accrued to the company of late years from their trade and poſſeſſions in various parts of the Indies, together with the emolument ariſing from it by loans and otherwiſe, has moſt ſtrongly cemented their former good underſtanding, and eſtabliſhed their commerce on an immoveable baſis.

SECT. VIII.

Of the CHINESE Arts and Sciences, Language, Learning, Method of Education, Laws, &c.

THE reaſon that the Chineſe fall ſhort of the Europeans in the ſpeculative ſciences, does not proceed from any defect in their capacities or intellects (for they are acknowledged by all to be a very ingenious people) but from their ſituation; being ſeparated ſo far from the reſt of the learned world, and converſing with none but people ſo much inferior to themſelves, it is rather to be admired they have made ſuch great advances in arts and ſciences, than that they have gone no further, conſidering they have had no advantage by travelling, or any foreign aſſiſtance; their knowledge being very defective when the Europeans firſt came amongſt them.

Their knowledge of phyſic is but trifling: which is not to be ſurprized at, ſince they are ignorant of natural philoſophy, phyſics, and anatomy, which are the foundation of it; but pretend to mighty ſkill in pulſes, and will pronounce what diſtemper the patient is afflicted with, how long it will laſt, and whether it be like to prove fatal, after they have duly conſidered the pulſe. They are not always to be relied on, the Jeſuits obſerve, but their ſkill in this particular is wonderful, though they can much eaſier reſolve what the diſtemper is, than aſſign a remedy for it. They have no apothecaries, but every phyſician prepares his own medicines, which are generally made up in pills, but ſeldom purge, nor do they ever let blood or give a clyſter, they imagine that diſeaſes generally proceed from a malignant corrupt wind, which they endeavour to diſſipate by applying red hot needles or irons like buttons to that part; and thus they torment and cauterize their patients upon the ſlighteſt indiſpoſition. And ſome diſeaſes, eſpecially that called the mordechin, which is a violent cholic and vomiting, occaſioned by indigeſtion, is cured by applying a red hot iron plate to the ſoles of the feet; but nothing is more frequently preſcribed than cordials, which are extracted from herbs and roots. They abound in ſimples, which have their different virtues. Their frequent drinking of tea is ſaid to preſerve them from the ſciatica, as well as the gout and ſtone, with which they are never afflicted. The root ginſeng, which has been mentioned among their plants, is eſteemed one of their beſt cordials: and the root called pao china is an excellent ſudorific, and purges the humours and corrupted blood. Every man is permitted to practiſe phyſic in China; no degrees or qualifications are required but a good aſſurance, ſo that their phyſicians are generally no better than thoſe pretenders to phyſic which diſgrace this country.

They have long diligently applied themſelves to aſtronomy, and made above four hundred obſervations, as well of eclipſes and comets as conjunctions: however in this they were not exact, but have regulated many things ſince the Jeſuits came amongſt them, and ſuffered them to reform their calendar; but however the Chineſe may have failed in the mathematics, they are perfect aſtrologers, there being little more requiſite to render one maſter of that ſcience, than the being an expert juggler, and knowing how to lie artfully, in which the Chineſe are ſaid to excel. There are, it ſeems, pretenders there as well as here, who by the ſtars foretell all events, and in their almanacs ſhew the lucky and unlucky days for marrying, undertaking journies, voyages, or any buſineſs of conſequence. The Chineſe divide their day into twelve parts, whereas we make twenty-four; and begin their day from the hour of twelve in the night. They had no clocks or watches till the Europeans carried them thither; but they had ſun-dials, which were divided into four parts, each part containing twenty-four ſubdiviſions, which added to the four larger diviſions made the whole to conſiſt of one hundred parts. But they have of late regulated their dials, and reckon their time almoſt as we do.

The months in their almanacs are lunar; and in theſe are ſpecified the times when the ſun enters into every ſign, together with the equinoxes, ſolſtices, the courſes of the planets, and their places in the ecliptic, their oppoſitions, conjunctions and neighbourhood to ſome remarkable fixed ſtars; but before the miſſionaries taught them, their tables of eclipſes were very incorrect. The people imagined, when there happened an eclipſe of the ſun, that there ſtood a great dragon in the heavens, ready to devour him; and therefore beat upon their brazen pans and drums, to drive him away; and ſtill it is ſaid, the magiſtrates and great officers at Pe-king, when the ſun is eclipſed, fall upon their knees, and looking towards the ſun beg the dragon to have compaſſion on them, and not deprive them of the beneficial influence of this glorious luminary.

Inſtead of letters, the Chineſe uſe characters, which compoſe a kind of ſhort hand, where one letter ſignifies a word or a ſentence; and though they have a different dialect in different provinces, ſo that the people do not underſtand each other, yet the characters in writing are underſtood by every one, as a figure of 3 or 6 is underſtood in every country in Europe. There are more than twenty thouſand of theſe characters; and he is eſteemed a very learned man that is maſter of fifteen thouſand. Indeed great part of their lives is taken up in acquiring their own language, which is thought to be one reaſon of their not being better proficients in the ſciences; but there are ſeldom more than two or three hundred of them underſtood by the common people.

The method of printing in China is very different from that practiſed in Europe. The author of a book in this country firſt gets it fairly tranſcribed; then the engraver glues each leaf upon a ſmooth board, and cuts through the written paper; ſo that the character perfectly reſembles the original copy, nor is there any difference between the print and written hand. Hence the boards uſed in printing a book of an ordinary ſize would fill a large room: whereas we ſet a ſheet with the twenty-four letters, and having made an impreſſion, diſtribute the letters, and ſet another ſheet with them; but then their way of printing has this advantage of ours, that they can have as many impreſſions as they pleaſe; there is no occaſion to ſet the preſs again, and there can be very little occaſion for a corrector; for the author having his copy fairly tranſcribed, the engraver ſpreads the leaves on a board, and cuts through the paper, and, conſequently, the copy perfectly reſembles the manuſcript.

Where men ſtand candidates for preferment, they are required to have ſuch learning as the country affords. Money will not do alone, where a perſon is perfectly unqualified to execute the office he deſires; though where two are equally qualified, a preſent, judiciouſly applied, will have its weight. When a young fellow has made himſelf, in ſome meaſure, maſter of the language, and been examined by the magiſtrate of the place where he reſides, he is admitted a ſtudent in ſome college. For a ſecond degree, he paſſes an examination before the chief magiſtrate of the province. On taking a third degree, he is examined by the emperor's commiſſary. And the laſt degree is taken at the capital city of Pe-king, their travelling charges being borne by the government. Here the emperor frequently examines the candidate in perſon, for the dignity of the prince is not thought any reaſon for exempting him from a learned education; and, conſequently, he is generally qualified to

judge of the merit of another. When the doctors, as they are termed, have paſſed this examination, garlands of flowers or other tokens of the emperor's favour are conferred on the moſt deſerving; ſome of them have places aſſigned them in the royal academy, and uſually ſucceed to the beſt poſts in the government, as vacancies happen.

The Chineſe have no hereditary nobility, or any other diſtinction of quality but what the office a man executes gives him; ſo that, except the deſcendants of Confucius, the whole kingdom is divided into magiſtracy and commonalty. There are no baſe tenures, their lands are properly their freeholds, having no ſuperior lord but the emperor, and he can by his own authority tax all the lands both of prieſts and people as he pleaſes. There being no ſuch thing as quality or nobility, the whole nation apply themſelves to trade or huſbandry, and have no idle hands among them, or drones that live intirely upon the labour of others. One of their emperors uſed to ſay, that if he knew a ſlothful perſon in his dominions, who refuſed to work, he ſhould think another of his ſubjects would ſuffer on his account.

Some writers affirm, that the Chineſe had the compaſs long before us; but if they had, they made but little uſe of it, never venturing out of their own narrow ſeas; and, indeed, they were very indifferent mariners and ſhipwrights. They had no topmaſts, nor did they ever go up the mainmaſt to furl the ſails, which conſiſted of matting, but let the yard down upon the deck before they took it in: and their ſhips were built with flat heads and ſterns, and could only ſail before the wind.

They had alſo gun-powder and guns when the Europeans came amongſt them, but hardly knew how to uſe them till the miſſionaries inſtructed them: and it is ſuppoſed, they were inſtructed in the uſe of the compaſs, as well as in making gun-powder, by the Arabians and Egyptians, who learnt theſe things of the Europeans, and had colonies in the iſlands in the Chineſe ſeas when the Portugueſe arrived there, if they had not on the continent of China.

A gentleman who travelled to the Eaſt Indies in the reign of his late majeſty George II. has given the following character of the people of China. The Chineſe, ſays he, are a very ingenious and induſtrious people, as is evident from the great number of curious manufactures eſtabliſhed among them; but though ſkill in the handicraft arts ſeems to be the moſt valuable qualification in this people, yet their talents are but of a ſecond rate kind, for they are much outdone by the Japaneſe in thoſe manufactures which are common to both countries; and they are in many inſtances incapable of rivalling the mechanic dexterity of the Europeans. Their principal excellency is in imitation, and they accordingly labour under that poverty of genius which conſtantly attends all ſervile imitators. This is conſpicuous in works which require great truth and accuracy, as in clocks, watches, fire-arms, &c. for in all theſe, though they can copy the different parts, and can form ſome reſemblance of the whole, yet they never could arrive at ſuch a juſtneſs in their fabric as was neceſſary to produce the deſired effect. In ſtatuary and painting, they ſeem ſtill more defective; their painters, though in great eſteem, rarely ſucceed in drawing or colouring human figures, or in the grouping of large compoſitions; and though in flowers and birds their performances are much more admired, yet even in theſe, ſome part of the merit may be imputed to the native brightneſs and excellency of their colours, rather than to the ſkill of the painter, ſince it is very unuſual to ſee the light and ſhade juſtly and naturally handled, or to find that eaſe and grace in the drawing, which are to be met with in the works of European artiſts: there is a ſtiffneſs and minuteneſs in moſt of the Chineſe productions, which are extremely diſpleaſing; and it may be truly aſſerted, that theſe defects in their arts are intirely owing to the peculiar turn of the people, amongſt whom nothing great or ſpirited is to be met with.

This people are remarkable for their thieviſh diſpoſition; an inſtance of which we ſhall here inſert: ſoon after Commodore Anſon arrived at Canton, he perceived that ſome perſon or perſons had ſtolen a topmaſt from the ſhip's ſtern. A reward being offered to any one that would diſcover where it was, the ſhip's mandarin thereupon informed the commodore, that ſome of his attendants had found the topmaſt, deſiring that he would ſend his boat for it; whereupon Mr. Anſon gave the mandarin's linguiſt a ſum of money to deliver to his maſter as a reward; which the linguiſt thinking fit to conceal, Mr. Anſon diſcovered his roguery, and the mandarin ſeized all that the linguiſt had gained in the commodore's ſervice, which was near two thouſand dollars; and he was ſo ſeverely baſtinadoed, that he was in danger of being killed. The fellow afterwards came a begging to Mr. Anſon, and being upbraided with his knavery, ſaid, "Chineſe man be very great rogue," but intimated his betters were as great villains as he was. This writer proceeds to relate, that the Chineſe ſelling every thing by weight, they crammed the ducks and fowls they ſold to the commodore with ſtones, and they died ſoon after he received them. And the hogs he bought, killed by the Chineſe butchers, were full of water; and if they were bought alive the people gave them ſalt to make them drink, and found means to prevent their diſcharging it by urine. Other hogs they ſold, which died not long after, and, when they were thrown overboard, the Chineſe were ready, with their boats, to take them up, a hog which had died a natural death being as valuable with them as a living one.

SECT. IX.

Treating of the CHINESE Monarchy, the Conſtitution of their Government, Succeſſion of the Crown, Courts of Juſtice, Magiſtrates, Laws, &c.

THE monarch of this great empire rules with an abſolute ſway. Among the reſt of his titles, the emperor is ſtiled, Son of heaven, Sole Governor of the earth, Great Father of his people, &c. His throne is hereditary unleſs he thinks fit to paſs by the next heir, and appoint another to ſucceed him. If he alters the ſucceſſion, the act muſt be ratified by his great council, conſiſting of the princes of the blood and great officers of ſtate, who ſometimes take upon them to oppoſe his deſigns, and attempt to ſet aſide thoſe whom he deemed to be his next heirs. If he cannot prevail with them to agree with him, he diſplaces them till he gets a majority that will comply with him; but this, it ſeems, is ſuch a deſperate experiment, that he ſeldom proceeds to ſuch extremes.

Notwithſtanding the emperor and moſt of the Tartars, in the grand council, were ready to allow the Chriſtians a toleration, yet there being a majority againſt it, the motion was dropped: and as there are boards or councils for every branch of buſineſs, the prince ſeldom acts arbitrarily, but refers all matters to the deciſion of the courts to which they reſpectively belong; neither does he apply the revenue to any particular uſe, until his orders are ratified by the commiſſioners of his treaſury. His forces are not ſent on any expedition, without the concurrence of a council of war: but notwithſtanding it is related of theſe emperors, that they are indefatigable in buſineſs, they are ſurrounded, like other eaſtern monarchs, it appears, by crouds of ladies, and ſeldom ſhew themſelves to the people above once a week; perhaps they retire, that they may be more at leiſure to conſider the complaints of their ſubjects. And he has attendants or agents in every court to overſee the proceedings of the judges and officers, of whom, it is ſaid, the greateſt princes ſtand in awe.

Governors of provinces or towns are obliged to ſend faithful accounts of their adminiſtration to court, and a miſrepreſentation, it is ſaid, would be fatal; but they are ſo dextrous in blinding the eyes of thoſe whoſe buſineſs it is to be a check upon them, that their adminiſtration is very ſeldom diſapproved; and indeed, unleſs the prince is a ſuperior genius to his miniſters, and can penetrate into their dark ſchemes, the beſt laws and regulations that can be made will be evaded, and they are evaded with a witneſs in China. Every thing is carried by bribery. They may have good laws, but they are ſcarce ever put in execution; the magiſtrates, as well as people, act in open defiance of them; a circulation of bribery runs through every court.

Large ſums of money are frequently extorted from the governors of provinces by the great officers and preſidents of the ſuperior courts; and thoſe governors no leſs oppreſs and fleece the governors of the towns in their provinces, who are obliged to do the like by their inferiors, in order to make up the ſums required of them; and whoever complains, runs the hazard of being ruined: a general connivance prevails among the officers. The emperor, probably, is the only perſon that is not acquainted with their extortions.

Some of the children of viceroys and great men are always kept about the court, on pretence of giving them a good education; and this, indeed, is one very good reaſon; but it is ſuppoſed they have a better, namely, the ſecuring the fidelity of their parents.

There are courts of juſtice in every province, reſembling thoſe in the capital; but no ſentence of death is executed till the caſe is reported to the emperor, and he ratifies it.

No law is more religiouſly obſerved among the Chineſe than that of ſubmiſſion to parents. If a father complains his ſon is diſobedient, there needs no further evidence to put him to death; if a man ſhould deride or ſtrike a parent, the whole neighbourhood is immediately alarmed, and riſe to bring the criminal to juſtice; he is ſentenced to be cut in pieces, and afterwards burnt, his houſes and lands deſtroyed, and to remain ſo to deter others from committing the like crime. The ſovereign himſelf is under a neceſſity of giving obedience to this law. It is related, that one of their emperors having baniſhed his mother for ſome gallantries ſhe had been guilty of, the people never left petitioning him, till they had compelled him to recall her. They would not deſiſt, though he had cauſed ſeveral of them to be beheaded for their inſolent advice; ſo tenacious are the people of this tenet of their law.

The Chineſe puniſh treaſon and rebellion with the greateſt rigour; the criminal being condemned to be cut in pieces, the executioner ties him to a ſtake, and firſt fleas his forehead, letting the ſkin hang over his eyes; for a very wiſe reaſon, as ſome pretend, namely, that he may not ſee how barbarouſly he is mangled; and having cut and tormented the offender till he is weary, what remains of him is torn in pieces by the mob: and where the crime is very great, the children of the offender ſuffer with him.

They puniſh murder by death, which is inflicted different ways: the meaner ſort are beheaded, as being deemed the moſt ignominious puniſhment: and perſons of quality are ſtrangled, which of all deaths is looked upon to be the moſt reproachful with us.

Theft or adultery are not puniſhed to death, unleſs ſome great violence is done to the party, but by the baſtinado; or the offender has a thick board hung about his neck, and expoſed every day, the crime being written on the board.

As no criminal is executed but by the emperor's expreſs order, malefactors are conſumed in priſons: the priſons in the great cities are ſo large, that they conſiſt of ſeveral ſtreets with market-places. In Canton alone, it is ſaid, there are not leſs than fifteen thouſand priſoners. The offenders are allowed to work in the day time for their livings; the Chineſe not being much given to acts of charity, and the emperor's allowance but mean.

A very common puniſhment among the Chineſe is the baſtinado, or ſeveral blows of a cudgel on the buttocks as they lie on their faces on the ground, from which the mandarins are not exempt, nor is it reckoned very ſcandalous among them. The offender, if he be able, after this diſcipline falls down before the magiſtrate and thanks him for his kind correction, though one blow is almoſt enough to lame him, if the executioner be not bribed, which it is ſaid he frequently is. It is a common thing for men to let themſelves out to be baſtinadoed in the room of the criminal; which, if true, diſcovers no ſmall weakneſs or corruption in their magiſtrates, thus to defeat the intent of the law.

In China, courtezans are allowed by public authority, and are under the regulation of the ſame officers who take care of the temples and the emperor's ſacrifices.

They have no lawyers or advocates, but every man manages his own cauſe: for we are told, that the plaintiff having drawn up his caſe or plaint in prayer, in ſuch a form as cuſtom requires, comes to the tribunal; and having beat on a drum at the ſecond gate, falls on his knees, raiſing his hands as high as his head; after which he delivers his paper to an officer, who carries it to the mandarin. If the ſuit appears to be frivolous and vexatious he is ſeverely baſtinadoed; but otherwiſe it is given to the proper officers to examine, who having made their report, it is either confirmed or altered by the judge. But theſe writers are not pleaſed to inform us, whether the defendant be ſummoned to anſwer, or in what manner he makes his defence, which is ſuch an omiſſion as can hardly be forgiven: but as it is impoſſible to determine juſtly in any cauſe without hearing both ſides, we muſt conclude that no man is forejudged without being permitted to offer what he has to ſay in his defence, among ſo polite a people as the Chineſe are repreſented to be. There is a liberty of appeal, it ſeems, to the ſuperior tribunals, or a man may paſs by the inferior courts and bring his cauſe before the higher judicatures at firſt, if he apprehends juſtice will not be done him at home.

The laws of China are ſo plain, and their policy ſuch, that the emperor may diſpatch all the buſineſs relating to the empire by applying himſelf to it but two hours in a day; this to any one who conſiders the multitude of people under his government, and conſequently the great variety of buſineſs here, muſt be looked upon as impoſſible; neither a few hours or a whole day can be ſufficient to read over the petitions only that may be ſuppoſed to be preſented him in this vaſt empire. He muſt certainly be informed of the purport of them by his officers, and determine as they are pleaſed to repreſent facts to him. Thus it is in all kingdoms in Europe, and cannot be otherwiſe in China, which is much larger than any of them. The moſt that can be expected of a prince whoſe dominions are not exceeding ſmall, is to make choice of able miniſters, and to preſerve his people from notorious oppreſſions: as for reading all petitions, and determining of all cauſes which come by appeal to the ſuperior courts himſelf, the Jeſuits may as well tell us he works miracles, which they themſelves alſo pretend to in that part of the world, and they will be equally believed.

The emperor of China, attended by a multitude of the great officers in their robes, the prince of the blood, and tributary kings, who fall proſtrate on their faces before him, gives audience to ambaſſadors in a large room of ſtate, ſupported by four rows of varniſhed pillars, where the throne is placed, and the roof is covered with ſhining yellow tiles. The throne is about three or four feet high, in the faſhion of an altar, and covered with ſables, on which the emperor ſits croſs-legged, after the manner of the Tartars.

When the Czariſh ambaſſador had his audience of leave, the emperor was ſeated on his throne, and a herald called aloud to the lords of the court to ſtand up and bow to the earth; which they did three times; and in the mean time the drums beat, the bells rung, and the muſic played; and the ambaſſador being brought within eighteen feet of the throne, was placed within two Tartar princes, while he made his compliments to the emperor. As he returned, he obſerved the emperor's guards ſtood in the fourth court, clothed in red callico, with figures as big as a crown printed upon them; and that they had little caps with yellow feathers, being the emperor's colour, and were armed with ſcymitars and lances. The ambaſſador was conducted by one of the emperor's chariots drawn by an elephant, from the palace to his apartment.

The emperors of the preſent Tartar family ſhew themſelves to the people about four times a month; whereas thoſe of the Chineſe race ſeldom appeared in public.

The emperor viſits the frontiers of Tartary almoſt every year, at which times thirty or forty Tartar princes attend to do him homage. He commonly rides poſt when he viſits the provinces, with a few of his officers, guards being planted along the road for his ſecurity. But the emperor never appears in that ſplendor, we are told, as when he goes to ſacrifice in the idol temples. Upon this occaſion there marches firſt four and twenty trumpets with golden coronets, and as many drums; then twenty-four men with gilded truncheons, after whom come one hundred ſoldiers with fine halberts; after theſe an hundred ſerjeants at mace, who are followed by four hundred fine lanterns, and as many gilded flambeaus; after theſe come two hundred lances, followed by four and twenty banners with the ſigns of the zodiac, and fifty-ſix more with the conſtellations painted upon them; then four and twenty magnificent umbrellas, with a cupboard of gold plate borne by the officers of the court; after theſe the emperor follows on horſeback glorioufly dreſſed, his houſen and furniture covered with gold and precious ſtones, and he is ſhaded with gilded umbrellas held over his head by the pages of honour: he is followed by the princes of the blood, viceroys, and miniſters of ſtate in their robes; after whom come five hundred young gentlemen, attended by a thouſand footmen dreſſed in carnation ſilk, and worked with ſtars of gold and ſilver: after them is carried an open chair, like a triumphal chariot, by thirty-ſix men, and another follows it carried by a hundred and twenty men, ſo large, that it would ſerve for an apartment: after theſe come two chariots drawn by elephants, and two more by horſes, each chair and chariot having a guard of fifty men; and the proceſſion is followed by two thouſand mandarins, and as many officers of the army richly dreſt.

The emperors of China do not in general live in that ſplendor and luxury to which other eaſtern monarchs are ſo much accuſtomed; but content themſelves, except on public occaſions, with a moderate attendance, a decent frugality at their tables, and a well regulated œconomy in all their public expences. They divide with their miniſters the cares of government, not laying the whole burden on their ſhoulders, while they indulge themſelves in eaſe and pleaſure; they are indeed obliged, by the laws of their country,

country to take a conſiderable ſhare of the trouble upon themſelves, and to read and anſwer petitions and remonſtrances. The neceſſity of juſtice in him tends to make him wiſe and intelligent, and render him the idol of his people: he does not poſſeſs his authority as a conqueror or a legiſlator, but as a father; as a parent he reigns, governs, rewards, and puniſhes. His two ſovereign councils are, 1. The extra council, compoſed of the princes of the blood royal; and 2. The council in ordinary, which conſiſts of thoſe princes, and ſeveral miniſters, who jointly inveſtigate matters of ſtate, and make report to the emperor of their proceedings.

The revenue of the emperor is immenſe, amounting to upwards of twenty-one millions per annum; and his army conſiſts of ſeven hundred and ſeventy thouſand men. He has an unlimited power to declare war, proclaim peace, or conclude treaties. How the Chineſe pay their civil liſt and five millions of ſoldiers (computed to be the whole number of towns in the empire) with about twenty millions of money, is not eaſy to determine.

The public revenues are not farmed, nor do they paſs through the hands of ſeveral under receivers; but the chief magiſtrates of each city regulate and collect the levies, and remit them to the treaſurer-general of the province, who tranſmits the ſurplus to Pe-king, after the reſpective governors, officers and ſoldiers of the province, have received their pay, and defrayed other neceſſary charges of government.

With reſpect to the Chineſe money, copper and ſilver are their only current metals, as there is no gold coin in the kingdom: that metal paſſes in trade as a commodity, and even ſilver is not coined, but cut in pieces for particular payments; and in that caſe it is eſtimated by its weight alone, and not by any mark or device ſtamped by royal authority: they pay capital ſums in ingots or bars of ſilver. Moſt trading people carry with them a balance. This balance reſembles the ſtilliards, and will give the preciſe weight of the minuteſt thing, to the thouſandth part of an ounce. Their foot is much about the length of ours. Their copper money is the only ſort that is ſtamped with any character or inſcription; but they do not impreſs it with the head or image of the emperor.

SECT. X.

Treating of the Religion, Temples, and Superſtition of the CHINESE; alſo of the Progreſs of the Chriſtian Religion in CHINA.

IT is remarked by writers of undoubted credit, that of all idolaters upon the face of the earth, the Chineſe have fallen into the feweſt abſurdities; for that being fully convinced of the being of God from the works of creation, they have ever adored and worſhipped the deity as the one ſupreme God, the King of heaven and earth, or rather that eternal mind which they imagine animates both heaven and earth. Though there are ſeveral inferior deities which they worſhip, as the firſt inventors of arts, mountains, rivers, &c. yet they never ſacrificed to vice, or worſhipped ſuch impure deities as the Egyptians, Grecians, and Romans did.

Religion in China is divided into three ſects: firſt, the followers of Lao-kium, who lived, as they ſay, above five hundred years before Chriſt. He taught that God was corporeal, and had many ſubordinate deities under his government; his diſciples ſtudy magic, and pretend to make that drink which will give men immortality. The ſecond are the ſect of the learned, who are the diſciples of the ſo much celebrated Confucius, who left many admirable precepts of morality, and inſtructed the people in philoſophy. He ſpeaks of God as a moſt pure and perfect principle, the fountain and eſſence of all beings; and though we are told he prohibited idolatry, he has temples and images erected to him, and is worſhipped with the profoundeſt adoration, as appears from the Pope's decree againſt the Jeſuits for allowing in their converts this idolatrous worſhip. There is a third ſect much more numerous than either of the former, who worſhip the idol Fo, or Foe, whom they ſtyle, the only god of the world. This idol was imported from India about thirty-two years after the death of our Saviour; his prieſts, the bonzes, teach ſeveral moral precepts; and that there is a ſtate of rewards and puniſhments after this life. They alſo inculcate into their followers, that it is not lawful to kill any living creature, or to drink wine; and do not forget to inſtruct them how much it is their duty and intereſt to entertain and nouriſh their prieſts, and to build them temples and monaſteries, and perform the penances they enjoin. If they neglect theſe things they threaten them with the greateſt torments after death; or that their ſouls ſhall animate ſome vermin or beaſt of burden.

We are told of one whom the bonzes had prevailed on to believe that his ſoul ſhould go into one of the emperor's poſt-horſes, and that they had adviſed him to eat little, and endure it patiently, and God might be induced the next remove to let him poſſeſs ſome perſon of quality; but the man was under ſuch horror at the apprehenſion of being a poſt-horſe, that his being a man of figure afterwards gave him but little ſatisfaction. He could not ſleep day or night, but hearing that the Chriſtians did not undergo thoſe changes, and were men as well in the other world as here, he ſent for the father to baptize him, who aſſures us that he died a very good Chriſtian. The doctrine of Confucius is the religion of the emperor, the princes of the blood, and all people of learning and diſtinction in the empire.

The bonzes, who are the prieſts of that ſect who worſhip the idol Fo, undergo the ſevereſt penances, by which they imagine they merit much, and can apply their merits to whom they pleaſe. In their temple is an image of immortality, repreſenting a fat man, ſitting croſs-legged; another called the image of pleaſure, twenty feet high; and between them another image thirty feet high, with a crown on his head; beſides which, they have a great number of little images in their houſes, which they worſhip as well as Confucius and their anceſtors. The ſun, moon, and ſtars are alſo the objects of their adoration.

A living man, whom they ſtyle, the Great Lama, is worſhipped by the Tartars; his prieſts are from him called lamas: he is alſo called, the eternal father; and is never ſeen by day-light, but in his temple by the light of lamps: he ſits on a raiſed floor, dreſſed in the robes of a ſovereign prince; and thoſe that approach him fall proſtrate on the ground, kiſſing his feet; and his diſciples believe that he lives for ever. The Tartar princes do not think themſelves ſettled on their throne until they have obtained his bleſſing; and the emperor of China goes annually into Tartary to adore him: however, the emperor, on a political account, pays an equal regard to the prieſts of both religions. He honours Confucius, and ſacrifices in the Chineſe temples; and the miſſionaries pretend, that it was only reaſons of ſtate that prevented his profeſſing the Chriſtian religion, though at other times they are pleaſed to confeſs that he declared he could not believe, much leſs embrace it.

It is a received opinion among the great men in China, and even ſome of their emperors, that it is poſſible for men to obtain immortality even on earth. Innumerable books have been written on this ſubject; nor can the daily inſtances of mortality, even among thoſe who have the greateſt opinion of the preſcription which is to effect this change, and preſerve them from all corruption and decay, convince them of the folly and abſurdity of their opinion.

One of their emperors, who was confident he had purchaſed the immortal draught, was cured of the whimſy by one of his favourites in the following manner: The emperor having a cup of this water of life before him, and declaiming upon the virtues and excellency of it, while he turned his back, the favourite had the aſſurance to drink off part of it; whereupon the emperor in a rage threatened him with immediate death: to which the wiſe miniſter calmly replied, Do you ſuppoſe you can deprive me of life now I have drank of the immortal cup? If you can, what have you loſt? if you cannot, I am become equally immortal with you. This ſhort way of reaſoning, it ſeems, reduced that prince to his ſenſes, when all other arguments ſeemed to be ineffectual.

Mahometaniſm has obtained a great footing in China, ſome of the Tartar tribes on the frontiers being of that religion, and there were reaſon to imagine that the emperor of China was a Mahometan. There are alſo great numbers of Jews in China.

Without the gates of every city almoſt there is an idol temple, and others on the ſides of highways far from towns, where travellers are hoſpitably entertained; and near every temple is a tower erected to the memory of ſome ſaint or hero, filled with images, and lamps that burn continually. To every temple belong a ſociety of prieſts, who offer liquor, rice and other proviſions to the genii of the place, of whom people come frequently to inquire what ſucceſs they may expect in their undertakings. There are cloiſters alſo of religious devotees, who undergo unheard of penances to obtain the name of ſaints among the people, and merit the happineſs of another ſtate.

The Chineſe have as great faith in their aſtrologers and fortune-

ortune-tellers as in their gods: they govern all their affairs y the direction of theſe people, and will not undertake a ourney, or any buſineſs of moment, without firſt conſulting when will be the moſt fortunate day or hour to begin it. Theſe fortune-tellers alſo pretend to calculate nativities, nd, by knowing the day of a man's birth, will tell him what ſhall hereafter befal him in the world: nor does it affect their credit, how often ſoever the people are deceived; or, like their brethren on this ſide the globe, they ſtill ollow the deceiver, and will not be perſuaded they are mpoſed on.

The Chriſtian religion was firſt introduced into China by the Portugueſe, who about the year 1498 made ſeveral ettlements, and planted ſeveral colonies, on the coaſt of the farther India, and in the Spice iſlands, and arrived at Canton, in China, in the year 1517, where they were permitted to traffic, and fix a colony on the little iſland of Macao, at the mouth of the river of Canton, which the Portugueſe poſſeſs at this day; but as ſubject to the crown of China. Their miſſionaries were not permitted, however, to go over to the continent, till ſome years after Francis Xavier, from his indefatigable labours ſtiled the apoſtle of the Indies, who died in the year 1552, and was never ſuffered to ſet foot aſhore upon the continent of China: The Portugueſe laboured for more than thirty years after, in vain, to get their miſſionaries admitted into that kingdom.

It is univerſally allowed by hiſtorians, who have treated of the affairs of China, that Roger and Riccii, two Jeſuits, were the firſt that were permitted to reſide on the continent, who became very acceptable by their ſkill in the mathematics; but the Chineſe were amazed, when they ſaw them produce a map of the world, to find that China was ſo very ſmall a part of it. Theſe Jeſuits were permitted to compoſe a catechiſm, and explain the Chriſtian doctrines, and gained great numbers of converts among people of figure; but at the ſame time were inſulted by the mob. They continued their miſſion, however, for ſeven years, till a new viceroy came to Canton, and obliged them to retire to Macao; however, they were ſoon after recalled, and, being joined by other miſſionaries, obtained leave to reſide in the capital city of Pe-king, whither they carried preſents for the emperor, among which were a clock and repeating watch; but a little before they arrived at Pe-king, they were ſtopped by an eunuch, a commiſſioner of the cuſtoms, and impriſoned, on pretence that a crucifix, which they carried in a portmanteau, was a charm, which might affect the emperor's life: however, an order ſoon after arrived for bringing thoſe foreigners up to Pe-king, where they were well received by the emperor, and their preſents accepted, and a houſe and maintenance were aſſigned them, with the liberty of making what proſelytes they could; among whom, they relate, were many princes of the blood, and the converts increaſed ſo faſt, that in the province of Kiang-ſi alone, there were ninety churches, and forty-five oratories.

The bonzes raiſed ſeveral perſecutions againſt them; but nothing proved more fatal to them than the oppoſition they met with from the dominican friars at Macao; one of this order declaring, that the Jeſuits had a deſign to depoſe the emperor, and uſurp his throne; that the places they were ſettled in, between Canton and Pe-king, favoured their deſign; and that the Dutch fleet which was then upon the coaſt, was intended to protect them; that the governor of Pe-king was in their intereſt, and that the Chriſtians of Japan were ready to join them when a favourable opportunity offered.

When the intelligence of the pretended conſpiracy was brought to the viceroys and governors of the provinces, they were exceedingly alarmed: and one of the miſſionaries, paſſing through Canton before the forgery was diſcovered, was condemned to the baſtinado, under which he died; but Riccii was protected by the emperor at Pe-king, and the falſity of the report being proved, he lived in that capital in peace till the year 1610, when he died, aged eighty-eight years, twenty-ſeven of which he had reſided in China; and the emperor had ſuch a regard for him, that he ordered a piece of ground to be ſet apart for building him a tomb, which was afterwards the burying-place of the Jeſuits.

In the year 1617, a perſecution being raiſed againſt the Jeſuits and their proſelytes, they were all obliged to retire to Macao; but there happening a war with the Tartars in the reign of the ſucceeding emperor, he recalled them, knowing they would be very uſeful to him in the management of his artillery, and they lived unmoleſted in the kingdom till the year 1628. Two years after the Jeſuit Adam Shaal, reſorted to the court of Pe-king, and was highly careſſed by the emperor and his miniſters, on account of his ſkill in the mathematics; and the ſame year the dominicans and franciſcans were admitted into China; where they and the Jeſuits boaſted of having made a great number of converts; and, notwithſtanding the revolution that happened in 1640, when Xun-chi, king of Nou-tche made a conqueſt of China, the Jeſuits maintained their ground, and were no leſs in favour with the emperors of the preſent Tartar race, than they were with thoſe of the Chineſe.

Adam Shaal was made preſident of the ſociety of mathematicians by the emperor Xun-chi, which had been under the direction of the Mahometans for three hundred years before. He reformed the calendar, which increaſed his intereſt at court; and the emperor was ſo ſenſible of the ſervice the learned Europeans were capable of doing him, that he ſent for fourteen more of the miſſionaries to court, among whom was father Verbieſt; and the Jeſuits inſinuate, that they ſhould have made a convert of the emperor, if the ladies of the court had not prevented it; on his reproving that prince for entertaining one of them; but the more probable opinion is, that the emperor was offended, on their adviſing him to part with his women; that being a ſubject which few princes will bear to be touched upon; however, it is ſaid, this emperor profeſſed great friendſhip for Adam, and ſent for him when on his death-bed. Father Verbieſt, who had ſerved the ſucceſſor of this emperor in quality of mandarin, and alſo inſtructed him in the mathematics, dying during his reign in 1688, he cauſed him to be buried with great funeral pomp, allowing two hundred golden crowns for that purpoſe, and, at the tomb, expreſſed his acknowledgments of the great ſervices he had contributed to himſelf and the ſtate, the great affection he had for him, and how much he bewailed his death.

When Kang-hi, the ſon of Xun-chi, the firſt Tartar emperor, aſcended the throne, Adam Shaal was made preceptor to the young monarch, who was then but eight years of age, and the bonzes (prieſts of Fo) were expelled the palace; whereupon they preſented a petition to the regents, ſetting forth, that the Jeſuits had been baniſhed their country for their diſaffection to their natural princes, and would infallibly raiſe a rebellion in China: that they had introduced a number of foreigners into the empire, who travelled through the provinces, and made plans of their ſtrong towns, and that they only waited a favourable opportunity to raiſe a rebellion. To this petition they annexed a book publiſhed by Adam, containing a liſt of their churches, and of the converts they had made, which the bonzes ſuggeſted was the muſter-roll of an army, which they could bring into the field on the firſt ſignal; that their beads were marks whereby the conſpirators knew one another, and ſhewed, in the popiſh books they diſtributed, the picture of Chriſt crucified, ſaying, "Behold the God of the Chriſtians nailed to a croſs, "for attempting to make himſelf king of the Jews; this "is the God they invoke to favour their treaſonable "conſpiracies againſt the government." This charge againſt the Jeſuits being brought before the tribunal of rites, they were impriſoned and laid in irons, and the Chriſtian religion was declared to be a falſe and pernicious doctrine.

Adam Shaal was condemned to die, and though the ſentence was never executed, he died under the hardſhips he ſuffered in the year 1666; twenty-five of the miſſionaries were baniſhed to Macao; but four were ſtill permitted to remain at court, who ſome time afterwards procured an order for recalling the reſt of their brethren, and procured a declaration from one of the principal tribunals; "That the Chriſtian law had been un- "juſtly condemned, and that it taught nothing incon- "ſiſtent with the welfare of the ſtate." The Chriſtians were thereupon tolerated, and put into poſſeſſion of their churches again, in the year 1671. Father Verbieſt, as we obſerved before, taught the emperor mathematics, and cauſed light braſs cannon to be caſt, which gained the emperor great advantages in his wars, by which he became ſo much in favour, both with prince and people, that multitudes of converts were daily made, and Verbieſt wrote to Europe for more miſſionaries, whereupon Lewis XIV. ſent over ſix Jeſuits from France, among whom was Le Compte, who reſided in the Chineſe court many years, and wrote the beſt hiſtory of that kingdom which has been publiſhed. Theſe Jeſuits arrived at Nimpo in China, in the year 1688; Verbieſt being dead before their arrival, they were preſented to the emperor ſoon after, who always

kept ſome of them near his perſon, who improved him ſo far in the mathematics, that he wrote a book upon that ſubject. Some of the viceroys in the diſtant provinces, however, raiſed a perſecution againſt the Chriſtians, in which they were countenanced by ſome tribunals, and it was as much as the emperor could do to protect them; he adviſed them to be very circumſpect in their conduct, and give as little offence as poſſible, or his appearing their protector might endanger his throne.

The miſſionaries having received great encouragement from the emperor, more of them were ſent over from France; and the French King, Lewis XV. ſettled an annual revenue of nine hundred livres a year upon twenty of them that were ſent to China and India. The fathers Gerbillon and Bouret having cured the emperor of an ague, he gave them a large ſum towards building a church, which they finiſhed, and made it one of the fineſt temples in that part of Aſia.

Such was the complaiſance of the Jeſuit miſſionaries to the Chineſe Chriſtians, in ſuffering them to retain the worſhip of Confucius, their anceſtors, the heavens, &c. that they might have remained in China, and made proſelytes to this day, if the Dominican and Franciſcan friars had not oppoſed this practice, and charged the Jeſuits with countenancing idolatry, which created great feuds among the fathers; ſo that they perſecuted one another in the courts of China with great violence, repreſenting their opponents as diſaffected to the government, and ſeveral of them were impriſoned, and ſeverely uſed by the Chineſe magiſtrates. At length both parties appealed to the Pope. The Jeſuits repreſented, that unleſs they complied with the Chineſe in theſe articles, the Chriſtians would infallibly be expelled the country; and inſiſted, that theſe compliances, when they proſtrated themſelves before his image, were only to pay their reſpects to him as a legiſlator; that the libations and ceremonies obſerved before the images of their parents, only expreſſed the veneration and affection they had for their deceaſed relations; and this they procured the emperor of China to certify to the Pope. Whereupon his holineſs deputed the Cardinal de Tournon his vicar in China, with full authority to examine and determine this matter.

The cardinal having admoniſhed the miſſionaries to lay aſide their animoſities and diſputes, which had given great ſcandal to the infidels, as well as to thoſe who had been converted to Chriſtianity, he decreed, and commanded all the miſſionaries, eſpecially the Jeſuits,

1. That in their writings and ſermons they ſhould diſapprove and condemn only ſuch doctrines and cuſtoms of the Chineſe as were inconſiſtent with the Chriſtian faith.

2. That they ſhould declare, that the offerings made by the Chineſe to heaven, the moon and other planets, to ſpirits and inventors of arts, were only due to God, the creator of all things; that they ſhould condemn particularly the offerings to Confucius, and the adoration of the pictures of deceaſed men, as inconſiſtent with the ſervice of the true God, and with the declaration of the Pope, the only infallible guide of the Chriſtians in all matters that concern religion. This decree was dated at Nan-kin, 28th June, 1707, and ſigned Charles, Patriarch of Antioch, Cardinal, &c.

The Jeſuits and miſſionaries of other orders continued to wrangle on theſe heads until the year 1720; during which time the Jeſuits were careſſed at court, while the others were thrown into priſons and ſeverely proſecuted. At length a deputation being ſent to the Pope, to know if he would admit of no alteration in the decree of Cardinal de Tournon, Cardinal Meſſabarba was firſt ſent over with the Pope's anſwer; but the Jeſuits ſo managed matters, that he was not permitted to ſee the emperor for ſome time, and could only read the anſwer of his holineſs to the mandarins. The following is the explanation of the decree,

1. The miſſionaries may tolerate in private houſes the uſe of tablets, containing only the name of the dead perſon, putting on the ſide of it a convenient explication.

2. They may tolerate all the Chineſe ceremonies towards deceaſed perſons, which are not ſuperſtitious, but merely civil.

3. They may render to Confucius a worſhip merely civil, adding a convenient explication; and it may be lawful to light candles, burn incenſe, and offer meat, by way of oblation before the tablets.

4. They may permit the reverences of genuflexion and proſtration before the corrected tablets, the tombs, or the dead bodies themſelves,

5. They may permit tables to be ſet with all manner of meats and fruits before the tombs of the deceaſed, as a civil honour and act of piety towards them, without obſerving any ſuperſtitious rite.

The decree was ſigned, "CA. Alexandrinus & Legatus Apoſtolicus."

Theſe articles having been ſubmitted to the judgment of the mandarins, they declared, that the emperor would be ſatisfied with this anſwer; but Suarez the Jeſuit obſerved to them it was all a trick, for the words, "This is the ſeat of the ſoul of the deceaſed," were to be omitted; however, the Jeſuits and mandarins being of another opinion, the anſwer was tranſlated, put in writing, and carried to the emperor.

The legate was admitted to an audience on the 20th of Nov. 1720, and directed to appear in the ſame eccleſiaſtical habit he wore in Italy; but the emperor preſented him with his own robe at the audience, put it over his European habit, and after an entertainment, at which his majeſty gave him a glaſs of wine with his own hand, he proceeded to aſk the legate ſeveral queſtions, particularly, whom thoſe pictures repreſented, which the miſſionaries brought from Europe? He anſwered, They might be the pictures of the Lord Jeſus, the bleſſed Virgin, or of ſome ſaints or angels. "But why," ſays the emperor, "do you put him on wings? This is what the Chineſe cannot underſtand: it is abſurd to give wings to men." The emperor then taking up three pieces of ſilk off the table, one white, the ſecond red, and the third yellow, and addreſſing himſelf to the aſſembly, ſaid, "If any one ſhould maintain that the red was white, and the white yellow, what would any of you think of it?" intimating, that the miſſionaries required them to believe inconſiſtencies, in their pretended explanation of the Chineſe rites, as well as in the doctrines they taught. The legate anſwered, Chriſt being aſcended to heaven, had conſtituted the Pope and his ſucceſſors his vicars on earth, to determine controverſies; and that Clement II. enlightened by his Spirit, could not be deceived. The emperor replied, "Can the Pope judge of the rites of China, which he has never had any perſonal knowledge of, any more than I can judge of the affairs of Europe?" The legate anſwered, "He does not pretend to be judge of the affairs of China, but of what cuſtoms and uſages the Chriſtians ſhould be allowed to practiſe, and what ought to be prohibited, as inconſiſtent with Chriſtianity." The emperor told the legate, that he had tried to unite all the miſſionaries of different nations, Portugueſe, French, Italians, and Germans; but they were always quarrelling among themſelves, and even the Jeſuits could not agree together; he was ſurprized at their diſunion, as they all profeſſed to propagate the ſame religion. And he wondered the Pope could give any credit to them, ſince ſome affirmed what the other denied: From ſuch contradictory repreſentations, how can the Pope take upon him, ſays his majeſty, to judge of the affairs of China? the legate anſwered, He was aſſiſted in his determinations by the Holy Spirit, who never ſuffered his holineſs to err in religious matters. His majeſty anſwered, "I love your religion much, I adore the ſame God you do; and if there be any thing you do not underſtand in our rites, I will explain it to you;" intimating again, that the Pope could be no judge of them, for want of ſufficient evidence; adding, that the decrees concerning the Chineſe rites, had not been made with a view to religion, but were levelled purely againſt the Jeſuits. At another audience, the emperor ſaid, he ſhould not ſuffer the Pope to determine any thing concerning the Chineſe rites; that belonged to him, his viceroys and governors: and when Meſſabarba deſired he might remain ſuperior of the miſſionaries in China, he received no anſwer to that, and the emperor confirmed the decree of the tribunal of rites, "That no Europeans ſhould for the future be ſuffered to propagate their law," which he apprehended might produce fatal effects: and the legate was ſoon after inſulted by the mandarins in a moſt outrageous manner, for maintaining the authority of the Pope's bull, and declaring his determinations infallible; and ſeveral of the Dominican and Franciſcan miſſionaries were ſent to priſon; Meſſabarba, however, obtained the releaſe of the priſoners, and then retired to Macao, where he reſided ſix months, and in the year 1722 returned to Europe; about which time the emperor Kang-hi died, and, being ſucceeded by Yong-tchin, all the miſſionaries were baniſhed to Macao in 1723, and upwards of three hundred churches were either raſed to the ground, or converted to profane uſes. Some European mathematicians, who were uſeful to the court (namely the Jeſuits) were ſuffered to remain at Pe-king; but the Chineſe converts who refuſed to apoſtatize, and return

eturn to their antient ſuperſtition, amounting to about hree hundred thouſand ſouls, were uſed with great rigour:)ne of the princes of the blood, in particular, with his fa-nily, amounting to three hundred of both ſexes, were ba-iiſhed to the deſerts of Tartary. Many converts were mpriſoned, underwent the baſtinado, and other puniſh-ments: but the Chineſe had more mercy on them, than Chriſtians in this part of the world have on one another, for few of them were condemned to die for the religion they profeſſed.

The Jeſuits were the chief promoters of the proſecution of Cardinal Tournon, formerly the Pope's vicar in China, for they did not ceaſe to accuſe him to the emperor, till they effected his ruin; and however the Jeſuits may apologize for their conduct in this and other inſtances of the like nature, it appears that the late Pope Benedict confirmed the decrees of his predeceſſors againſt the worſhip of Confucius, reproaching the general of the Jeſuits with the practices of their order in China, and prohibited his ſending any more miſſionaries thither without his leave; from whence and ſeveral other circumſtances, we may conclude, that the Jeſuits have never been intirely expelled from China, but are ſuffered to make a kind of half Chriſtians ſtill; that is, ſuch as worſhip both Popiſh and Chineſe idols; which has probably given birth to the aſſertion, that Chriſtianity is tolerated in China; whereas, on the contrary, we are informed, that ſince the above-mentioned fatal period, the Chriſtian religion hath been ſo far from gaining ground there, that it is more perſecuted now than ever, and that thoſe are expoſed to the moſt ſevere cruelties, who have courage enough to appear in its defence.

SECT. XII.

Of the CHINESE Marriages and Divorces.

THE union of the ſexes by marriage, or rather the bringing them together, is thought of ſo much advantage to the ſtate, by increaſing population, that it is diſgraceful for a man to live ſingle twenty years; but theſe matches are very improperly termed marriages, becauſe the conſent of the parties is never aſked; the parent or guardians enter into a contract, when both the boy and girl are infants in a literal ſenſe; and when they come to years of maturity, the young gentleman ſends the lady a preſent ſuitable to her quality; a ſplendid cavalcade is made, the bride is conveyed to the houſe of her ſpouſe, and this is all the ceremony that is uſed on theſe occaſions. Her ſpouſe never ſees her till ſhe enters his doors; then he unlocks the chair that brings her, and is either ſurprized with her beauty, or ſhocked with the ſight of ſomething he does not like. However, he is at liberty to return her to her friends that moment, if he is content to loſe the preſents that have been made her, with which he may be ſaid to have purchaſed his wife; for he never receives any fortune with her, beſides her cloaths. The lady has not the like option; if her huſband will keep her, ſhe is not allowed to retreat, how much ſoever he proves to be her averſion, and how many wives and concubines ſoever he may have beſides. Thus it is in all eaſtern nations, where a plurality of women is allowed by law. There ſeems, however, to be one, who may properly be ſaid to have her huſband's heart, to whom he gives the command of all the reſt; ſo that the lady inſtead of being his companion, if ſhe is not the favourite, may more properly be ſtyled his ſlave than his wife: nor are her children in a better condition than the children of his concubines, who have all an equal title to his eſtate. If it be demanded, where they find females ſufficient to let every man have a number of wives, ſince the Chineſe do not follow the practice of the Turks and Perſians, by importing them from other countries? it may be conſidered, that as the men marry at twenty, and the girls at twelve years of age, all the females between thoſe ages are ſupernumeraries; beſides, the poor people in moſt countries, who are much the majority, are forced to content themſelves with one wife apiece, and then it will be no difficulty to furniſh their ſuperiors with a variety of females, out of thoſe that are above twelve, and under twenty, notwithſtanding it is admitted that there are as many men born as women in every nation.

The friends of the parties, before every marriage, enquire of ſome prieſt or pretended conjuror, whether it is likely to prove a happy match, and which is the luckieſt day or hour for conſummation: when the man has once received his wife, he cannot turn her off, unleſs it be for adultery, or ſome notorious crime; but in theſe caſes he may ſell her, and purchaſe another with the money, notwithſtanding the Chineſe women are uſually guarded with great ſtrictneſs, and not ſuffered to ſee their neareſt male relations; yet ſome huſbands have given their gallants free liberty to viſit them; and there are women who have prevailed on thoſe that have the diſpoſal of them, to inſiſt on the liberty of having her admirers reſort to her after marriage; but this is ſo much abhorred by the generality of the Chineſe, that their iſſue are not allowed the privileges that other children have. As to the common people they ſeem to be ſo much aſhamed of living ſingle after the age the cuſtom of their country requires them to marry, or they have ſuch a ſtrong propenſity towards matrimony, that they will ſometimes conſent to become ſlaves, on condition they may have a ſlave in a family for a wife, when they are not in circumſtances to purchaſe one.

The Chineſe ladies being ſeldom ſuffered to appear in company, either within doors or without, never have any concern with trade, but amuſe themſelves with painting or needle-work, or with birds, dogs, or other animals, as ſome of the ſex do here.

It is cuſtomary in China to give three names to their ſons: 1. The common name of the family, or ſurname: 2. A proper name; and a third when they are advanced to any preferment or employment. The daughters are called by their father's ſurname, even after marriage, and diſtinguiſhed only by their ſeniority, being called the firſt, ſecond, or third daughter of their father.

There being a great number of eunuchs in the emperor's court, and in the families of the great, who have not only the care of the women, but the management and direction of moſt of their affairs; the poor women frequently caſtrate their ſons, in order to qualify them for preferment; which is almoſt as barbarous a cuſtom as expoſing them in the ſtreets and highways: or ſtrangling them with their own hands, as they ſometimes do, if they find they are not able to maintain them; for poverty ſeems to them worſe than death.

SECT. XIII.

Containing an Account of the Feſtivals, Funerals, and Tombs of the CHINESE.

THEIR two principal feſtivals are celebrated, one in the beginning, and the other about the middle of January. The former is celebrated by viſiting, feaſting, making preſents, &c. The other is called the feaſts of the lanterns, when every family, both in the city and country, on the ſea-coaſt and the rivers, light up large painted lanterns ſtuck full of wax candles or ſmall lamps, which repreſent cavalcades, ſhips under ſail, armies engaging, horſes galloping, ſpectres, and other objects: theſe repeſentations or figures are ſet in motion by perſons concealed, by means of ſtrings or pullies that cannot be perceived at a diſtance. Some Chineſe doctors have aſſerted, that this feaſt of the lanterns originated from the hanging up lanterns in the ruins of the palace of Ki, emperor of China, who, being an effeminate prince, erected a lofty tower adorned with guns, for one of his concubines, where living for ſome time in ſhameful eaſe and indolence, his ſubjects cauſed him to be depoſed by a neighbouring prince; and the magnificent palace being afterwards pulled down, lanterns were hung up in every part of the city to perpetuate the event. Others derive it from the following circumſtance: A certain mandarin, who was greatly careſſed by the people, having an only daughter drowned by falling into a river, he looked for her a whole night by the light of lanterns, all the inhabitants of the diſtrict following him with lanterns and torches to aſſiſt in ſearching for the lady. The particular affection which the people had for their mandarin, or elſe the ſingularity of the adventure, ſet them to work with their lanterns the ſame night of the following year, and this cuſtom gradually ſpreading, occaſioned a public annual feſtival to be obſerved in the manner above-mentioned.

At a third feſtival, the emperor himſelf always attends. After the example of his anceſtors, the prince goes every ſpring in great pomp and ſolemnity into a field, and plows up a few ridges of land. This is in order to encourge and animate the peaſants in the buſineſs of agriculture; and the mandarins, in their reſpective provinces, go through the ſame ceremony.

Another feſtival is alſo kept by the Chineſe, the chief ceremony of which conſiſts in carrying about the country a monſtrous cow with gilded horns: this cow is formed of

clay; and behind it walks a little child, with one foot bare, beating the cow with a rod, as if to drive her forwards. A company of comedians attend them, playing all kinds of antics. Thus they proceed to the palace of the mandarin or governor of the diſtrict, where they break the cow in pieces, and take out of her belly a great number of little cows formed alſo of clay, which they diſtribute to the multitude; and the ceremony concludes with a ſpeech in praiſe of agriculture, pronounced by the mandarin himſelf. Some of theſe cows, which are conſidered as emblems of labour and induſtry, are ſo large and heavy, that forty men can ſcarcely ſupport them. This feſtival is celebrated by country-people and labourers, who drag after them their ſeveral implements of huſbandry.

With reſpect to the funeral ceremonies of the Chineſe, we muſt obſerve, that no ſooner do theſe people come to years of diſcretion, than they make proviſion for their deaths: every man furniſhes his houſe with a coffin, among other moveables, to put him in mind of his mortality: and wealthy people incloſe a piece of land for a burying ground, where they erect a tomb, and a magnificent temple over it, to which they are brought when they die, though at never ſo great a diſtance from home: but ſuch tombs are generally erected in ſolitary places, or by the highway ſide, at a diſtance from towns. None are ever buried within the walls of a city. The poor have a common burying-place, alſo, at ſome diſtance from the town they die in. Their coffins are made of a very laſting wood, ſeven or eight inches thick, which makes them appear much larger than ours: but they are of the ſame form, and finely japanned without, which very much preſerves the wood, and makes it the more durable, as well as beautiful. The Egyptians, as well as the Chineſe, we find endeavoured to preſerve their remains as long as poſſible, imagining, we are told, that as long as any part of the body is left, the ſoul continues about it.

The death of a gentleman is no ſooner known to his relations, but they meet and perfume the corpſe, dreſs it in the beſt cloaths, and, having placed the body upright in a chair, his wives, children, and friends, ſucceſſively fall down before him, and lament their loſs. Three days after, a large room is hung in mourning, that is, with white linen; and the third day, the corpſe, being put in the coffin, is laid there in ſtate, an altar erected before it, and an image of the deceaſed placed upon the altar. The relations then attend again, bringing lighted wax-torches and incenſe, which they burn, and proſtrate themſelves before the corpſe: the ſons then place themſelves on one ſide of the coffin, cloathed in white, and his wives and daughters ſtand on the other, behind a curtain, bewailing themſelves in moſt moving ſtrains; the prieſt at the ſame time ſinging mournful hymns, ſuitable to the occaſion: diſhes of meat are ſerved up for ſeveral days ſucceſſively, and placed upon a table, and at night the prieſts divide the meat among them. The coffin being very thick and cloſe, no offenſive ſmell can be perceived. The funeral is frequently put off for ſeveral months, and ſometimes years, a paper being ſet over the gate of the houſe, reciting the virtues and commendable qualities of the deceaſed; the ſons ſleeping upon mats about the coffin ſeveral nights, and eating no fleſh, or drinking any ſtrong liquors, or having any commerce with their wives; nor can the ſon enter upon any office or employment for three years after the death of his father: and it is reckoned impious even to laugh, or take any manner of pleaſure, during the time of mourning.

The friends and relations of the deceaſed, being invited by the ſon to attend his father's corpſe to the grave, the proceſſion begins with thoſe that carry the images or pictures of men, women, beaſts, and birds, attended with a great number of torches; trophies, triumphal chariots, pageants and tables, with diſhes of meat, alſo are carried before the corpſe. Then follow the prieſts with drums, muſic, and jingling bells, and next the coffin, under a large arched canopy carried by twenty or thirty men, the ſons follow the coffin on foot, ſupporting themſelves with crutches, as not able to ſuſtain themſelves without. The women then advance in cloſe chairs, covered with white ſilk, rending the air with their cries; and beſides theſe, are other women, who are hired to make a diſmal mournful noiſe on theſe occaſions. Being arrived at the tomb, which may be taken for a palace, the company enter it by a grand portal, having a leſs gate on each ſide of it; and the corpſe being depoſited in it, an altar is erected before it, and lights left burning on the altar; the friends of the deceaſed viſiting the tomb at certain ſeaſons, and proſtrating themſelves before it, with their faces to the ground. They burn incenſe, pour out wine, and offer diſhes of meat to the deceaſed, which they are not ignorant becomes an entertainment for the prieſts when they are gone. The character of the deceaſed being engraved on marble, is placed before the altar. Every man alſo has a tablet in his houſe, whereon are engraved the names of his great grandfather, his grand-father and father, whom they worſhip; and their great men have temples erected to their memory, and a yearly ſacrifice offered to them.

Both men and women, during the firſt year of mourning, wear white coarſe linen, almoſt torn to rags; the ſecond year their cloaths are ſomething better, and the third they are allowed to wear white ſilk.

A widow mourns three years for the death of a huſband, and the man one year for his wife, and one for a brother.

Great men, whoſe circumſtances will allow it, erect temples to the memory of their anceſtors, when a yearly ſacrifice is offered. The emperor ſacrifices to ſeven of his anceſtors, the tributary kings to five, and a mandarin to three.

SECT. XIV.

Containing the Hiſtory of CHINA, from the earlieſt Accounts, to the Conqueſt of that Empire by the TARTARS.

WE were, about three hundred years ago, as little acquainted with this country, as with the continent of America, or the new world. As we owe the diſcovery of both to navigation, or the knowledge of the compaſs, China might with as much propriety have been denominated a new world, as America; for though it was ſituate on the ſame continent with Europe, neither the Egyptians, Greeks, or Romans, give us the leaſt intimation, in their hiſtories, that there was ſuch a country on the face of the globe. It is amazing, that when the Egyptian and Phœnician fleets ſailed as far as India, and brought home the fine ſpice, that they ſhould never meet the Chineſe ſhips, or hear of this country when they viſited thoſe very ſeas that border upon China: but ſo it is in fact: we can expect no light, therefore, from any nation but their own, of what happened before the fifteenth century; and what the Chineſe call their hiſtory, is little more than ſome ſhort minutes, containing the names of princes that probably never had an exiſtence; we may be aſſured that the firſt part of their pretended hiſtory is fabulous, and for the reſt, by their own confeſſion, their records have been loſt or deſtroyed; and their paper is ſo ſubject to the worm, that it will not laſt many years. What they have recorded therefore of later years, are only copies of copies; there are no originals to be found.

If we might credit thoſe who pretend ſuch care has been taken to preſerve an impartial hiſtory, as never was obſerved by any other people, the hiſtory of China would exceed all others; for they relate, that there are a certain number of regiſters appointed by the government to record all material tranſactions, and daily to minute down the words and actions of their princes, with their reſpective remarks upon them; and that without conſulting one another, they throw their ſeveral papers into an office, which is never opened while the reigning prince, or any of that family remain upon the throne; but when the crown devolves on another houſe, the doors are opened, and all theſe records are put in order and examined, out of which the hiſtory of the preceding reigns are compoſed, and the examples of their beſt princes recommended to their ſucceſſors, whilſt the conduct of others is ſeverely animadverted upon. Thus their princes, like thoſe of Egypt, undergo a kind of formal trial after their deaths, for the inſtruction of their ſucceſſors.

Our time would be employed to little purpoſe, were we to take notice of any facts which are ſaid to have been tranſacted above four thouſand years ago, becauſe they admit that huſbandry, and all manner of arts and ſciences, were introduced within that period. If the world had continued more than one hundred thouſand years, as ſome of their hiſtorians relate, no doubt but planting, ſowing, cloathing, and other uſeful and neceſſary arts, muſt have flouriſhed much ſooner; but the Chineſe, however, appear ſomething wiſer than many of the antient philoſophers, who held that the world was made by chance.

Moſt legiſlators and founders of kingdoms having judged it neceſſary to derive their origin and authority from heaven, to induce their ſubjects to ſubmit to their dominion; in like manner, their firſt monarch, Fo-hi, who is ſuppoſed to have lived about the time of the flood,

pretended that he was ſent from heaven to inſtruct and govern mankind. Their hiſtories relate, that this prince taught them to uſe cloathing, and diſtinguiſh the ſexes by their habits, and that he firſt invented their characters and muſic; and after he had reigned one hundred and fifteen years, was ſucceeded by Ching-tong; and in this they agree with ſacred hiſtory, that the antients lived to a great age. The emperor Ching tong taught them huſbandry and phyſic: Hoang-ti, his ſucceſſor, is ſaid to have taught them aſtronomy, the art of ſpinning and weaving ſilk, navigation, and the uſe of wheel carriages: to the next prince, Chao-hao, they aſcribe their dividing the country into provinces, and inſtituting civil government. And their fifth emperor, Tchuen-hio, annexed the prieſthood to the crown, and prohibited all men to offer ſacrifices but himſelf, or thoſe he deputed. Their ſeventh emperor gave his ſubjects the liberty of taking as many wives as they pleaſed, and had four himſelf. Their eighth emperor Tchi acting tyrannically, was depoſed by the grandees, and ſucceeded by his brother Yao, who is ſaid to have been a prince of uncommon virtue, and ever employed his authority for the good of his ſubjects; that he was frugal and abſtemious, never affected ſtate, and remarkable for his piety and modeſty: that he made canals, drained the bogs, and cut the mountains into level ſquares, to make them fit for tillage; that he diſinherited his ſon, becauſe he proved a vicious prince, and transferred the kingdom to Chun, a miniſter of great probity, who began a new race of kings, about two thouſand two hundred years before Chriſt; that he viſited great part of his dominions once a year, to enquire into the conduct of his officers, promoted huſbandry, and encouraged his people to write whatever they thought deſerved cenſure in his adminiſtration.

Chun was ſucceeded by Tai-kia, who coming very young to the throne, one of his prime miniſters locked him up in his father's tomb, or rather in the palace erected over it, for three years, and then reſtored him to his throne. He afterwards made an excellent governor, and ever reſpected as his father the miniſter who had confined him.

It was decreed by the emperor Tai-vou, that the old people in every town, that had not any ſubſiſtence, ſhould be maintained out of the public treaſury.

Lin-fin was a moſt luxurious prince: it is reported of him, that he commanded his miniſters not to bring any matters of ſtate before him, leſt he ſhould be diſturbed in his pleaſures.

Tcheaou is repreſented as a very tyrannical prince, having a queen as cruel as himſelf, who was ever inventing inſtruments of torture, and, among the reſt, had a hollow brazen pillar caſt, which ſhe compelled the object of her fury to embrace, and then heated the pillar to that degree, that the miſerable wretch was roaſted to death. But the people deteſting the cruelties exerciſed in this reign, depoſed the emperor, and raiſed to the throne one of another family, named Vou-hang, who began a new race of monarchs, about one thouſand years before the birth of Chriſt.

About the year 177 before Chriſt, in the reign of Ping-van, ſeveral of the tributary princes rebelled, and rendered themſelves independent of the emperor. From this reign, their great philoſopher Confucius began his hiſtory. He was made prime miniſter about the year 537, and wrote the hiſtory of the civil wars, which laſted near two hundred years. Confucius, not finding his advice regarded, retired from court ſome time before he died. This great and good philoſopher was equally eſteemed for his moderation and candour, as for his genius and learning. In all his actions, as well as in his diſcourſes, he ſupported precept by example. His ſyſtem of religion was a ſyſtem of natural law, which ought to be the ground-work of all religion, the rule of ſociety, and the ſtandard of government. He taught, that reaſon was an emanation of the Almighty; that the ſupreme law conſiſted in an harmony between nature and reaſon; that the religion which was repugnant to reaſon, could not come from heaven. He lived ſeventy-three years, and had a magnificent monument erected to him, near the city of Kio-few: the Chineſe entertain a high veneration for his memory, and have a chapel dedicated to him in almoſt every city, where oblations are preſented to him after the manner of a ſacrifice; which honours were very contrary to the principles of Confucius, who never allowed of ſuch homage and worſhip being paid to a creature. His works are now in ſuch authority, that the Chineſe refer to them in all diſputes, and his poſterity are the only nobility in the kingdom, except the princes of the blood.

During the reign of Gin-tſong, about the year of our Lord 1144, the Tartars made themſelves maſters of the northern provinces of China; and in the reign of To-nan-tſong, the weſtern Tartars conquered part of China; and Chi-toong, their prince, made Pe-king the ſeat of his empire. He cauſed the great canal to be cut, which runs from Canton almoſt to the city of Pe-king, being one thouſand miles: he alſo cut abundance of other canals, for the convenience of tranſporting merchandize from one province to another.

Tai-ting, who was the laſt emperor of the Tartarian race, loſt his crown by attempting an alteration in religion: he countenanced the Lama's, or Tartarian prieſts, which united the Chineſe againſt him. Their leader was a bonze, or Chineſe prieſt, who, about the year 1400, having driven the Tartars out of the country, mounted the throne.

In 1498, the Portugueſe, having doubled the Cape of Good Hope, began a trade with China, and, poſſeſſing themſelves of the iſland of Macao about the year 1517, monopolized the whole traffic to that country for upwards of a century.

Several Tartar nations, having in the mean time united under the king of Niu-tche, invaded the northern provinces of China, again in the year 1640, under pretence of having been impoſed upon and cheated by the Chineſe merchants, for which they could obtain no redreſs at the court of Pe-king. The armies thereupon taking the field, ſeveral battles were fought, but none of them deciſive, till a famine happening in ſome of the ſouthern provinces of China, occaſioned an inſurrection: and Ly-cungz, one of the chiefs of the mal-contents, marched with a numerous army up to Pe-king, and laid ſiege to that city, which was betrayed to him by the eunuchs of the court. The emperor, and moſt of his family, ſeeing all reſiſtance vain, choſe to die by their own hands, rather than be made priſoners by the rebels; whereupon Ly-cungz cauſed himſelf to be proclaimed emperor, and then advanced againſt Uſanguey, or Ou-ſang-guey, the imperial general, who receiving advice of the uſurpation of Ly-cungz, made peace with the Tartars, who conſented to join him againſt the uſurper. This obliged Ly-cungz to retire to Pe-king, and not thinking himſelf ſtrong enough to defend that city againſt their united forces, he plundered the town, and marched into the province of Chen-ſi, whither he was purſued by Uſanguey; but Xun-chi remaining at Pe-king in the mean while, cauſed himſelf to be proclaimed emperor in his abſence: however, upon the return of Uſanguey, after the defeat of the rebels, Xun-chi offered to divide the kingdom with him, and Uſanguey not being then in a condition to force the Tartars to abandon Pe-king, ſeemed to conſent to the propoſal, and retired to the provinces which were allotted him, where he raiſed forces, and having augmented his army, required Ly-cungz to quit the kingdom, and on his refuſal ſeveral battles were fought, in which Uſanguey was generally ſucceſsful; but being killed in a future engagement, his army diſperſed, and the reſt of the provinces were reduced under the dominion of Ly-cungz, the Tartar, about the year 1644; but he did not long enjoy the throne, he died ſoon after the conqueſt, and was ſucceeded by his ſon, an infant of ſix years of age, leaving Amavan, his uncle, regent, till his ſon ſhould come of age: and the regent diſcharged his truſt with that fidelity, that every thing remained in peace during the minority, and his uncle had the pleaſure of delivering up the kingdom to him entire, both the Tartar and Chineſe princes ſubmitting to his government. Amavan did not think fit to make any alteration in the laws and cuſtoms of China: he only compelled the Chineſe to cut off their hair, and take the Tartar habit, that it might not be diſcerned how inconſiderable a people the Tartars were, when compared with the Chineſe. In every thing elſe, he rather courted than oppreſſed the natives; he ſuffered many of them to retain their poſts in the government, and remitted ſeveral ſpecies of their taxes. The Chineſe ſeemed to be rather gainers than loſers by the change. Their country was the ſeat of government. Tartary became a province to China, and they were exempted from the charge of maintaining armies upon the frontiers after the union. However, the Chineſe, who were moſt averſe to the Tartar government, fled to the Philippines, Java, and other iſlands in the Indian ſeas, where they retain their hair and former habits; and the poſterity of Ly-cungz remain upon the throne of China to this day.

China having acquired great additional ſtrength by her union with Tartary, has now no enemy to dread; nor were

ever the opulence, power, grandeur, and glory of the Chineſe empire greater than at preſent; at home, it hath all the bleſſings of peace; and abroad it is reſpected: it hath enjoyed a perfect tranquillity for upwards of ſeventy years, and is unrivalled by all other nations for its public works of art, having thirty-two royal palaces, two hundred and ſeventy-two grand libraries, ſeven hundred and nine halls, one thouſand one hundred and fifty-nine triumphal arches, three hundred and one beautiful bridges, and ſix hundred and eighty curious tombs. The emperor Yong-tchin (that is, laſting peace) the name he took on his acceſſion to the throne in 1722, notwithſtanding his decrees againſt the Chriſtians, is generally acknowledged to be a prince of great virtue, and an excellent governor; and that he conſtantly applied himſelf to promote the happineſs of his people.

According to Du Halde, there happened a dreadful earthquake at Pe-king in this reign, in the year 1731, which demoliſhed great part of that capital, and buried more than one hundred thouſand of the inhabitants in its ruins: but there is ſome reaſon to doubt of the truth of this writer's account of this event, becauſe ſeveral Eaſt India captains who were at China in that year, had heard nothing of it: and though Canton, the part the Europeans trade to, be a thouſand miles ſouth of Pe-king, yet a calamity ſo remarkable as this muſt have been known by the captains of ſhips and merchants trading to that city.

The Chineſe empire hath been ſucceſſively governed by twenty-two imperial families, and hath been eſtabliſhed three thouſand nine hundred and eight-four years, during which ſpace, two hundred and thirty emperors have reigned.

SECT. XV.

Of the Iſlands ſubject to CHINA.

FORMOSA, AYNAN, and MACAO, are the principal CHINESE Iſlands.

THE iſland of Formoſa is ſituated in the Pacific ocean, between one hundred and nineteen and one hundred and twenty-two degrees of eaſtern longitude, and between twenty-two and twenty-five degrees of north latitude, one hundred miles eaſt of the province of Fo-kyen in China; its circumference is between four and five hundred miles. It abounds in the ſame kinds of fruits as the ſouth of China does, near which it lies, and is agreeably diverſified with hills and vallies. The Spaniards ſent ſome colonies from the Philippines thither; but they did not think it worth their while to continue there. The Dutch afterwards attempted to bring it under their dominion, but were driven from thence by the Chineſe. The Dutch relate, that the people of this iſland were republicans; that every province, and every town in the iſland was an independent ſtate, reſembling thoſe of Holland; but ſince they have been reduced under the dominion of China, they are governed by a Chineſe viceroy. They are pagans, and have their bonzes, that is, prieſts and prieſteſſes, as on the neighbouring continent. The Dutch relate, they had many Chriſtian proſelytes; but it is probable there are no Chriſtians there at preſent, or the Popiſh miſſionaries would have made them a viſit from Macao, and have mentioned them in their travels. Their mountains, it is ſaid, are full of brimſtone; which makes the iſland ſubject to earthquakes. The women here plow, ſow, and manure the ground, and the men ſpend their time chiefly in hunting. Their houſes are built with cane, and are but one ſtory high. Their female prieſts pretend to a knowledge of futurity, and are often conſulted as oracles.

The next iſland we ſhall mention is Aynan, or Haynan; it is ſituate in the Chineſe ſea, between one hundred and ſeven and one hundred and ten degrees of eaſt longitude, and between eighteen and twenty degrees of north latitude, fifty miles ſouth of the continent of China; being of an oval form, and about three hundred miles in circumference. It is ſaid to be a plentiful country, and to afford both gold and pearls; but as no travellers have given us any particular account of the reſt of the produce of the iſland, or of its inhabitants, we may conjecture, from its ſituation, that the principal grain is rice, and that cocoas, mangoes, guavas, plantains, oranges, and other tropical fruits abound in it.

Macao is ſituate in one hundred and thirteen degrees of eaſt longitude, and twenty-three degrees of north latitude. It is a ſmall iſland in the mouth of the river Canton in China. The Portugueſe took poſſeſſion of it in their firſt voyages to China, and have carried on a great trade there for upwards of one hundred years; and though they are now ſubject to China, they are permitted to govern their own people by the laws of Portugal, and to profeſs the Chriſtian religion; when the Popiſh miſſionaries are driven out of China, they reſort to this place.

There are a great number of very ſmall iſlands, that lie between Formoſa and the Philippine iſland. As the channels among them are but little known, Lord Anſon adviſes rather to paſs to the northward or ſouthward, than through them; the Centurion ſhip of war paſſed through them between Grafton and Monmouth iſlands; but in getting through, the ſea had a very dangerous aſpect, for it rippled and foamed with all the appearance of being full of breakers; but this agitation of the ſea, which had alarmed them, being occaſioned by a ſtrong tide, they got through it very ſafely.

Having before barely mentioned the great Chineſe wall, we ſhall here give a fuller deſcription of that amazing work. It was begun about two thouſand years ago, and is a maſter-piece of induſtry and genius: it is principally built of brick, and cemented with the ſtrongeſt mortar, inſomuch that though it has ſtood many centuries it ſtill continues firm. It is about five hundred leagues in length, including as many turnings and windings, and its intermediate ſpaces ſupplied by the mountains, which reduces the real wall to about one hundred leagues. The Chineſe, before the conqueſt, guarded this wall with a million of ſoldiers, but only particular parts of it are now defended from invaders. Its greateſt elevation is about thirty feet, and its breadth is nearly ſufficient for eight men to ſtand abreaſt on it. Some parts of this wall being built on high mountains it conſequently riſes and ſinks with the ſurface of the ground; which circumſtance accounts for the ſtupendous height given it by ſome authors. When Iſtrand Ides, the Ruſſian ambaſſador to the court of China, ſaw this wall, he tells us it was in as good repair as if it had not been built twenty years.

SECT. XVI.

Containing an Account of CHINESE TARTARY.

CHINESE Tartary extends from forty to one hundred and thirty-five degrees of eaſtern longitude, and lies between thirty-five and ſeventy-two degrees of northern latitude; having the Frozen ocean on the north; the Pacific ocean on the eaſt: China, India, Perſia, and the Caſpian ſea, ſouth; and European Ruſſia on the weſt: but in this chapter we ſhall only treat of Chineſe Tartary, which is ſituate between one hundred and five and one hundred and thirty-five degrees of eaſtern longitude, and between forty-one and fifty-five degrees of north latitude; being bounded by Ruſſian Tartary, or Siberia, upon the north; by the Pacific ocean, eaſt; by the Chineſe provinces of Ly-autong and Corea on the ſouth, and by Ruſſian Tartary on the weſt; the river Amour and Yamour, called by the Chineſe Sagahan Ula, ſeparating it from Ruſſian Tartary on the north; and the river Argun dividing it from the Ruſſian dominions on the weſt; and bears the general name of Niu-tche, or Manchew Tartary; but is uſually ſubdivided into the provinces of Keching Tartary on the eaſt; and Tigurran and Solon Tartary on the weſt.

Chineſe Tartary conſiſts for the moſt part, in barren mountains and deſert plains: there have been ſome good towns in it, but moſt of them run to ruin after the Tartars conquered China, whither the ſeat of the government being removed, all the Tartars of diſtinction have followed the court thither, and are advanced by the ſovereign to the chief poſts in that empire; and by their intermarriage and commerce with the Chineſe are become the ſame people in a manner, and look upon their original country as a province of China. In the north the people differ little from the Laplanders of Europe. They hunt ſables, ermines, and other animals for their furs in winter, and ſpend their time in fiſhing in the ſummer. The gentlemen in the ſouth of Tartary make hunting of deer, and other game, rather their employment than diverſion, and procure the beſt part of their food that way; but their hunting differs much from ours; for they ſummon all their vaſſals and dependants to attend them, and ſurround a large tract of country, driving the game before them, until they have brought them into a very ſmall compaſs; then they ſhoot, or take them with nets at pleaſure.

Kirinula is the chief town at preſent, and is ſituate in forty-four degrees north latitude, on a mountain, the antient ſeat of the Manchew or Niu-tchean Tartars; and here are the tombs of the anceſtors of the preſent emperor. The Tartars are a much more robuſt and hardy people than

than their Chineſian neighbours in the ſouth; and their horſes, and other cattle, are ſuperior to theirs. The Chineſe troops are ſupplied with horſes chiefly from this country; and from hence comes that valuable herb ginſeng, and the rhubarb root. The air of the country is exceſſively cold, though they lie under the ſame parallel as we do; as it is obſerved with reſpect to the weſtern continent of America, that it is as cold in the latitude of fifty, as it is with us in ſixty: the ſame is obſerved of that part of Chineſe Tartary, which lies in the latitude of fifty, which is occaſioned by the wind blowing over a long tract of frozen country in the winter.

The Tartars eat all manner of meat, except hogs-fleſh; but delight moſt in the fleſh of wild horſes, which they hunt as they do other game. Their drink is water or mare's milk. They have very little wheat or rice: oats is almoſt the only grain they have, of which they make both bread and drink. Their religion is Paganiſm; and, beſides the Chineſe idols, they worſhip the great Lama. Theſe people formerly burnt their dead; but they now bury them, like the Chineſe.

The weſtern Tartars live in tents, and remove from place to place for conveniency of paſture, their herds of cattle, and what they get in hunting, being their principal ſubſiſtence. The eaſtern Tartars live in towns, but are neither ſo numerous or ſo regular and beautiful as the towns of China; many of them lie in ruins, and are perfectly deſerted for warmer ſeats and a more fruitful country: for, as has been obſerved already, upon the conqueſt of China, their emperor invited all the little Tartar clans to join him, and tranſplant their families to Pe-king, in order to eſtabliſh himſelf and ſecure his conqueſt; and from that day to this, all men of any ſpirit, who are not deſtitute of ambition, have reſorted to the court of China, where they have almoſt a certainty of meeting with preferment, and conſequently their native country is abandoned and left in a more wretched condition than before their union with China. They had the honour indeed of being conquerors, and ſetting a prince of their nation upon the throne; but are notwithſtanding become a province to the kingdom they conquered: they are governed by a military force, and garriſons placed in all their ſtrong towns; the manners and cuſtoms of the Chineſe alſo prevail more and more among the Tartars every day. However, the Tartars that remain in their own country, and do not attend the court, muſt be allowed to differ from the Chineſe in many reſpects: They are neither ſo effeminate or luxurious as their more ſouthern neighbours, nor do they apply themſelves to traffic near ſo much; hunting, horſemanſhip, and other manly exerciſes take up great part of their time. They would be aſhamed to be ſeen in chairs or litters, like the ſoft Chineſe, but eſteem it much more glorious to be found at the head of a troop of horſe. Like other northern countries, they alſo allow their women all innocent liberties, and both ſexes converſe together with freedom; and poſſibly it will be found a very juſt obſervation, that the braveſt people have been ever the leaſt troubled with a ſpirit of jealouſy, and kept their women under the leaſt reſtraint.

The Tartars are not famous for arts and ſciences; nor do we hear much of their laws: the will of the prince ſeems to be the only meaſure of their obedience; nor have they any books or hiſtories among them, which give any light into their original.

SECT. XVII.

Treating of the CHINESIAN TARTAR Kingdoms and States.

HISTORIANS have divided the Tartars into innumerable tribes or hords, but we ſhall here give ſome account of the neighbouring kingdom of Thibet, and the Uſbeck Tartars.

The kingdom of Thibet is bounded by the Calmucks land on the north, by China on the eaſt, by India on the ſouth-weſt, and by Uſbeck Tartary on the weſt. This country is ſituate in an excellent climate, between thirty and forty degrees of north latitude; but is very mountainous, which probably obſtructs the paſſage between India and China by land: and ſeems to have been one reaſon that we had no communication with the Chineſe, before the Portugueſe found out the way to China by ſea. It is certain they are a very potent people, and more dreaded by the Chineſe than any other nation. They are governed by a cham or chan, which ſignifies a ſovereign prince in that part of the world; but whether they are abſolute or limited monarchs, hiſtory does not inform us, though the former is moſt probable. Part of them are Pagans, and part Mahometans. Thoſe that border upon China have the ſame idols and bonze prieſts as the Chineſe have; and thoſe are for the moſt part Mahometans which lie next to Mongalia and Uſbeck Tartary.

Uſbeck Tartary is bounded on the north, by the country of the Calmucks; on the eaſt, by Thibet; on the ſouth, by India; and on the weſt, by Perſia and the Caſpian ſea. The moſt conſiderable rivers are thoſe of the Oxus, which divides it from Perſia; and the Sihun, which runs from the ſouth-eaſt to the north-weſt, and diſcharges itſelf into the Caſpian ſea. It is a fine fruitful country, lying between thirty-five and forty-five degrees of north latitude, and carries on a briſk trade both with the eaſtern and weſtern countries of Aſia. The chief town was Samarcand, ſituate in ſixty-ſix degrees of eaſtern longitude, and forty degrees of north latitude, once the reſidence of the great Tamerlane, and the metropolis of his empire.

The preſent capital is Bochara, ſituate on the river Oxus, about ſixty miles ſouth-weſt of Samarcand, and frequently gives name to the country. The people here, as in other Tartar countries, are divided into a great many hords or tribes, but ſubject to one monarch, their grand cham. This is a polite nation; and their ſtature, features, and complexion not to be found fault with, eſpecially if compared with the Calmucks, their northern neighbours. The religion of the Uſbecks is Mahometaniſm, and their rites and cuſtoms much the ſame as thoſe of their brethren in Turky. Their great leader, or great Cham, Tamerlane, was the ſon of Zam, Cham or Chan, the chief of all the Mogul tribes: he firſt diſtinguiſhed himſelf by repulſing the Ruſſians, who had invaded his country, and having given them a total defeat, obliged them to ſubmit to ſuch terms as he thought fit to impoſe. He married the daughter of his uncle, another cham or chan of the Moguls, whoſe dominions he ſucceeded to on his uncle's death: the Chineſe invading his country, he was not content with repulſing them, but carried the war into their own country, and demoliſhed part of the wall they had erected for the defence of it, made himſelf maſter of the capital city of Pe-king, and the Chineſe emperor tributary to him: the fame of his actions having reached the weſtern kingdoms of Aſia, they ſent ambaſſadors to him, to implore his protection againſt the furious Bajazet, emperor of the Turks; whereupon he aſſembled moſt of the Tartar tribes, and being joined by a body of Ruſſians, it is computed his army amounted to near a million of men, with which he marched through the countries north of the Caſpian ſea, and then bending his march to the ſouthward, paſſed mount Caucaſus, continuing his march through Circaſſia and Georgia, and the countries ſituate between the Caſpian and Euxine ſeas: theſe countries being in alliance with him, and furniſhing his army with proviſions in their march, and as they were Chriſtians, looked upon Tamerlane as their deliverer from Turkiſh tyranny; he did not, however, rely entirely on his confederates to furniſh ſo vaſt an army with proviſions; but his fleet on the Caſpian ſea, attended the army in their march with all manner of neceſſaries, inſomuch that his ſoldiers were not ſuffered to plunder, or take any thing by violence in the countries through which they paſſed: if a ſoldier took but an apple or bowl of milk, without paying for it, he was put to death. Sebaſtia, in Armenia, was the firſt city that oppoſed his march, the garriſon returning very inſolent anſwers, when they were ſummoned to ſurrender; whereupon he inveſted the place, but did not make any attack for a week; in the mean while, the inhabitants looking upon the town to be impregnable, on a ſudden their walls and towers fell down, having been undermined; and the garriſon ſeeing themſelves laid open to the enemy, were forced to ſurrender at diſcretion; according to the Turkiſh account, Tamerlane cauſed the ſoldiers of the garriſon to be bound hand and foot, and thrown into pits that were dug for that purpoſe, where they were buried alive; but though this does not ſuit with the character of this humane conqueror, yet the ſtory ought not to be totally rejected, for it is evident many great generals have done the like on the firſt invaſion of a country, in order to ſtrike a terror into their enemies; and if that was his deſign he had his end, for few towns refuſed to ſurrender to him afterwards at the firſt ſummons.

When Bajazet had received advice of Tamerlane's ſucceſs, he advanced towards him with an army of one million of ſoldiers, when a bloody battle was fought in the plains of Stella, in which the Turks were totally defeated; and Bajazet, being taken priſoner, was at firſt treated by Tamerlane with great humanity; but afterwards behaving with inſolence, was confined by the conqueror in an iron cage, and carried with him wherever he went; but the haughty

haughty Turk, not being able to brook this ignominious kind of punishment, dashed out his brains against the bars of his moveable prison. As for Tamerlane, he soon after subdued the greatest part of Lesser Asia, took the city of Persia in Bythinia, conquered Syria, and reduced Egypt; after which he returned back to his own country, and died in the year of our Lord 1404. But as these transactions have a more immediate reference to Turky, we shall treat of them more largely when we come to that part of our work.

CHAP. III.

THE KINGDOM OF COREA.

THE kingdom of Corea, or Korea, which is a large peninsula, is situated between China and Japan, and lies between the thirty-fourth and forty-third degrees of north latitude. It is about four hundred and fifty miles in length from north to south, and about two hundred and twenty-five in breadth from east to west. It is divided into eight provinces, has two hundred cities, with many castles and fortified places.

In the northern parts of the kingdom the climate is exceeding severe; and the snow sometimes falls in such quantities, that the people are forced to work a passage under it, in order to get from one house to another, fixing a small board to their feet, to keep them from sinking into the snow. The inhabitants, in the northern part, live upon barley, having no rice, and clothe themselves in sheep-skins and coarse hempen cloth; but the southern parts produce every necessary of life. The Japanese have lately taught them to plant and dress tobacco, which is smoked by both sexes. They have also silver and lead mines; all sorts of cattle, tame and wild fowl, horses, wolves, and tygers, but no elephants; and there are many crocodiles in their rivers, the most considerable of which are Ya-lu, and the Tu-men.

The Coreans are in general well-shaped, of a comely aspect, friendly to strangers, but treat barbarously those who are so unfortunate as to be ship-wrecked on their coasts. They are at the same time effeminate, much given to pleasure, and of a timid disposition. People of condition dress in a purple-coloured silk gown with long and wide sleeves, and a sash; they also wear fur caps and linen buskins. The common people wear cotton or hempen cloth. In the country, the houses are mean, except those belonging to people of distinction, which are handsome and spacious.

Contracts for marriage are made at the age of seven or eight years; but are prohibited to the third degree of kindred; the females are in that case brought up by the father-in-law, except an only daughter. A man is allowed to have several wives, provided he keeps only one at home; but the grandees are permitted to keep three or four at their houses, one of whom acts as supreme mistress. They in general treat their wives as slaves, and divorce them at pleasure. The most considerable part of the father's substance devolves to his eldest son, and the rest among the other male children, the daughters being excluded.

The Coreans bury their dead only in spring and autumn, and in the mean time place the corpse in a kind of hut made of rushes, raised upon four stakes in their courts or gardens. The deceased lies in a double coffin, closely cemented together, dressed in his best apparel, with some toys lying near him. They set out in procession with the body at day-break, the bearers singing all the way, keeping exact time with their steps and voice, while the rest of the company fill the air with doleful lamentations. The graves for the common people are five or six feet deep, but people of rank are deposited in stone vaults, as with us. After the funeral is over, they make their offerings to the deceased monthly, at the full of the moon. Children mourn three years, with great solemnity and abstinence, for their fathers; their dress, during this time of sadness, being very mean.

They do not much concern themselves about religious worship, the whole of which consists chiefly in external ceremony. But here are some of the followers of Confucius, and others who esteem the religion of Foe, there being many temples consecrated to this deity. Most of them believe the doctrine of transmigration, and a future state of rewards and punishments: they have also a great number of monks amongst them, who go bareheaded, and refrain from any connection with the female sex; neither are they allowed to eat the flesh of any animals. There are also two monasteries for religious women: one for daughters of the nobility, and the other for young women of inferior rank.

The Coreans are exceedingly ignorant of geography, supposing the globe to consist only of twelve kingdoms, and extend their maps no farther than Siam. Their language has a set of characters peculiar to itself; but the literati adopt the Chinese, whose method of printing they follow. The education of their children is free from all severity: they implant into their tender minds a sense of honour: the principal part of their learning consists in the knowledge of moral philosophy, taking the great Confucius for their model.

Their chief trade is with the Japanese, particularly with the islanders of Tsassima subject to Japan, who bring to their factory, at Pousan in Corea, sweet-scented wood, alum, paper, pepper, buffaloes horns, &c. and receive cotton and ginseng in exchange.

The only species of money used by the Coreans are called casis, which are current no farther than the frontiers of China: in other parts they make their payments in unstamped wedges or ingots of silver.

Though the king of Corea is no more than a vassal to the emperor of China, he rules with absolute sway, keeps a great number of household troops in his service, which guard his palace, and attend him wherever he goes. When his majesty is passing, none must presume to look at him. He is lord of all the lands in the kingdom, and bestows them on whomsoever he pleases, and for whatever term of years he thinks proper: he has a council of state composed of several ministers; but none may give his opinion till first asked by his majesty, nor meddle in any state concern without his permission. If they behave well, they are continued in office during life.

The Coreans chuse their magistrates of cities, and governors of fortified places every third year. These are either banished, or sentenced to suffer death, if found guilty of mal-practices.

The revenues of the crown consist principally in the rents of land granted to the people: the king has, besides, the tythe of every thing productive of profit, either by land or sea.

In Corea, the penal laws are extremely rigorous. Rebels and traitors, together with their whole families, are cut off without the least mercy, and their habitations levelled with the ground. If a wife kills her husband, she is placed up to her shoulders in the earth in some high road, and a hatchet is placed close to her, with which every one except those of noble family, is obliged to give her a chop as he passes by her; and where a murder of this kind is committed, the magistrates of the place are suspended from the execution of their office. But though a woman is so severely punished for murdering her husband, yet the laws justify and protect the man who kills his wife detected in adultery; or if he gives her up to justice, she is condemned to die, but is allowed to chuse the mode of her suffering death, in which case they generally cut their own throats. It is asserted by some writers, that husbands, especially if they are of superior quality, are punished with death for adultery. If an unmarried man be detected in criminal conversation with a married woman, they punish him by stripping him down to the waist, and leaving him only a pair of drawers on; after which, they smear his face with lime, pierce an arrow through each of his ears, and tie a kettle on his back, which is beat upon as he passes through the streets, and last of all he receives the bastinado. The person who kills a free-man is obliged to swallow a quantity of vinegar with which the body of the murdered person has been washed, then the criminal is trampled under foot, and kicked on the belly till he dies. Nearly the same punishment is inflicted for theft.

The bastinado here is generally given on the posteriors, and sometimes on the shins and soles of the feet. When on the shins, they bind the sufferer's legs to a couple of benches, the one at his feet, and the other under his hams; and in this posture they strike him on the legs with a sort of

of laſh, but not more than thirty ſtrokes at a time; which they repeat two or three hours afterwards, till the whole of the ſentence is executed. When an offender receives the baſtinado on the ſoles of his feet, they compel him to ſit down on the ground, and then tying his two great toes together, fix them in a wooden frame, and thus inflict the puniſhment. Women and apprentices generally receive the baſtinado on the calves of their legs. Perſons in arrears to the king, or who refuſe to pay their debts, are baſtinadoed on the ſhins every fifteen days till they pay the money. State criminals are tried by the grand royal council.

The military government in Corea very much reſembles the civil. Each province has a general, or chief of the militia, with four or five colonels under him; each of whom commands a regiment; and that the king may know the exact number of ſoldiers he has in pay, the inferior officers are obliged to keep an accurate liſt of all the men belonging to their reſpective corps, which they tranſmit at ſtated times to their ſuperior officers.

Their ſhips of war have commonly two maſts and about thirty oars, with five or ſix men to each oar, which, with the marines, make about three hundred men in each ſhip: their ſtores chiefly conſiſt of cannon and pot-granadoes; and every province has its particular admiral, who is obliged annually to review the ſhips of war belonging to his province. They have always a number of ſhips in commiſſion, every city being compelled to fit out one complete ſhip.

Corea was originally inhabited by different people, who each had their reſpective princes, law maxims, and cuſtoms; but they afterwards became one nation. The moſt conſiderable of theſe early natives were deſcended from the Tartars, and named Kau-kiu-li.

The firſt king of Corea is ſaid to have been a nephew of Gheon, Emperor of China, who for ſome miſdemeanour, ſeized and threw him into ſome Chineſe priſon; but Gheon, being afterwards dethroned by Vou-vang the founder of the thirteenth family or dynaſty, the nephew, whoſe name was Ki-tſe, was reſtored to his liberty. He retired to Corea, where he introduced the Chineſe laws, civilized his people, and conducted the public affairs with great wiſdom and prudence; but at the ſame time harboured the reflection that Vou-vang was an uſurper, and had deprived his family of the imperial crown. This event took place in the year before Chriſt 1120.

Ki-tſe's ſucceſſors enjoyed the throne of Corea near nine hundred years; but Tchuang-ſiang-vang, emperor of China, at length ſubdued the Coreans, and reduced the title of their king to that of hean, or count, with a very limited authority. A prince of the family of Ki-tſe, named Chun, aſſumed the title of king, but was ſoon after dethroned, and the race of Ki-tſe became extinct at his death.

Vey-nan, who was a native of China, then forced his way to the throne of Corea; and, in order to ſecure his uſurpation, courted an alliance with the emperor of China, and obtained the title of vang or king: but the ſovereignty did not long continue in the family of Vey-nan; for his grandſon was maſſacred, and the Chineſe profiting by the confuſion ariſing from this event, conquered Corea a ſecond time. In proceſs of time it was reſtored to its ancient monarchical form of government; and the king ſubmitted to pay a tribute to the emperors of China. Since that period, Corea has undergone various revolutions; being ſometimes under vaſſalage to the Chineſe, at other times tributary, then independent, and almoſt always at war with that nation. It is tributary at this time; and the king of Corea, on his acceſſion to the throne, receives his confirmation upon his knees from the emperor of China.

CHAP. IV.

THE NEW AND COMPLETE HISTORY AND DESCRIPTION OF

INDIA.

SECT. I.

Diviſion of TONQUIN, *its Situation and Boundaries, Rivers, Climate and Provinces; Deſcription of the Natives, their Habits, Manufactures, Produce of the Country, Animals, Language, Sciences, Government, &c.*

GEOGRAPHERS uſually divide India into two parts; namely, India beyond the Ganges, and India on this ſide of it. We ſhall firſt enter upon the deſcription of that diviſion which lies beyond the river Ganges, becauſe it adjoins to China, which we have laſt treated of.

This country comprehends, 1. The kingdom of Tonquin. 2. Cochin-China, and Chiampa. 3. Siam, including Malacca, Cambodia, and Laos. 4. Pegu and Martaban. 6. Ava, Arracan, Tipra, and Acham, excluſive of the iſlands; the whole lying between ninety-two and one hundred and nine degrees of eaſtern longitude, and between one and twenty-eight degrees of north latitude.

The kingdom of Tonquin, which is the firſt of theſe diviſions, is bounded by China on the north and eaſt; by the bay of Cochin-China, on the ſouth and ſouth-eaſt, and by the two ſmall kingdoms of Laos and Bowes (bordering on Siam) on the weſt: it is ſituate between one hundred and one hundred and nine degrees of eaſtern longitude, and between twenty-one and twenty-ſeven degrees of north latitude; it is about five hundred miles in length, and about four hundred in breadth. It is divided into eight provinces, viz. eaſt, weſt, north, and ſouth provinces, Tenay, Tenhoa, Ngeam, and Cachao. There are ſeveral ſmall iſlands at the extremity of it.

In ſailing up the river Domea, a fine level fruitful country preſents itſelf to view; in which there are no trees, except about the villages, but an agreeable variety of rice ground and paſtures. Further within land, on the north, it riſes into hills. The air, in dry ſeaſons, is generally healthful.

The ſouthern part of this country lies in the form of a creſcent, about a ſpacious bay of the ſea, near one hundred miles wide; the depth in the middle, is about forty-ſix fathom, and there is good anchorage in every part of it. The rivers Rockbo and Domea run into this bay, which riſing in the mountains on the north-weſt, take their courſe to the ſouth-eaſt, and, running almoſt parallel, diſcharge themſelves into the bottom of the bay, at about thirty leagues diſtance from each other. The Europeans trade with the natives, up the river Domea, which is near two miles over at the mouth; but there are ſo many ſands at the mouth, that a ſhip cannot be carried over the bar without the aſſiſtance of a pilot.

In this country, the year is divided into the wet and dry ſeaſon, as in thoſe places which lie between the tropics. The wet ſeaſon begins in April or May, and laſts till the beginning of September; in which time, however, there are conſiderable intervals of fair weather, eſpecially in the mornings; the three firſt months of this ſeaſon are very unhealthy. In September the rain and wind are generally moderate; and yet in that month and October happen the Tuffoons (Typhones), which are ſuch violent ſtorms, that no ſhips venture out of the harbour during that time. The tuffoons happen uſually about the new or full moon; it is fair, pleaſant weather, and little wind twelve hours before the ſtorm begins. The wind having blown very fiercely for twelve hours from the north-eaſt, and attended with thunder and lightning and heavy rains, it grows calm on a ſudden; but in the ſpace of an hour changes to the ſouth-weſt, and blows with equal violence from that quarter. They have the faireſt weather when the ſun is at the greateſt diſtance, which is the caſe in moſt countries between the tropics. The rains are heavieſt when the ſun is vertical, but the ſeaſons are not always alike: ſometimes they have not rain enough for their rice, which commonly grows in water, or a very moiſt ſoil.

Cachao, or Keechio, the capital city, is ſituate about one hundred miles up the river Domea, in one hundred and five degrees of eaſt longitude, and twenty-two degrees

thirty minutes north latitude, on an elevated ſituation, having neither wall or moat about it. There are about twenty thouſand houſes in it, moſt of them low thatched cottages, and ſome few built of brick; their ſtreets wide, but ill paved, and ſeveral muddy ponds, which are very offenſive in the dry ſeaſon.

In the middle of the city ſtands the king's palace, which, with the parks and gardens that ſurround it, is eight or nine miles in circuit. There is another palace meanly built, in which the chova or general reſides; before it is a grand parade for exerciſing the ſoldiers, and a houſe where the train of artillery, conſiſting of fifty or ſixty iron guns, are lodged, and ſome mortars. There is alſo a ſtable of war-elephants, and another of the king's horſes near the parade.

The town of Domea is ſituate about ſixteen or eighteen miles up the ſame river, where the Dutch ſhips, which trade to this country, uſually lie; but the Engliſh ride three miles higher. The Dutch have a factory at Domea.

Upon the ſame river, about eighty miles from the ſea, ſtands Hean; it conſiſts of about two thouſand houſes, and has a garriſon of ſoldiers in it. The Chineſe, who trade between this place and Japan, have factors here.

In the flat country there are abundance of villages, which are ſurrounded with walls or banks of earth, to defend them againſt the annual floods.

The natives of Tonquin are of a middle ſtature, tawny complexion, black long hair, which falls down on their ſhoulders; they have black eyes, and their teeth are dyed black. They wear the nail on the little finger of the left hand as long as the finger, as the Chineſe do. They are very faithful and diligent, ſubmiſſive to their ſuperiors, and fairer dealers than the Chineſe.

Their proviſions are dreſſed and ſerved up in an elegant taſte; and they perfume both their tables and their diſhes. Their uſual fare conſiſts of rice dreſſed various ways, eggs, pulſe, roots, fowls, fiſh, buffalo, pork, beef, and frogs. They have neither table-cloths or napkins; and inſtead of forks, uſe ivory or ebony ſticks as the Chineſe do, and eat nearly in the ſame manner. The food of the common people is rice, dried fiſh, and pulſe, and tea is their uſual drink; but the higher claſſes mix arrack with their tea, and often become intoxicated with it. The grandees have halls in their houſes, for the diverſion of ſinging and dancing in the evenings; and every villa hath its houſe of mirth and paſtime, where the people aſſemble, eſpecially on their feſtivals, and cauſe plays to be acted. They have ſeveral kinds of muſical inſtruments, ſuch as kettle-drums, trumpets, violins, guitars, and hautboys. The actors are generally about half a dozen in number; and the dances are performed by the women, who ſing at the ſame time. They have likewiſe merry-andrews, to excite the laughter of the ſpectators.

The tonquneſe, is a gown girt about with a ſaſh: the ſexes are ſcarce diſtinguiſhable by their dreſs. People of condition wear Engliſh cloth, red, blue, or green, or elſe ſilk of their own manufacture; their caps made like the crown of a hat, of the ſame materials as the gown; the common people wear cotton or calicoe; the ſoldiers the ſame, but ſhorter, and all of them wear cotton breeches, or drawers, which reach down below their knees.

The common people are good mechanics; but their lords, who are owners of the lands, keep them ſo miſerably poor, that they are frequently forced to remain idle, for want of materials to work upon. The Dutch, who marry temporary wives in this country, employ them as their factors to buy the materials; and ſet the poor people to work, and have their goods ready againſt the ſhipping arrives.

Silk and lacquered ware are their chief manufactures, the country produces alſo turpentine, lignum-aloes, fine perfumes, and wood for dying, reſembling logwood.

The principal grain that grows here is rice, but they have cocoa-nuts, guavas, mangoes, plantains, oranges, and all other tropical fruits: their ſoil alſo produces betel and arek root, which they are extremely fond of.

There are great numbers of elephants in this kingdom, and the reſt of the peninſula, alſo ſome horſes, oxen, buffaloes, and the ſame kind of hogs we meet with in China. They have ſcarcely any ſheep or wild beaſts; but plenty of fiſh and poultry.

They have no mines of gold or ſilver; but there are iron and lead mines in abundance. Silk worms are alſo here in ſuch plenty, that ſilk is almoſt as cheap as cotton. Sugar canes like wiſe thrive well in this country; and they have a ſort of tea which they call Chia bang, the leaves of which they boil, as alſo another kind called chia way, the leaf of which is not fit for any uſe; but the flower, when dried before the fire, makes a very agreeable liquor by infuſion. The oranges of Tonquin are ſaid to excel all others for richneſs of flavour: here are alſo various kinds of flowers, and among others, very beautiful lilies and jeſſamines, though the Tonquineſe do not diſcover much taſte for this elegant ornament of nature. They have commonly two crops of rice yearly, which being their chief food, the cultivation of it is the peaſant's whole employ.

Snakes, ſcorpions, and other reptiles and inſects, are as troubleſome here as in other hot countries; but none more ſo than the ants, which march in large bodies, and devour every thing they can penetrate; they will eat through a bale of ſilk in a few hours time.

Tonquin having been a province of China, their language is a dialect of that nation, and their characters the ſame; their learning conſiſting chiefly in underſtanding theſe characters, they are examined what progreſs they have made in this ſtudy, when they ſtand candidates for any place, as in China. In the mathematics, aſtronomy, and other ſciences, they equal the Chineſe, and have been improved like them in theſe ſciences, by the Popiſh miſſionaries who viſited this country from Europe.

The ſovereign or bova, has barely the title of king: he has no ſhare in the government. The general is veſted with the regal power; he makes the king a kind of priſoner in his own palace, but allows him to appear at certain times, and receive the homage of his ſubjects, and the general himſelf ſeems to adore him before the people, declaring, he takes upon him the adminiſtration of the government, only to eaſe his ſovereign of the trouble of it, and that he may enjoy his pleaſures without interruption. His majeſty's ſervants are all appointed by the general, and have orders not to ſuffer any of the reſt of his ſubjects to come near him. The general diſpoſes of all offices, civil and military; has a guard of two hundred elephants, beſides his horſe and foot guards, and uſually has a ſtanding army of thirty thouſand men in and about the capital city, and ſixty or ſeventy thouſand men in other parts of the kingdom, particularly on the frontiers of China, which is the power they ſtand moſt in fear of. When the army marches, the generals and great officers are mounted upon elephants; a caſtle or rather a great room being fixed upon the back of this monſtrous beaſt, in which a dozen men may be accommodated, and diſcharge their muſkets or ſhoot their arrows. They have no naval force, only ſome little coaſting veſſels, with which they never venture far out to ſea. They have no ſails, but make uſe of oars only.

Among a great number of feſtivals celebrated by the Tonquineſe, two of them are kept with more than ordinary ſolemnity. The firſt is held at the beginning of the year, which with them commences with the new moon neareſt to the end of January, and ſometimes three or four days ſooner; this feaſt continues about twelve days; but the firſt days are rather ſpent in lamentation than rejoicing; for then they ſhut up their habitation, and keep within-doors, for fear, as they pretend, of meeting with ſome unlucky object in the ſtreet, which might prove to them an omen of ill fortune the enſuing year. On the following day they begin their feſtivity, when booths and ſtages are erected in the ſtreets, in which are repreſented different kinds of ſhows; nothing is then heard but the ſound of muſical inſtruments, and the wild uproar of riot and licentiouſneſs. The ſecond grand feſtival is kept in the ſixth moon, with the ſame kind of mad merriment. Excluſive of theſe, they obſerve two monthly feaſts, in which religion has ſome ſhare, it being cuſtomary at theſe feaſts to ſacrifice to their anceſtors, by oblations of proviſions at their tombs. Another of their ſolemn feaſts is called can-ja, on which their king gives his public benediction to the country, and plows two or three furrows with his own hands for the encouragement of agriculture. The natives practiſe faſting and prayers by way of preparation for this feſtival; which cuſtom they have undoubtedly borrowed from the Chineſe; as may be ſeen, in our account of that people.

The officers of ſtate and chief magiſtrates in Tonquin are generally eunuchs, who are an imperious ſet of people, difficult of acceſs, and exceedingly covetous, though they have none but themſelves to make proviſion for; and indeed it is a common obſervation, that they who have the leaſt occaſion for money, covet moſt; and whatever an eunuch has ſcraped together, falls to the government, when he dies; he has not even the power to diſpoſe of any part of it by will; and this is the reaſon that their extortions

tions and oppreſſions are ſo much connived at: but to theſe mal-practices are imputed the extreme poverty and want of trade in the lower claſs of people, who have no encouragement to work, poſſeſſing nothing they can call their own.

The religion of the people of Tonquin differs but little from that of the Chineſe, Confucius is adored with equal veneration by one part of them; while others are worſhippers of Foe; but they have other images that are not met with in China, particularly the elephant and the horſe. The temples or pagodas are very ſmall, ſome of them but juſt big enough to contain the image. Their prieſts have cells about the temple, where they attend to offer up the prayers of the devout, who bring them their petitions in writing, which the prieſt reads aloud before the image, while the diſciple lies proſtrate on the ground in a ſupplicating poſture. People of figure ſeldom come to the pagoda, but perform their devotions before an image placed upon an altar in one of the courts of their own houſes; ſome dependant reading the petition inſtead of a prieſt, while his maſter proſtrates himſelf on the earth. On the paper are enumerated the ſeveral inſtances of the petitioner's good fortune, for which he returns his thanks to heaven, as for riches, honours, preſervation, &c. concluding with a prayer for the continuance of them: after which, the paper is burnt in a pan of incenſe, and then the poor neighbours and dependants are called in, and made to partake of an entertainment the maſter has provided for them. Whenever they make their addreſſes to heaven, the poor are ſure to be relieved; the devout ſupplicant looking upon this as the readieſt way to obtain a favourable anſwer to their requeſts.

The Tonquineſe are as much addicted to ſuperſtition as their neighbours. They, like the Chineſe, conſult the aſtrologer, or pretended fortune-teller, whenever they are about to undertake any thing of moment, and have their lucky and unlucky days; and as every hour of the day has the name of ſome animal, as the horſe, or the like, the beaſt who marks the hour a man is born upon, is always carefully avoided by them.

It appears from the relation of a late traveller, that the court of Tonquin ſhewed no inclination to embrace Chriſtianity, but he ſuppoſed that many of the poor people had been induced to profeſs it, on account of the rice the miſſionaries diſtributed among them: that the fathers lived as merchants at Hean, and thought proper to conceal their miſſion; apprehending, probably, they were not acceptable to the court, who made no other uſe of them, than to learn ſome branch of the mathematics.

Young people are not ſuffered here to marry without the conſent of their parents; and females are ſeldom diſpoſed of in marriage before they are ſixteen years of age. When a youth is diſpoſed to marry, he firſt applies to the father of the maiden, and makes him a preſent. After the articles are agreed upon, the man ſends to the houſe of the young woman ſuch preſents as have been ſtipulated; and on the wedding day the fathers of both parties, accompanied by their friends, conduct the bride to the houſe of the bridegroom, where the ceremony is performed in great haſte. They have always a feaſt, which laſts for three or more days, on theſe occaſions.

Here, as in moſt other Pagan countries, a plurality of women is allowed, and very little difference is made between a wife taken upon contract, and a concubine. Their children are equally entitled to inherit, and the natives are ſo far from being diſturbed by jealouſy, that it is ſaid, they will offer their women to the European merchants, or rather let them out, for they expect ſome conſideration for the favour. Here men are allowed to take temporary wives, as the Dutch do, to tranſact their affairs in their abſence. And by this commerce the women ſometimes raiſe fortunes, and afterwards become matches for the moſt conſiderable men in the country. The men are alſo at liberty to divorce their wives for any trifle almoſt, but then they muſt reſtore the effects ſhe was poſſeſſed of at the time of the marriage, and keep the children; but the wife cannot obtain a divorce unleſs the huſband is charged with ſome very notorious crime. The puniſhment of a woman convicted of adultery, is to be thrown to an elephant bred up for ſuch executions; who, taking her up with his trunk, toſſes her up in the air, and when ſhe falls, tramples her under his feet, cruſhing her to pieces with as much eaſe, as one might kill a moth. A man may ſell both wife and children here, which makes a divorce very unneceſſary on the man's part; for this amounts to ſomething more than a divorce. In a ſcarcity, the poor people ſell their children with very little reluctance; for by this means, they frequently ſave their children's lives, as well as their own. And in this part of the world, we ſee people very ready to part with their children, to any one that will maintain them, without demanding any conſideration for them: and why is this more unnatural than the Tonquineſe ſelling their children to preſerve themſelves?

Their funerals differ very little from thoſe of the Chineſe: we ſee the like proceſſions, and the like mourning, only they burn the corpſe, and put the aſhes into an urn: they carry proviſions to the tomb where the urn is depoſited, which is diſtributed among the prieſts and poor people, after they have been offered to the deceaſed, and the idol placed on an altar before the corpſe; over the tombs of people of condition, they erect a wooden tower four or five and twenty feet high, and the prieſt aſcending to the top of it, makes a funeral oration, enumerating the virtues and good qualities of the deceaſed: after which, he comes down and ſets fire to the tower, which is ſoon conſumed to aſhes, being built of very ſlight materials; and then the people ſit down to an entertainment, which is provided for them. Fifty hogs have been dreſſed and diſtributed at a funeral, with the greateſt quantity of fruit that ever was ſeen together.

When the king dies, he lies in ſtate ſixty-five days after his deceaſe, and his table continues to be ſerved every day as if he was alive; the meat being diſtributed every evening among the prieſts and poor people. After which a very ſplendid proceſſion is begun towards the royal burying-place, which is about two days journey from Cachao: but they ſeldom reach the tombs under ſeventeen days. The mandarins, great officers, and magiſtrates, are obliged to mourn three years for the prince, the gentry ſix months, and the common people three, and no diverſions are allowed for three years after the funeral.

There is great emulation among the opulent, in providing coffins for themſelves; in framing theſe coffins, they cement the boards together; but make no uſe of nails, leſt that ſhould have the appearance of laying a conſtraint on the deceaſed.

With reſpect to the origin of the Tonquineſe, and the revolutions in their kingdom, little can be ſaid with certainty, as they were for many ages ignorant of the art of writing. One of the firſt kings mentioned in their hiſtory was Ding, ſaid to have reigned 200 years before Chriſt, and to have been raiſed to the throne by a troop of lawleſs robbers; but as he proved a tyrant, his ſubjects revolted, and murdered him. Long wars enſued; after which, Le-day-han was elected king, in whoſe reign the Chineſe invaded and over-ran the kingdom. This prince, however, defended himſelf with great bravery, and defeated them ſeveral times, but could not drive them out of the country. On the death of Le-day-han, Li-hal-vie was placed on the throne, who vanquiſhed the Chineſe, and drove them out of his territories. The poſterity of this prince reigned peaceably for ſeveral generations; and the laſt king of this family leaving behind him but one daughter, this princeſs ſhared the throne with a nobleman whom ſhe eſpouſed; but another grandee, named Ho, conſpired againſt the queen, ſubdued her huſband in battle, put both of them to death, and took poſſeſſion of the crown; which treachery and cruelty occaſioned a revolt of his ſubjects, who applied to the Chineſe for aid, and thereby occaſioned their entrance into the kingdom with a numerous army, which drove away the tyrant, and as a reward for their ſervices, poſſeſſed themſelves of the government, obliging the Tonquineſe to accept of a viceroy from China, who introduced the Chineſe laws and cuſtoms, and intirely changed the form of the conſtitution.

In proceſs of time, however, the Tonquineſe headed by Li, who was a man of a moſt intrepid ſpirit, revolted from the Chineſe; and, taking up arms, put them all to the ſword, and compelled the emperor to conſent to a diſhonourable peace. Li was then crowned king of Tonquin; and all that the Chineſe were able to obtain, was, that the kings of Tonquin ſhould hold the crown in fealty under the emperors of China, and pay them a triennial tribute. This treaty was concluded about the year 1200 after Chriſt, and both nations have faithfully obſerved the articles ever ſince. When the emperor of China ſends his ambaſſadors to Tonquin, to collect the tribute, they behave with the utmoſt haughtineſs; inſomuch that when the king has occaſion to treat with them on any matters of importance, he is obliged to wait upon them, inſtead of their attending on him: and a prince of Tonquin muſt previouſly obtain a confirmation from the hand of the emperor of China, before he can aſcend the throne of his anceſtors. The deſcendants of Li ſat upon the throne for two centuries, after which enſued many revolutions.

About the year 1400 of the Chriſtian æra, a ſimple fiſherman, named Mack, uſurped the crown, but was dethroned by Tring, the uſurper, who coloured his uſurpation with the pretence of reſtoring the family of Li to the throne, and accordingly cauſed a young prince of that houſe to be crowned; but he reſerved to himſelf the regal power, under the name of chova, or general of the realm, only beſtowing on the prince the bare title of ſovereign. This uſurper, Tring, had a brother-in-law, whoſe name was Hoaving, ſon of a governor of the province of Ting-wa, to whom Tring lay under ſome particular obligations; for this governor had not only ſhewn great friendſhip to him, in aſſiſting him in his enterpriſe with the troops of his province, but likewiſe gave him his daughter in marriage; and, beſides, on his death-bed, entruſted to him the guardianſhip of his only ſon, who was the above-mentioned Hoaving. Reflecting with great concern on the conduct of his brother-in-law and guardian, in having employed his father's forces to ſet any other than himſelf on the throne of Tonquin, Hoaving conceived on the occaſion ſuch a ſpirit of reſentment, that he not only refuſed to do homage to the new king, but openly took up arms, made himſelf maſter of Cochin-China, antiently a province of Tonquin, and, after the example of his brother-in-law, cauſed himſelf to be proclaimed chova at the head of his army.

Theſe two generals governed with abſolute authority, the one in Tonquin, and the other in Cochin-China, and waged war with each other as long as they lived, with nearly equal ſucceſs on both ſides. They tranſmitted the title of chova to their ſucceſſors, and their deſcendants enjoy it to this preſent period of time in both kingdoms. But we ſhall here confine ourſelves to the chova of Tonquin, where indeed are at preſent two ſupreme magiſtrates or ſovereigns, the one titular, the other real; the former has the name of bova; but in the chova are veſted all the powers of government. The authority of the bova principally conſiſts in giving the form of ratification to the decrees of the chova. The dignity of the latter is hereditary, and his eldeſt ſon ſucceeds him; but the ſucceſſion of bovas is uncertain; for when a bova leaves ſeveral ſons, the chova chuſes which of them he pleaſes, and may even raiſe a collateral branch to the dignity. The chova keeps a great number of concubines, it not being cuſtomary for him to marry till his advanced age affords him but little hope of his having any more children; when he always eſpouſes a princeſs of the royal family, who ranks above his concubines, and bears the title of mother of the kingdom. The concubine who bore the king his firſt ſon, takes place next to the queen, and is treated with diſtinguiſhed honour.

SECT. II.

Containing a Deſcription of the Situation, Boundaries, Towns, Produce, Inhabitants, &c. of COCHIN-CHINA.

THIS kingdom, which includes Chiampe, is ſituate between one hundred and four and one hundred and ten degrees of eaſt longitude, and between ten and ſeventeen degrees of north latitude; it is bounded by Tonquin, on the north; by the Indian ocean on the eaſt and ſouth; and by Laos and Cambodia, on the weſt, being about four hundred miles in length, and one hundred and fifty in breadth. It was originally a province of Tonquin, but has formed a diſtinct kingdom for upwards of three hundred years. It is tributary to China, like Tonquin.

The Kemois mountains run the whole length of it from north to ſouth, dividing it from Cambodia; but towards the ſea the country is generally level. The air of this country is not ſo hot as that of Tonquin, though it lies nearer the equator, for which ſeveral reaſons may be aſſigned, as the advantages of the ſea breezes, of which Tonquin has not ſo great a ſhare; Tonquin lying upon a bay where the winds have not ſo free a courſe, while this country lies open to the ocean. It is alſo obſerved, that the countries which lie near the tropics, as Tonquin does, are much hotter than thoſe that lie near the equator; for the countries which lie under either tropic have the ſun over their heads near three months, whereas the ſun paſſes ſwiftly over the countries near the equator, and does not return thither again for near ſix months; and it may add to the heat near the tropics, that the days are an hour and half longer at the tropic than they are at the equinoctial, and the rains and cloudy weather continue longer there alſo than at the tropic.

This kingdom is divided into five or ſix provinces, and is well-peopled. The king reſides at the capital of Kebue. Along the coaſt are ſeveral iſlands ſubject to this kingdom, which produce many uſeful fruit trees. This country produces great plenty of rice and ſugar; and they have gold and ſilver mines. Eagle-wood, calambac, an ordinary ſort of tea, and ſeveral kinds of drugs grow here.

An inundation happens regularly every year in Cochin-China, about the middle of autumn, leaving behind it a kind of ſlime, which fertilizes the land. In this wet ſeaſon, the people ſail about the country in barks: and, in order to be ſecure in their houſes, are obliged to erect them on piles, that the water may flow beneath them. They build their houſes chiefly with the bamboo cane, one ſtory high; the window frames are cloſed up with Japan paper, or ſhells ground tranſparent: the partitions of their chambers are formed of ſcreens, and their floors covered with mats, which ſerve them for ſeats and beds; but the rooms of the rich are more elegantly furniſhed. They have no kitchens in their houſes, for fear of accidents by fire, but dreſs their proviſions by the river-ſide: they are obliged to extinguiſh their fires on hearing the beat of a drum, whenever the wind blows from the ſea.

They are a temperate people, and live chiefly on rice and fiſh, which they have in great plenty. Though they are but imperfectly civilized, yet they poſſeſs that felicity which might excite the envy of more poliſhed ſocieties: they have neither thieves nor beggars; and are remarkable for their hoſpitality. Though they do not encourage pride and luxury, yet the wealthier ſort entertain friends in a ſumptuous manner.

At public feſtivals, the common people meet in the ſtreets, where in a circle they eat their proviſions on mats, while tumblers and merry-andrews divert them with their antic tricks. The monarchs of Cochin-China are deſpotic, and very difficult of acceſs. He gives audience at his palace-gate in a ſort of ſtate-litter, ſuperbly gilt, and reſembling a cage. No perſon muſt approach nearer to him than at the diſtance of eighty paces. He keeps his ſeraglio at his palace, where it is guarded by eunuchs. He rides ſide-ways on an elephant, when he goes abroad, and is accompanied by guards; he wears a turban of the fineſt callico on his head, pendants of the richeſt brilliants in his ears, and bracelets on his arms: but his body is almoſt bare, having only a covering round his middle, and in his left hand he holds a ſpear, or rather a long javelin.

All the provinces in the kingdom, and courts of juſtice, are governed by mandarins, who, if convicted of mal-adminiſtration, are ſure to be puniſhed with death. The king has the intire diſpoſal of all the offices of ſtate, and even the lives and fortunes of the people. Treaſon and rebellion are not only puniſhed with the moſt dreadful tortures, but very ſevere penalties are likewiſe inflicted on all the kindred of the traitors. Other heinous offences are puniſhed with death, or the loſs of a limb: though it muſt be acknowledged, that the almoſt irreſiſtible influence of money too often ſcreens the guilty from puniſhment.

Notwithſtanding the Cochin-Chineſe are intirely ignorant of the ſciences, they are very ſkilful mechanics; and far ſurpaſs the Tonquineſe in the manufacture of ſilk. They make ſugar-mills and water-engines, but can make no ſort of fire-arms. Their foreign trade is not very conſiderable; the chief articles they export, are, ſilk, cotton, betel, aloes, wax, japan-wood, caſſia and ſugar; the chief part of which are purchaſed by the Chineſe, who have ingroſſed almoſt the whole of this trade to themſelves.

The only money current in Cochin-China conſiſts of pieces of copper ſtruck by the Chineſe, which reſemble thoſe uſed by the Tonquineſe. Silver is extremely ſcarce with them; for a man who is poſſeſſed of eighty or a hundred piaſtres, is deemed wealthy.

With reſpect to the religion, marriages, funeral ceremonies, mourning for the dead, &c. of the Cochin-Chineſe, they are the ſame as in the neighbouring kingdom of Tonquin.

SECT. III.

Containing a Deſcription of the Situation and Extent of the Empire of SIAM, the Provinces it is divided into, their chief Rivers, Monſoons, Winds, Tides, Climate, Mountains, capital City, royal Palace, and principal Towns.

THE Malayans call this empire Tſiam; but the name Siam was given it by the Portugueſe, which, in the Peguan language, ſignifies free, though they have not at preſent much liberty to boaſt of. Under Siam we may comprehend not only Proper Siam, but Malacca, Cambodia, and Laos; for theſe were lately provinces, and are great part of them yet tributary to this kingdom: and though

though the Dutch have encroached on the dominions of this prince, particularly in Malacca; and other remote provinces, have rebelled and thrown off their allegiance, and are now ſet up for petty ſovereigns, this cannot be ſuppoſed to have extinguiſhed the right of the lawful prince. There is this farther reaſon alſo for treating of them together, namely, that their religion, laws and policy, perſons, manners and cuſtoms, have very little to diſtinguiſh them.

Siam extends from the firſt degree of north latitude to the twenty-fifth, if we reckon from the ſouthernmoſt point of Malacca to the northernmoſt part of Laos; the longitude is not altogether ſo certain; this city of Siam heretofore being reckoned to be in the one hundred and forty-fifth degree of longitude, and by late obſervations in one hundred and twenty-one: and ſtill greater miſtakes have been diſcovered in the ſituation of China, which is now found to be five hundred leagues nearer us than former accounts made it.

Siam including Malacca, Cambodia and Laos, is bounded by Tonquin and Cochin-China, towards the eaſt, by the gulph of Siam, and the Indian ſea towards the ſouth, by the bay of Bengal towards the weſt, and by the kingdoms of Pegu and Ava, towards the north and weſt.

Siam in its full extent, is ſaid to reſemble a creſcent, of which Proper Siam and Laos may be reckoned the body, and Malacca and Cambodia the two horns; but then Malacca, or the weſtern horn, is much the longeſt, extending ſeveral degrees farther ſouthward than Cambodia, or the eaſtern horn.

There are alſo ſeven provinces in Proper or Upper Siam, which receive their names from their reſpective capital cities, viz. Proſelouc, Sanguelouc, Lacontai, Campengpet, Coconrepina, Pechebonna and Pitchia.

Porſelouc includes ten little diſtricts or counties, Sanguelouc eight, Lacontai ſeven, Campengpet ten, Coconrepina five, Pechebonna two, and Pitchia ſeven; and beſides theſe, there are in the Upper or Proper Siam one and twenty other diſtricts or counties, which are not ſubject to the former, but are under the juriſdiction of the capital city and province of Siam.

There are reckoned ſeven provinces in Lower Siam, viz. Jor, Patana, Ligor, Teneſſerim, Chautebonne, Petelong or Bordelonge, and Tchai. The province of Jor contains ſeven counties or diſtricts, Patana eight, Ligor twenty, Teneſſerim twelve, Chautebonne ſeven, Petelong eight, and Tchai two; but geographers do not take upon them to deſcribe the bounds of the reſpective provinces. We ſhall proceed therefore to deſcribe the ſituation and extent of Cambodia and Laos, which, being inconſiderable in themſelves, are included under the general name of Siam.

Cambodia extends from north to ſouth upwards of three hundred miles, and is about two hundred miles broad. It is ſituated on the eaſt ſide of the gulf of Siam, and bounded on the weſt by Cochin-China; by the Indian ocean on the ſouth; and by Laos and the Kemois mountains, on the north. Its chief town is Cambodia, ſituate on the river Mecon, in about the twelfth degree of north latitude; Laweck or Ravecca is ſomething higher up the river Mecon. The poſt towns of Terrana, Langor, and Caiol lie on the ſouth-weſt of Cambodia. The iſland of Pula-Condore lies off the coaſt of Cambodia; it is between four and five leagues long. The natives of this iſland are well ſhaped, and their complexion ſwarthy: they have ſtrait black hair, ſmall eyes, high noſes, thin lips, and white teeth, and go almoſt naked. This iſland, as well as Cambodia, is very fertile; producing various kinds of grain, particularly rice and corn; alſo ſeveral other rich commodities, and precious ſtones; wild elephants, and boars, lions, tygers, wild cattle and buffaloes, horſes, and deer, are very numerous in Cambodia. They worſhip the ſame deities as the Siameſe.

Laos is likewiſe a very plentiful country; being bounded on the eaſt by Cochin-China and Tonquin; on the weſt, by Brama; on the north, by the lake Chamay; and on the ſouth, by Cambodia and Siam Proper; but its boundary towards the north, is not agreed upon. It is about fifty miles in breadth from eaſt to weſt, though it is reckoned to be ten degrees in length from north to ſouth: the capital city is by ſome called Lanchang, and by others Lanjeng. It is a ſovereign ſtate, whoſe king preſerves an unlimited power. He conſiders himſelf as ſuperior to all other ſovereigns; and the characteriſtic, by which he diſtinguiſhes himſelf from other princes, is from the length of his ears, which hang upon his ſhoulders. But to return to Siam.

The vallies which lie at a diſtance from the ſea, are exceſſively hot, and the mountains cool; but that part of the country which lies near the coaſt, is refreſhed great part of the day by the ſea-breezes. The annual rains alſo contribute to cool the air, or this part of the world would be ſcarely habitable.

The Menan and the Mecon are the two chief rivers in Siam; but there is a third, called the Tenaſerin, which falls into the bay of Bengal, forming the iſle of Merguy, which has a moſt excellent harbour. The Menan riſes in Tartary, and, running from north to ſouth, paſſes by the city of Siam, falling into the bay of the ſame name, in thirteen degrees of north latitude. The Mecon alſo riſes in Tartary, and running from north to ſouth, through Laos and Cambodia, diſcharges itſelf into the Indian ocean, in nine degrees of north latitude.

The periodical winds, called the monſoons, prevail here, as well as in the hither India; the rains, which accompany theſe winds, are heavieſt about midſummer. The faireſt ſeaſon is in December, when the ſun is at the greateſt diſtance from them: the moſt ſtormy weather is at the ſhifting of the monſoons, which uſually happens about the equinoxes, or within a month ſooner or later, when the ſhipping runs the hazard of being daſhed to pieces, unleſs it gets into the harbour.

The metropolis or chief city of Siam, ſometimes called Odioa, and by the natives Siyothiya, is in fourteen degrees north latitude, and one hundred and one degrees five minutes longitude. It is ſituate on the river Menan, and is three leagues in circumference, fortified with a wall and towers; and ſurrounded by ſeveral branches of the river Menan, which render it almoſt an iſland, except towards the eaſt, where there is a cauſey to paſs out of the town by land, without croſſing the water: that which is properly the town does not take up above a ſixth part of the ground within the walls. On the reſt of it are built between two and three hundred temples or pagodas, ſurrounded by as many convents of talapoins; alſo their burying places, with pyramids erected over them, which with their ſpires and the towers of the pagodas make a very agreeable proſpect.

The ſtreets are large and ſtrait, and ſome of them paved with brick, and canals cut through them, over which are ſeveral high ill-built bridges, which has occaſioned the comparing this city to Venice. The houſes are moſt of them built of bamboo, or over-grown cane, and ſtand upon pillars of the ſame, thirteen feet above the ground, the lower part underneath the houſe being put to no manner of uſe: the houſes are not contiguous, nor do all the family, if it be large, lodge under one roof, but every man's ground is paled in with bamboo; and within this incloſure are ſeveral little tenements erected on pillars, according to the quality of the perſon and the number of his dependants and ſlaves: their cattle are alſo kept in upper rooms, it is ſaid, to prevent their being carried away in the time of the inundation: there are ſome few houſes in the town built by foreigners with brick; and the king has erected others of the ſame ſort for the uſe of foreign ambaſſadors.

The royal palace at Siam is a mile and a half in circumference; it is a moſt ſplendid edifice; ſituate on an eminence, and, for its extent, reſembles a city. It ſtands on the north ſide of the city of Siam, has ſeveral grand pyramids, towers, &c. and is incompaſſed with three walls, with large courts or ſpaces between the ſeveral walls. The king reſides in the innermoſt court, which is called the Vang, and contains ſpacious gardens, groves, and pieces of water; whoever paſſes in or out of the Vang falls down on his face before the gate. The Siameſe never build above one ſtory high; but then as you paſs from one room to another in the king's palace, both the floor and roof of every room is raiſed: the firſt room is the loweſt, from whence you aſcend by ſeveral ſteps to the ſecond, and ſo on to the third, &c. There are ſeven ſuch rooms in the royal palace, and in the houſes of perſons of diſtinction there are three floors, in paſſing to every one of which we aſcend by ſteps. The grand room where ambaſſadors are entertained, is open on all ſides, for the benefit of the air, and the roof is ſupported by ſlender pillars; it is ſurrounded alſo by water and ſhady groves. There are ſeveral ſuch rooms in the gardens of the palace, where the mandarins, or great officers attend, while they are in waiting. The hall of audience, beyond which foreigners are ſeldom admitted, is wainſcotted, varniſhed, and painted red, with pannels of looking-glaſs in it, and the floor covered with rich carpets. The guards have orders to admit no man into the palace who is armed, or has drank any arrack or ſpirits: the officer therefore ſmells every man's

breath before he ſuffers him to paſs the gate. The ſtables for the king's elephants and horſes are within the firſt encloſure of the palace. In a gallery at the upper end of the hall of audience the king uſually ſhews himſelf to the people.

The apartments of the king and queen are in the innermoſt court of the palace, where there are handſome halls. None but ladies attend his Siameſe majeſty in his bed-chamber, who dreſs and undreſs him, except putting on his night-cap, which he does himſelf, as no body muſt touch his ſacred head. His women alſo dreſs his meat, and wait on him at table: the proviſion is carried in to the eunuchs, and they deliver it to the females; but the king has nevertheleſs gentlemen of the wardrobe, to the moſt diſtinguiſhed of whom the care of his majeſty's golden cup is committed.

Having given an account of the city and palace of Siam, we ſhall next proceed to deſcribe the ſituation of the reſt of the conſiderable towns of this kingdom; and, of theſe, Menangfang lies the moſt northerly of any town in Proper Siam, being ſituated in the twenty-ſecond degree of north latitude, upon the river Menan. 2. Lacontai ſtands upon the ſame river, in about the twenty-firſt degree of north latitude. 3. Proſelouc is ſituated upon the ſame river, latitude twenty. 4. Campengpet about the eighteenth degree. 5. Prabat about the ſixteenth, and 6. Louvo about the latitude of fifteen, thirteen minutes, where the king uſually reſides in the hunting ſeaſon: theſe all, except Louvo, lie upon the ſame river, above the city of Siam. 7. Bancook, which lies about fifty miles below Siam, on the ſame river, and may be accounted the port town to Siam: here all ſhipping receive their permiſſion to trade, and their diſcharges when they leave the country. 8. Martaban, ſituated on the bay of Bengal, in about the ſixteenth degree of north latitude. 9. Teneſſerim, which lies on the ſame bay, at the mouth of the river Teneſſerim, in about the latitude of thirteen north. 10. Ligor, ſituate on the weſt ſide of the gulf of Siam, in the eighth degree of north latitude. 11. Cantebon or Liam is ſituated at the mouth of a river of the ſame name in the twelfth degree of north latitude, on the eaſt ſide of the gulf of Siam. 12. Patane, which lies on the eaſt ſide of the peninſula of Malacca, in ſix degrees thirty minutes north latitude. 13. Queda, lies on the weſtern ſide of Malacca, in about the ſeventh degree of north latitude. 14. The town of Malacca, which gives name to the peninſula, lies in the latitude of two degrees, thirty minutes north. It was taken from the Portugueſe by the Dutch, October, 1640. When it was in the poſſeſſion of the crown of Portugal it was a place of great trade, and frequented more than any other town in India, except Goa, here being the rendezvous of their ſhipping from China, Japan, the Spice iſlands, &c. They built the caſtle, and fortified the town with a wall, and it had five parochial churches, a college of Jeſuits, and was a biſhop's ſee, but the Dutch have let all the churches run to ruin, except one; and the trade is removed to Batavia: it is now inhabited by two or three hundred families of Dutch, Moors, Portugueſe, and Chineſe, with ſome Malays, who live in the ſuburbs, and has a garriſon of two or three hundred ſoldiers. This place is naturally very ſtrong, and by its ſituation commands the ſtreights of Malacca: the Dutch, who are maſters of it, over-awe all the little princes on thoſe coaſts, and compel them to deal with them on their own terms; they look upon themſelves to be lords of that part of the world, and almoſt exclude all other Europeans from any ſhare of the trade, as will be obſerved in treating of the trade of this country. 15. Sincapora is ſituate in the firſt degree of north latitude, at the moſt ſoutherly cape of the continent of Aſia; and gives its name to the eaſtern part of the ſtreights of Malacca. 16. Johr, which lies to the eaſtward of Sincapora in about one degree, thirty minutes. This town, and the province it gives name to, have thrown off their allegiance to the king of Siam; but the Dutch have power to give laws to them when they pleaſe. Cambori and Corozena lie to the north of Siam.

SECT. IV.

Containing a general Account of the King of SIAM, his Queen, Guards, Annual Proceſſions, Army, Navy, Revenues, Nobility, Officers of State and Ambaſſadors.

THE king, when he goes abroad, either rides upon an elephant very richly capariſoned, or is carried in grand chair. He paſſes through the city once a year, with a numerous train of elephants, and bands of muſic. The people fall proſtrate at the ſight of his majeſty, during the proceſſion, and riſe to gaze at him, after he has paſſed. He alſo once a year ſhews himſelf on the river in a grand balcon or barge covered with a rich canopy.

The queen is attended with great pomp wherever ſhe goes, and has her elephants and batons. She is always in a chair incloſed with curtains, and never ſeen by any body except her female attendants and eunuchs.

Daughters never inherit the throne; nor does the eldeſt ſon of the queen always ſucceed to the crown, but generally the eldeſt ſon of the king by the firſt concubine that brings him a child.

The king is attended by two bodies of horſe-guards, who are natives of Laos and Meen; and a third, compoſed partly of the natives of Chineſe Tartary and Indoſtan. Theſe horſe-guards always accompany his majeſty when he goes abroad.

Every perſon in Siam is enrolled, that none may eſcape the perſonal ſervice he owes his prince ſix months in the year: they are divided firſt into right and left, and theſe bodies are again ſubdivided into bands or companies, which have each their nai or governor. Every commander of a barge has alſo a certain number of rowers or pagayeurs under him, who are marked with a hot iron on their wriſts: theſe their nai or commander diſmiſſes, if he thinks fit, ſix months at a time in every year, or by ſingle months.

The Siameſe armies conſiſt chiefly in elephants, and a naked half-armed infantry. When they go to war, their order of battle and manner of fighting is as follows: They draw up in three lines, each line conſiſting of three ſquare battalions; and the general poſts himſelf in the centre of the middle battalion, which is compoſed of their beſt troops: the reſt of the commanding officers place themſelves in the centre of their reſpective bodies; and where theſe nine battalions are thought too large, each battalion is again ſubdivided into leſſer bodies: each battalion has ſixteen male elephants in the rear, and two female elephants to attend every one of them, without which it would be difficult to govern them. Their artillery is carried in waggons drawn by oxen or buffaloes, having no carriages for it; with theſe the fight begins and uſually ends; if not, they draw ſomething nearer and make uſe of their ſmall ſhot in the manner already obſerved, but hardly ever come to a cloſe fight; and if there is a neceſſity of making a ſtand, they are forced to place officers behind their men, and to threaten them with immediate death if they turn their backs.

The Siameſe do not, like ſome other Indians, take opium to inſpire them with courage; they will run no ſuch hazards, death they think is equally to be dreaded whether drunk or ſober; and he that drinks to raiſe his courage, or rather to commit a raſh extravagant action, is acceſſary to his own death. When their body is broke they fly into the woods, whither the other ſide is ſeldom ſo hardy as to follow them; and as the armies are very numerous, and conſequently find it difficult to ſubſiſt, the conqueror is ſoon forced to retreat, and then the vanquiſhed rally again, and perhaps return his viſit. The elephants are their greateſt ſtrength; but then as they cannot be managed with bit and bridle as a horſe is, when they are wounded they will often turn back upon their maſters, and put the whole army into confuſion; and it is almoſt impoſſible to make them proof againſt wild-fire, though they fire ſhort guns upon their backs, about three feet long, which carry a ball of a pound weight.

The armies of Siam, and indeed all the neighbouring countries who hold the metempſychoſis, are chiefly deſirous of making ſlaves; and their uſual method of making war, is, to invade each others dominions in different parts at the ſame time, and to carry off whole villages into captivity. They are wholly incapable of carrying on ſieges; but they will ſometimes ſtarve a place, or ſurpriſe it when they have a correſpondence with the treacherous inhabitants.

As their religion inſpires them with a horror of blood, they never ſhoot directly at each other, but higher, and never kill their enemy, but when forced to it by neceſſity, or in their own defence, in order to repulſe them; and thoſe who are ſlain, they deem guilty of their own death, by approaching too near.

The navy of the king of Siam conſiſts of but about half a dozen large ſhips, the crews of which are foreigners; however, excluſive of theſe, he has about ſixty ſmall armed gallies, with only one man to an oar, which being very ſhort, he is obliged to row ſtanding, to make it touch the water. He has about one hundred and fifty

royal

royal balons, or pleaſure-barges, which are very magnificent. In his naval expeditions, the king only makes repriſals on ſuch of his neighbours as injure him in his commerce.

The king's treaſury is immenſely rich. His revenues ariſe from cultivated lands, exports and imports, veſſels, gardens, fruits, fines, confiſcations, &c.

In Siam, nobility is conſtituted by the prince's favour, or by opulence, and not by birth. People of the meaneſt extraction are ſometimes ennobled by the king, if they happen to have any particular ſervices to recommend them. He gives to theſe a gold or ſilver bouſſette, to hold their betel, as a mark of diſtinction.

The nobility conſiſt of five degrees; namely, 1. The Oyas, who poſſeſs the higheſt places, and whoſe golden bouſſete or box is much better wrought than thoſe of the inferior claſſes. 2. The Okpras, which are conſiderably more numerous than the Oyas. The king's ambaſſadors extraordinary are choſen from the Okpras. 3. The Oklouans, which have only ſilver bouſſettes, chaſed with feſtoons and branches. The Okkowns and Okmunes are the fourth and fifth orders: their bouſſette is quite unornamented; out of theſe the king chuſes his judges, governors, &c.

The king of Siam has many lords, who are peculiarly attached to his perſon: theſe always live within the palace. Others are employed without, to govern affairs, and preſerve good order among the people.

There are eight great officers of ſtate in Siam, viz. the Maha Ommarat, who is the next to the king in authority, and ſits in his preſence; the Chakri, who regulates the affairs of war and juſtice; the Aahoon, who is generalliſſimo both by land and ſea; the Okya-Vang, who ſuperintends the affairs of the palace: the Okya Prackland, who has the care of foreign affairs and the royal magazines; the Okya Pollatep, who has the charge of the king's revenues; the Okya Jombarat, who is head judge of all criminal matters; and the Okya Pakdi, grand treaſurer. Theſe prime officers, with the king's approbation, diſpoſe of all other poſts of the realm, and are reſponſible for all errors that may be committed in them. All officers of government, reſiding in the capital, muſt daily attend in ſome part of the palace, except they have leave of abſence, on pain of being whipped with ſplit rattans, which make deep inciſions in the body.

It is an eſtabliſhed rule in this kingdom, that no officer preſume to come into his majeſty's preſence without leave; nay, the great officers are not allowed to viſit one another but at weddings and funerals; and then they are obliged to ſpeak aloud, and in the preſence of a third perſon, to prevent all conſultations againſt the ſtate; and every one is obliged to turn informer upon pain of death, if he hears any thing that may endanger the government: numbers of ſpies alſo there are, to inform the prince of what is ſpoken in all companies. On the other hand it is dangerous, being the bringer of ill news, or to let his majeſty know the weakneſs of his government; nor dare any officer tell him, it is impoſſible to execute what he commands, but they do what they can, and endeavour to excuſe the miſcarriages afterwards; and when there is a neceſſity of acquainting the king with ill news, they do it gradually, and in as ſoft terms as poſſible; for he ſeldom fails to puniſh whoever offends him, with the extremeſt rigour; and where the proofs are doubtful, will ſometimes order both the informer and the party accuſed, to be thrown to the tygers in his preſence, and inſult over their dead carcaſes.

At Siam, an ambaſſador is regarded no otherwiſe than as a royal meſſenger; the letter he carries has much greater honour paid it, than his perſon: the French ambaſſadors obſerved, that while their king's letter and preſents were carried in the body barge, with ſeveral others of the ſame claſs to attend it, they themſelves were carried up the river of Siam in ordinary veſſels. The Siameſe never ſend ambaſſadors to reſide at any court, but only to diſpatch ſome particular buſineſs, which uſually relates to trade; and upon theſe occaſions, they ſend three, though the firſt has the direction of the affair, and on his death is ſucceeded by the ſecond, and the ſecond by the third.

On the arrival of a foreign ambaſſador at Siam, he muſt not ſet forwards towards the court, till the king is appriſed of his coming; and if he is accompanied with Siameſe ambaſſadors, as the French were, the Siameſe ambaſſadors go up to court firſt, and acquaint his majeſty with their arrival: the foreign ambaſſadors are lodged and maintained at the king's charge, and are allowed to trade during their ſtay, but they are not ſuffered to enter the city, or tranſact any affairs till they have had their public audience, or to continue there after their audience of leave; and on the evening before, the king demands if they have any thing farther to propoſe: and at the audience of leave, if they are ſatisfied. All public audiences are in the metropolis, when the court appears in all its ſplendor: thoſe audiences which are given at the Louvo and other places, are accounted private audiences, where the guards and attendants are not numerous. Thoſe ambaſſadors who come from the neighbouring ſovereigns, that are dependent on, or connected with the emperor of Siam, are obliged to proſtrate themſelves before him, and advance towards him creeping upon their hands and knees. But the European ambaſſadors are exempted from many of the ceremonials, which the others are obliged to obſerve: they muſt, however, not attempt to open their lips till the emperor has firſt ſpoken; and, when they do ſpeak, are required to be exceeding laconic, a long harangue being deemed an egregious inſult. Ambaſſadors from independent Aſiatic monarchs are alſo treated with ſome degree of reſpect.

SECT. V.

Treating of the Genius and Diſpoſition, Stature, Complexion, Shape, and Dreſs of the SIAMESE: alſo of their Ceremonies, Viſits, Entertainments, Food, Diverſions, &c.

THE people of Siam have a ready and clear conception, and their repartees in converſation are quick and ſmart: it is ſaid they can imitate any thing at ſight, and in one day become tolerable workmen. They are naturally kind and complaiſant, but are apt to be haughty when too much ſubmiſſion is ſhewn them. They abhor drunkenneſs and adultery; and a ſincere affection ſubſiſts between men and their wives, who bring up their offspring to be modeſt, temperate, obliging, and affectionate. They are, however, timorous, and indolent; and have an averſion to ſhedding blood, very ſeldom come to blows, moſt of their quarrels ending in ill language.

When they profeſs the ſincereſt friendſhip, they do it by drinking of the ſame cup. It is obſerved of them, that their minds are as calm as their heaven, which changes but twice a year; and that they have the good fortune to be born philoſophers, having naturally the command of their paſſions.

The Siameſe are of ſmall ſtature, but well proportioned, which is imputed to their not being ſwaddled and bound up in their infancy like our children; and no other inconveniency attends the women's going without ſtays, but their breaſts hanging down to their girdles as the women of Siam do. Their complexions are ſwarthy enough, and the faces both of men and women are of the broadeſt, with high cheek-bones, and their foreheads ſuddenly contract and terminate in a point as well as their chins: they have dark ſmall eyes, not very briſk, their jaws hollow, large mouths and thick pale lips, and their teeth dyed black; their noſes are ſhort and round at the end, and their ears large, which they account a beauty; long nails growing an inch or two beyond their fingers ends is looked upon alſo as an ornament. They have thick lank hair which both men and women cut ſo ſhort that it reaches no lower than their ears, and the women make it ſtand up on their foreheads: the men ſhave their beards, and do not leave ſo much as whiſkers. They bathe themſelves two or three times a day, or oftener, and never make a viſit before they have bathed; ſometimes they go into the water as we do, but at others they have water poured on their heads, which they will continue an hour together; they afterwards perfume their bodies, and uſe a ſweet pomatum which makes their lips look paler than they naturally are.

A perſon of condition wears a piece of callico or ſilk about two ells and a half long, which reaches to his knees; this is called the pagne. He has alſo a muſlin ſhirt without a collar, with a wide ſleeve and no wriſt-bands, and the boſom open. In winter they wear a breadth of ſtuff or painted linen over their ſhoulders like a mantle, and wind it about their arms. The king of Siam wears a veſt of brocaded ſattin with ſtrait ſleeves, which reach down to the wriſt, under ſuch a ſhirt as is deſcribed above, and it is not lawful for any ſubject to wear this veſt, unleſs the king preſents him with it. Slippers are worn with picqued toes turned up; but ſtockings they are ſtrangers to. To the generals the king ſometimes preſents a military veſt, which is buttoned before and reaches to the knees, the ſleeves whereof are wide and come no lower than the elbows: and either in war or hunting the prince and all his retinue are clothed in red. The king wears a cap in the form of a ſugar-loaf, ending in a point, with a circle

or

or coronet of precious ſtones about it; and thoſe of his officers have circles of gold, ſilver or vermilion gilt, to diſtinguiſh their quality, which are faſtened with a ſtay under the chin. Theſe caps are only worn in the king's preſence, or when they preſide in courts of juſtice, and on other extraordinary occaſions; but their ſlippers are always left off when they enter a perſon's houſe for whom they have any reſpect. They have hats alſo for travelling; but very few people will be at the trouble of covering their heads though the ſun ſhines with that ſcorching heat. The women alſo wrap a cloth or pagne about their middles, which hangs down to the calf of their legs; the men bring up the end of this cloth ſtrait between their legs and tuck it into their girdles, which makes it ſomething reſemble a pair of breeches

The inferior people cover no more of their bodies than modeſty requires, and have neither ſhoes nor ſlippers on their feet.

The Siameſe ladies bathe in the rivers, and ſwim as the men do, but never without their pagne about them, and are much commended for their modeſty, as a greater affront cannot be offered them, than the introducing in their hearing lewd ſongs or obſcene converſation. Their pagnes are of fine linen, and make a great ſhow: thoſe made of embroidered ſilk are only worn by ſuch perſons as the prince preſents them to. The women wear as many rings on the three laſt fingers of each hand as they can keep on, and bracelets or rings of gold, &c. upon their wriſts and ancles, with pendants in their ears faſhioned like a pear.

Theſe people are extremely ceremonious, like the Chineſe. The way of ſalutation here, as in moſt Indian nations is the Salam, that is, the lifting up one or both hands to their heads, and bowing their bodies. If any one addreſſes another, who is much his ſuperior, he falls down upon his face before him. To ſtand upright when we attend a great man, is the higheſt piece of inſolence: the uſual poſture is, ſitting on their heels, with their heads a little reclined. They have an uncommon reſpect for their heads and ever for their caps, when they have been authorized by their ſovereign to wear them. The cap is a badge of authority, and ſeldom worn but on public occaſions, or when a magiſtrate ſits in a court of juſtice; and as it is eſteemed the rudeſt thing in the world to touch or ſtroke a man's head, ſo his cap is treated with uncommon reſpect. The ſervant carries it above his head, and puts it on a cane made for that purpoſe.

The principal food of the Siameſe is rice, and fiſh: the ſea affords them good ſmall oyſters, turtles or tortoiſe, and lobſters, and ſeveral other excellent kinds of fiſh, unknown in Europe: they have alſo great plenty of river fiſh, eſpecially eels, but they make no great account of them. Balachaun, which is made of ſmall fiſh, corrupted and reduced to a maſh, has been already deſcribed in Tonquin, and is in much eſteem amongſt them. They chuſe to eat dried ſalt-fiſh, though it ſtinks, rather than freſh; nor will they refuſe rats, mice, locuſts, lizards, or almoſt any inſects, any more than the Chineſe. A pound of rice will ſerve a Siameſe a whole day, which may be bought for a farthing, and with as much ſalt-fiſh as he can purchaſe for a farthing more he is very well ſatisfied, and a pint of arrack or ſpirits is not worth above two-pence; ſo that the meaner ſort of people have but little care to take for a ſubſiſtence, nothing but ſinging is heard in their houſes of an evening. Their ſauces are made only of water, with a little ſpice, garlic and ſweet herbs, or cupi made of decayed ſhell-fiſh, the ſame with the nukemum of Tonquin. Their liquor is river-water, rain-water, and tea.

Mock-fights of elephants is one of the diverſions of the Siameſe. They were formerly very fond of cock-fighting, till their prieſts procured an order againſt that cruel ſport, eſteeming the killing thoſe animals almoſt as wicked as the killing a man. Comedies are another part of their diverſions, and a kind of martial dances, in which they act a battle, being armed and maſked, and in their ſongs repeat part of the hiſtory of their country. Their grand annual feſtival is when the waters retire; then they ſail down the river ſeveral evenings ſucceſſively, their barges being illuminated with painted paper lanterns. They have another feſtival or thankſgiving for the fruits of the earth after harveſt, when their ſtreets as well as their boats are illuminated, and a grand fire-work is played off on the occaſion. Here are races alſo, not of horſes but oxen; and they row races alſo upon their rivers, and are ſo bewitched by the games of chance, that they will not only play away their wives and children, but ſet their own perſons and liberties on the caſt of a die; and become ſlaves, if they loſe. The new and full moon are ſo far from being feſtivals, that they keep a ſtrict faſt, and will admit no manner of diverſions on theſe days; at this time it is they make their offerings to the prieſts in their convents, and give alms to the poor. The offerings are preſented by the prieſt to the idol, and ſome time after the prieſts apply them to their own uſe.

SECT. VI.

Containing an Account of the Trade, Manufactures and Mechanic Arts, Weights, Coins, &c. of the SIAMESE.

NO man learns any particular trade in this country; but every perſon acquires ſome knowledge of all, and they work half a year by turns for the king; when, if any of them ſhould be found perfectly ignorant of the buſineſs he is ſet about, he would undergo the baſtinado: nor does any man endeavour to excel leſt the king ſhould keep them in his ſervice as long as he lives. The tyrannical government they live under, is another great diſcouragement to induſtry, for the king ſeizes on any man's money and effects whenever he pleaſes.

Their carpenters work is faſtened together with wooden pins inſtead of nails: they know how to caſt metals, and cover the hilts of ſwords, and other things with gold, ſilver, or copper: they have not the art of tanning leather, or of making any ſtuffs of ſilk or wool, and weave only cotton cloth. Their painting is rather worſe than that of China, they being very indifferent workmen; which obliges them to give great wages to the European artiſts; for as the Siameſe do not affect finery in their dreſs, and deſpiſe ſuperfluous ornaments, they therefore neglect a great many mechanic arts, which the Europeans are employed in. They appear to be the honeſteſt and faireſt dealers in the world: their weights and meaſures may be depended on: they are the very reverſe of the Chineſe.

The king is the chief merchant in this country; no man may traffic with a foreigner, till the king's factors have had the refuſal of all the goods; and theſe factors deſcend ſo low as to ſell them by retail again. The ſubjects are obliged to buy all their cloathing of them, which is chiefly cotton cloth. He obliges his ſubjects to ſell him all their ivory and arrack at a certain price, which he ſells again to foreigners. In his magazines are ſalt-petre, lead, ſapan-wood, gunpowder, ſulphur, and arms, which his majeſty monopolizes, not ſuffering his ſubjects to deal in theſe articles. The king alſo purchaſes ſkins and furs of the people at his own price, and diſpoſes of them to foreigners; but by theſe practices he has ruined the trade of the country, which was formerly very great.

Their meaſure for grain and liquors is the cocoa-nut ſhell which are very unequal; nor are their weights more certain than their meaſures. They have but one ſort of ſilver coin, called a tycally, which is worth three ſhillings and three half-pence: they are all of the ſame faſhion, and have the ſame ſtamps, but ſome are leſs than others; they have the form of a cylinder, or roll bent both ends together, and have a ſtamp on each ſide, with odd characters upon it. They have no gold or copper-money: gold is reckoned among their merchantable commodities, and is twelve times the value of ſilver.

The ſhells called coris ſerve to buy little matters; they are found chiefly at the Maldive iſlands, to the ſouth of India, and are current in all the countries thereabouts; they differ in their price as they are plentiful or ſcarce; but the value of them at Siam is generally eight hundred for a penny.

The principal trade of the Engliſh in this country is at the port of Malacca, in the poſſeſſion of the Dutch: hither the Engliſh ſend ſeveral country ſhips yearly from the coaſt of Coromandel and bay of Bengal, with callicoes, ſlight ſilks, opium, &c. and make profitable returns in canes, rattans, benjamin, long pepper, ſugar, ſugar-candy, ſapan-wood, and ſometimes gold may be had at a reaſonable rate; but this is a trade prohibited by the Dutch, and carried on by the connivance of the governor, council and fiſcal.

SECT. VII.

Of the Soil, Huſbandry, Gardening, Plants, Animals, Minerals, and Manner of Travelling in SIAM.

THE ſoil of Siam has been gradually formed by the clay and other earth which the floods waſh down from the mountains; they have very little ſtoney ground, and there is hardly a flint to be found in the country. It is

is the mud which the river leaves behind which makes the earth fertile, as far as it extends: all the higher grounds are dried and burnt up by the ſun, ſoon after the rains are over; and though their lands, ſome of them, are naturally fruitful, yet they are ſo ſubject to droughts, inſects, and other inconveniencies, that they are ſometimes deprived of their harveſt ſeveral years together, and ſuch years are generally ſucceeded with peſtilential diſtempers.

Upon the land which the inundation does not reach, they ſometimes ſow wheat, and water it like a garden, by little channels cut through the fields: they have two crops yearly, but not on the ſame ground.

They uſe oxen and buffaloes in plowing, and guide them with a rope run through their noſe. Their plough is plain, and without wheels; they have a ſhare and a ſtaff to hold it by, and it is not much unlike our foot-ploughs in other reſpects, only inſtead of nails, the pieces are faſtened together with thongs and pins.

The chief grain uſed here is rice, which they begin to ſow in the flat country, when the flood has moiſtened the earth, and as the water increaſes the rice grows, and keeps its head above water till the dry ſeaſon approaches, and the ſun has exhaled all the water, and then is the time of their harveſt. Sometimes it is ripe before the waters retire, and then they go in boats to reap it.

Their kitchen-gardens afford them herbs for ſallads, pulſe and roots, and the cucumbers and melons, which the poor people eat in the dry ſeaſon, are eſteemed very innocent food.

The only European fruits almoſt they have, are limes, oranges, and lemons, but they abound in plantains, bananas, mangoes, guavas, jaques, durians, tamarinds, ananas, cocoa nuts, and ſugar canes.

Here are ſome European flowers, as the tuberoſe, gilliflower, and ſome few roſes, jeſſamine, and amaranthus, and other natives of the country valuable for their colours and ſcent: but it is obſerved, that in the heat of the day, they do not ſmell near ſo ſtrong, as they do in the morning and evening; and the European flowers tranſplanted thither do not afford near ſo ſweet a ſmell there, as they do here.

There is plenty of good timber on the hills, of which the bamboo is of great uſe in building; it is a hollow knotted cane, of an enormous ſize, very ſtrong and hard to cut. The cocoa nut, which grows on the low lands by the ſea-ſide, affords them meat, drink and oil; the body of the tree is uſeful in building boats and other veſſels, and of the fibres of the bark and nut they make cordage; the leaves ſerve to write on, and the branches for covering for their houſes. The cotton tree is very common here; it bears a fruit of the bigneſs of a walnut, which opens when it is ripe; within it they find the cotton; from other trees they draw lacque and other gums: they have alſo the ſapan, and other woods, proper for dying, and ſome lignum aloes or aquila.

In this country are tygers, elephants, horſes, oxen, buffaloes, ſheep, and goats; ſome hares, no rabbits, but great plenty of deer. Here are to be found, in great abundance and variety, peacocks, doves, pigeons, partridges, ſnipes, parrots, ſparrows, and various other birds; amongſt which the noktho is a very remarkable one: it is larger than an oſtrich, and hath a bill near three feet in length. They have great quantities of inſects and reptiles, ſuch as lizards, ſnakes, ſcorpions, millepedes, &c. and their white ants and gnats are extremely troubleſome.

This country was antiently rich in mines; and the great number of idols and other caſt-works that are found amongſt them, as well as the old pits that are daily diſcovered here, ſhew that there have been more wrought than there are at preſent. The great quantity of gold with which their images, and the walls and roofs of their temples are adorned, make it evident alſo that a great quantity of that metal has formerly been extracted out of the mines. An European phyſician diſcovered to them a mine of very good ſteel, alſo a mine of cryſtal, one of antimony, and another of emery, with a quarry of white marble. They have alſo tin and lead mines; and near Louvo there is a mountain of load-ſtone, and another in the iſland of Jonſalam on the Malacca coaſt; but the latter ſoon loſes its virtue. In their mountains are alſo found ſome ſapphires, diamonds, and agate; but the people have no encouragement to ſearch for theſe, as things of this nature are always ſeized by the officers for the king's uſe.

Beſides the elephant, they have the ox and buffalo to ride on; but they uſe neither horſes, aſſes or mules; the Moors have ſome camels which are brought from other countries; they uſe the female elephants chiefly for carriage; the males are trained to the war: every one is at liberty to hunt elephants, and take them to uſe, but not to kill them.

The chairs which the Siameſe travel in, are placed on a kind of bier, and carried by four or eight men on their ſhoulders, one or two to each pole, and others run by to be ready to relieve them: thoſe chairs have ſometimes a back and arms like our dreſſing chairs, and ſometimes are only encompaſſed with a rail or balliſter about half a foot high; they are generally open at top, and the Siameſe ſit croſs-legged in them. It is only ſome few of the great men whom the king ſuffers to ride in chairs; and the Europeans are permitted the uſe of palanquins, or couches, carried on men's ſhoulders, with a canopy over them.

SECT. VIII.

Of the Language, Learning, Characters, Hiſtory, and Chronology of the SIAMESE.

THE Siameſe have two languages, namely, the Baly and the Siameſe. In the Baly they have thirty-three letters, and in the Siameſe thirty-ſeven, all conſonants; and there are a great number of vowels in both languages, for which they have particular characters, ſome of which are placed before the conſonant, and ſome after, and others are placed above or underneath. Their pronunciation depends much on the accent, and, like the Chineſe, they ſeem to ſing when they are ſpeaking.

Arithmetic is their favourite ſtudy, in which they uſe ten characters, like the Europeans, and they are pretty ready at accounts.

They have no orators among them; and are ignorant of printing, their books being engraved with an iron pencil. They underſtand nothing of philoſophy; nor do they ſtudy the laws of their country, till they are preferred to ſome poſt, when they have a copy of inſtructions to be obſerved in that office put into their hands. Their aſtronomy is very imperfect; nor do they underſtand any thing of the true ſyſtem of the world; they believe with the Chineſe, that the eclipſes are cauſed by ſome dragon, who ſtands ready to devour the ſun and moon; and make a great noiſe with pans and kettles to drive him away from thoſe planets. But as to aſtrology, no concern of conſequence is ever entered upon till ſome ſecond-ſighted aſtrologer is conſulted. They are very ignorant of phyſic or anatomy: their phyſicians ſeldom let blood or preſcribe emetics, but have a great opinion of ſudorifics, and ſometimes purge their patients: but their beſt recipe ſeems to be conge, or water-gruel made with rice, to which diet they uſually confine the patient till he recovers. If a medicine fails of producing the deſired ſucceſs, the phyſician imputes it to the magic of ſome evil ſpirit, and are very dextrous in deceiving their patients.

They have as little ſkill in muſic as in any other ſcience; for they neither play or ſing by notes; and moſt of their inſtruments are very harſh and ungrateful to the ear: they beat upon little ill-ſounding drums, and have a trumpet ſtill worſe: they have ſome ſhrill hautboys, and a little ugly violin with three ſtrings. They have alſo braſs baſons to beat upon. When the king goes out, or upon other ſolemn occaſions, all theſe ſound together, and no doubt make very delightful harmony.

We cannot depend on any hiſtory of Siam before the year 1500. It is only ſuppoſed to be the golden Cherſoneſe of the antients: and this there ſeems to be but little foundation for, becauſe gold is not the produce of this country. It is ſaid alſo, this and the neighbouring countries of the farther India were formerly tributary to China: and this is pure conjecture; for the Siameſe have no ſuch tradition, much leſs hiſtory. They have had the uſe of letters ſome time, but they do not ſo much as pretend to have any ancient records. When the Portugueſe took the city of Malacca in the year 1511, Mahomet an Arabian was ſovereign of that city, and the territory about it, independent of the king of Siam. For the Arabians and Egyptians had certainly driven the original inhabitants, the Malays, from this coaſt, as they had the natives of Sumatra, Java, Borneo, Macaſſar, the Moluccas, Banda, &c. from the coaſt of the Indian iſlands, and poſſeſſed themſelves of the rich produce of thoſe countries, viz. of the cloves of the Moluccas, the nutmegs and mace of Banda, the camphire of Borneo, the gold of Leuconia and Sumatra, and the gums, perfumes and ſweet woods that were to be found in moſt of theſe countries; and the city of Malacca was the great mart, where this merchandize was to

be met with, when the Portugueſe made themſelves maſters of it. We cannot doubt of the Egyptians and Arabians being poſſeſſed of this trade, till the Portugueſe found the way to India by the Cape of Good Hope; for we find the Grand Signior, who was then ſovereign of Egypt, the coaſt of Arabia, and the Red Sea, fitting out fleets, and engaging the Portugueſe in ſeveral battles in the Indian ſeas, to prevent their ſettling themſelves in India, which, he was ſenſible, would deprive his ſubjects of the rich trade they had enjoyed for many hundred years: and very probably, the Arabians traded in theſe ſpices, before the Iſraelites went down into Egypt; inaſmuch as we find them carried through Arabia into Egypt, when Joſeph was ſold to the Iſhmaelite merchants, who were trading thither with their camels in a caravan: and though the people of Siam and the adjacent countries, have no hiſtories nor records, that give an account of this antient traffic; yet it is ſtrange that the Phœnicians and Arabians have no hiſtories relating to their Indian expeditions; or, if ſuch hiſtories have been deſtroyed, that there are no copies or extracts from them, except what we meet with in the ſcriptures.

With reſpect to their modern hiſtory, we are told that the kingdom of Siam and that of Pegu have frequently been engaged in wars; that ſometimes, Siam has been tributary to Pegu, and at others Pegu has been conquered by Siam; but at preſent they are independent of each other. The Portugueſe were in a manner ſovereigns of Malacca and the coaſts of Siam both north and ſouth, from the year 1511 to the year 1640, when the Dutch took that city, and now remain ſovereigns of it and of the ſea-coaſt, and particularly of the ſtreights of Malacca; and by their men of war ſtationed here and at Batavia, can prevent all other nations trading to China, through the ſtreights of Malacca and Sunda. After the above-mentioned period, namely, in 1688, the general of the Siameſe troops being popular among the ſoldiers, and having the army at his devotion, quarrelled with his ſovereign in order to dethrone him. This he effected, and deprived his maſter of life, as a royal criminal, by pounding him to death in a large iron mortar with a wooden peſtle. The ſecretary of ſtate was kept confined three years with the Siameſe pillory about his neck, and was never, during that time, permitted to quit his dungeon, except when he was taken out to be ſeverely laſhed, in order to make him accuſe ſome of the principal people of having accumulated riches by clandeſtine means, that the uſurper might have ſome pretext to plunder them. This uſurper, however, enjoyed but little ſatisfaction from reigning, being continually tortured with the ſtings of a guilty conſcience, and ſuppoſing his ſecurity depended on the blood of thoſe he ſuſpected would prove his enemies, he daily multiplied his crimes; and became at length a terror to himſelf and all thoſe who were ſubject to his tyranny. This revolution occaſioned the ruin of the factory which the French had erected at Bancock. We ſhall only add in this place, that in 1717 the king of Siam invaded Cambodia by land with fifty thouſand men, and by ſea with twenty thouſand, but was unſucceſsful in his attempt to ſubdue it.

SECT. IX.

Laws of the SIAMESE, and the Puniſhments inflicted by them for Crimes.

BY the laws of Siam, an unlimited obedience to parents and governors is as ſtrictly required as by thoſe of China, and the aged are much reverenced here. Lying is puniſhed, and deemed as great a crime in Siam, as perjury is in this part of the world; and theft is ſo much deteſted, that one who is guilty of it, is at once abandoned by all his friends, none will intercede for him, or give him any aſſiſtance; and an unjuſt poſſeſſor of lands is puniſhed as a robber.

They do not permit any man to proſecute another, either in a civil or criminal cauſe, without giving ſecurity to make the charge good; every man is allowed to plead his own cauſe, or any of his relations may ſpeak for him; but the law is not a profeſſion of a particular ſet of men.

Where the truth of the charge is doubtful, the juſtice of the proſecution is tried various ways. But the proſecutor and the defendant are ſometimes commanded to walk over burning coals, and he that eſcapes by dextrous management, is held to have the right on his ſide. Another method is by diving into deep water; the man that continues longeſt under water is adjudged innocent.

Emetics is a third method of trial. The prieſt gives each of the parties a pill, and the teſtimony of the perſon who keeps the pill in his ſtomach without vomiting, is believed. They throw both the plaintiff and defendant ſometimes to a tyger, and he that comes off unhurt is held to be in the right; and they will frequently offer themſelves to undergo this laſt trial, though they appear to be extremely timorous when they are to engage an enemy. Theſe trials are in the preſence of the king and magiſtrates.

For treaſon and murder criminals are thrown to an elephant and trampled to death; and puniſhments are uſually adapted to the nature of the crime. A perſon convicted of robbing the public has melted metals poured down his throat; they ſew up the liar's mouth, and for little crimes they faſten a ſquare pillory board about the offender's neck; ſome are ſet in the ground up to the ſhoulders, and every one authorized to buffet him, which is the greateſt indignity a Siameſe can ſuffer, eſpecially to have his head buffeted by women. Perſons guilty of rebellion are ripped up alive.

They allow appeals from inferior courts to the ſuperior; the preſident of the tribunal at Siam can reverſe a judgment given in any other province; and there is an appeal from him to the king; ſo that where the parties are rich and able to bear the charge, there is no end of the ſuit; but the poor are condemned with as little formality as they are in Europe; and where they meet with a potent adverſary, innocence is but a very ſlight protection: judgment of death is never executed in any of the provinces, but by the king's ſpecial commiſſion; but the baſtinado and other puniſhments, on which death frequently enſues, are inflicted by every governor: but one thing ſeems peculiar to the Siameſe, that he who unjuſtly poſſeſſes himſelf of another's lands, is deemed no leſs guilty of robbery than he who robs on the highway; and the perſon lawfully convicted does not only reſtore the lands but forfeit the value of them, one half to the party diſpoſſeſſed, and the other to the judge, as all other pains and forfeitures are divided; but then the king has half the governor's moiety, and where there is not an hereditary governor, the king has one entire half, and the party grieved the other. There is an officer of the crown in every province, who ſhould be ſome check upon the governor, and report to the king what paſſes in the province, and particularly in the courts of juſtice; but it ſeems there is ſuch a general connivance among the officers at each others extortions, that the people receive very little benefit from this inſtitution: every officer ſqueezes what he can out of his inferiors, and the nai, or commander of a band, compels thoſe under him to do double duty who have nothing to bribe him with; while others who preſent him handſomely, are entirely excuſed.

Though their greateſt men are ſometimes puniſhed in a very ſevere manner, yet as this is ſaid to be done only for their reformation, they are afterwards reſtored to their poſts, and none are permitted to upbraid the delinquent with his offence, after he has ſuffered the law.

Officers are frequently puniſhed for the faults of thoſe who act under their authority; and parents and maſters of families for the offences of their dependents and children.

SECT. X.

Of the Marriages, Funerals, and Religion of the SIAMESE.

THIS people, like their neighbours, diſpoſe of their daughters in marriage, when very young. A great many preliminaries muſt be adjuſted in Siam, before a contract of marriage is made: an aſtrologer is to be conſulted, and the nativities of the young couple are to be calculated. From this cunning man alſo, they are to learn, whether it is likely to prove a happy match, and whether the family they are about to marry into be rich; it not being eaſy for any man, who is not a conjurer, to know this; all people that have wealth endeavouring to conceal it, leſt the government ſhould borrow it. When the parties have gained the beſt information they can in theſe particulars, and are ſatisfied with them, the lover is permitted to viſit his miſtreſs three times, and the relations being preſent at the third, the portion is paid, and then the marriage is eſteemed complete, without any religious ceremony performed, and it is ſoon after conſummated. The talapoin is prohibited to be preſent on thoſe occaſions; however, he viſits the married couple, in a few days, ſprinkles them with water, and repeats a prayer for their proſperity. The Siameſe are allowed more wives than one, but ſeldom make uſe of this privilege, except their great men, who take theſe liberties in moſt countries, whether their religion or laws prohibit it or not.

They

They have but one wife in reality, who is ſo by contract; the reſt are concubines purchaſed with their money, andmay be ſold again; nor can their children inherit. The fidelity of the Siameſe wives is much applauded, they ſeldom give their huſbands occaſion to be jealous, and are exceeding diligent. They work and maintain the family, when the huſband is in the king's ſervice, as he is obliged to be one half of the year. Divorces are allowed, but thoſe happen very ſeldom, and when they do, the man returns the wife's fortune, and the children are divided between them.

As the women carry on all the trade, there is a neceſſity of allowing them greater liberties than they do in other hot countries, and they are ſo far from abuſing their liberty, that they avoid every thing that may give any occaſion for ſcandal. There have been ſome inſtances of tranſgreſſions, however, among the royal concubines: one of theſe offenders, the king ordered to be covered by a horſe, and then put to death. And Loubiere relates, that another offender being thrown to the tygers, which refuſed to ſeize her, the king offered her a pardon, but ſhe would not accept it, chuſing rather to be torn in pieces, than return to the drudgeries of the palace, the king being preſent at this terrible execution.

When a Siameſe dies, the corpſe is immediately put into a coffin lacquered and gilded; and to prevent any ſtench, it is ſaid, they endeavour to conſume the bowels of the deceaſed with mercury, and have ſometimes leaden coffins: they place the coffin upon a bedſtead or table, and it remains in the houſe till the preparations are made for the funeral, and the head of the family can attend the ſolemnity: in the mean time they burn perfumes before the corps, and ſet up lighted tapers. The talapoins alſo range themſelves round the ſides of the room every night, and entertain the family with hymns and diſcourſes ſuitable to the occaſion; for which they are rewarded with money as well as good proviſion. In the mean time a ſquare ſpot of ground is encloſed with a bamboo pale near ſome temple; round which are hung the painted and gilded papers which the family make, repreſenting houſes, goods, animals, &c. In the middle of the ſquare ſtands the funeral pile, which, beſides other woods, has yellow ſanders, lignum aloes, and other ſweet woods in it, according to the ability of the family; and the pile is built of earth as well as wood to a great height. The corpſe is always carried to the pile in the morning, with the ſound of ſeveral kinds of inſtruments, attended by the family of the deceaſed, both men and women clothed in white, and with white vails, bewailing themſelves all the way, according to cuſtom; after them follow the reſt of his friends and relations, and they chooſe to go in their barges by water towards the burying-place as far as they can.

When the company arrive at the place, they take the body out of the coffin, and lay it on the pile; the talapoins of the convent ſing doleful hymns a quarter of an hour, and then retire; after which, a fire-work is played off. There are always ſhows and plays exhibited on the occaſion, attended with a kind of feſtival, at which the prieſts are forbidden to be preſent. The talapoin's ſervant ſets fire to the pile about noon; which having burnt about two hours, the corpſe is rather ſcorched than conſumed; though it is uſually reported to be burnt to aſhes; this being thought to derive ſome honour on the deceaſed. The poorer ſort do not burn the bodies of their deceaſed relations; but either expoſe them on a ſcaffold in the open field, where they are devoured by birds of prey, or elſe inter them privately.

With reſpect to the religion of the Siameſe, they do not believe the ſoul to be a pure ſpirit, but that it conſiſts of matter ſo ſubtil as to be free from touch, and that after death it retains the human figure, and the ſame ſolid and liquid ſubſtances our bodies are compoſed of; and that if a perſon die by a wound given him it may be ſeen in theſe aërial bodies, with the blood flowing from it, agreeable to the notions of the antient Greeks and Romans; but though the ſoul be material in their opinion, they will not admit that it is periſhable, but that it animates ſome other creature, and knows pain or pleaſure according to its demerits, till it enters a human body again; whoſe circumſtances they hold will be ſuitable to the behaviour of the ſoul in its ſeveral tranſmigrations. They hold alſo, that departed ſouls do not only animate plants and animals, &c. ſucceſſively; but that there are alſo certain ſpaces beyond the viſible world, where they ſhall be rewarded or puniſhed; that the happy aſcend far above the ſtars, while the miſerable are doomed as far beneath; and they uſually aſſign nine different regions both of happineſs and miſery, every one differing in degree, the higheſt and loweſt being moſt exquiſite in their kind. And as they do not imagine that ſouls paſs immediately from one ſtate to another, but are new-born into whatever place they happen to go; ſo they believe they ſtand in need of the ſame things they did in this life; and for that reaſon, as the Pagans did of old, in ſome places they burn their moſt valuable moveables, and even animals and ſlaves with them; their wives alſo in the hither India uſed to offer themſelves to be burnt with their huſbands, in hopes to enjoy them in the other world; and it is ſaid, they have not wanted inſtances there of the huſband burning himſelf with his beloved wife. But Loubiere obſerves, that neither the Chineſe or Siameſe, or any nation beyond the Ganges, ever permitted the wife to burn herſelf with her huſband; and are ſo wiſe, that inſtead of real furniture and treaſure, they burn there only gilded or painted paper reſembling thoſe things; giving out that theſe are converted into real goods, and though the Chineſe burn ſome goods, yet they burn much more in paper. They alſo maintain, that the ſoul reſides in the blood, and therefore deem it improper to open a vein or make any inciſions in the fleſh, to extract the blood.

They pray to their departed friends, and do them all the honours they can contrive at their funerals, eſpecially to the manes of their anceſtors, as high as their great grandfathers; imagining that thoſe beyond have ſuffered ſo many tranſmigrations, that they can hear them no more; but the eaſtern nations do not addreſs their devotions to any but thoſe of their own family, profeſſion, or neighbourhood; nor do they, like ſuperſtitious Europeans, hope or fear any thing from the departed ſpirits of ſtrangers.

The true Indian paradiſe is thus deſcribed: that if a ſoul, after ſeveral tranſmigrations, by the good works done in each new life arrrive at ſuch a degree of merit, that there is not, in any of the worlds, any mortal condition which is worthy of it, then they ſay it enjoys the hireupan; that is, it had diſappeared, and will return no more to any world, but will remain in a ſtate of eternal impaſſability and happineſs.

When a perſon has happily merited heaven, before he is tranſlated thither, (for ſuch a ſoul is ſuppoſed to be incapable of dying any more) they attribute to him an invincible ſtrength of body, and a perfect ſkill in all ſciences, and believe he becomes a moſt powerful preacher of righteouſneſs to mankind: after which he diſappears, or is taken out of their ſight, like a ſpark (as their expreſſion is) which is loſt in air: and to the memory of ſuch as theſe, they dedicate their temples. But the perſon they ſuppoſe has ſurpaſſed all men that ever lived, in holineſs, and whom therefore they worſhip with the higheſt devotion, is Sommona Codom; Sommona ſignifies a talapoin of the woods, Codom was his proper name; and, as has been obſerved already, virtue, according to them, is only to be found in the order of talapoins, and chiefly in the talapoins of the woods.

Sommona Codom's father, the talapoin books relate, was the king of Ceylon, that delicious iſland where the true cinnamon only grows, and is now ſubject to the Dutch. Sommona Codom beſtowed all his eſtate in charity, pulled out his eyes, and killed his wife and children, and gave them to the talapoins to feed on. They relate alſo, that another Sommona Codom will hereafter ariſe; who will alſo kill his children for the talapoins; for which charity he will arrive at the higheſt pitch of virtue.

They believe, that Sommona Codom, before he entered into this ſtate of bliſs, acquired a prodigious ſtrength of body, and had the power of working miracles; that he could enlarge his body to what ſize he pleaſed, and then reduce it to ſo ſmall a point, as perfectly to diſappear.

It is further to be obſerved, that they do not look upon their Sommona Codom as the perſon who firſt inſtituted their religion, or gave them the above-recited precepts; but that he reſtored and re-eſtabliſhed them, after mankind had ſwerved from the rules originally enjoined them.

We ſhall now proceed to give ſome account of the talapoins and talapoineſſes, who as well as the doctrine they profeſs, the people believe to be as ancient as the world itſelf: but they themſelves are ignorant of the founder of their order.

Any learned perſon may become a talapoin, on applying properly for admiſſion. The habit conſiſts of four pieces of cloth; the one is the angſa, a kind of ſhoulder belt, five or ſix inches broad; they wear it on the left ſhoulder, and button it with a ſingle button on the right hip. Over this belt they have another called the paſhivon, reaching to the ground both behind and before, and leaving the two arms, with all the right ſhoulder free. Over

this is the papat, which reaches low behind, as well as to the middle before, and is generally red. They gird the whole with a piece of yellow cloth called rappakod, which completes the four pieces that compoſe their habit.

There are two ſorts of talapoins; one of the woods, and the other of cities. The education of youth is committed to them, and they are ſerved by their ſcholars. Theſe talapoins are a ſort of begging friars, who live upon the alms of the people, and every one eats what he begs, or has given him, by himſelf, and not in a common room. They are very hoſpitable to all ſtrangers, Chriſtians as well as others, and have lodgings for them on each ſide their gate. Theſe prieſts vow celibacy, and lead very auſtere lives; the penalty of deviating from their rules, is no leſs than burning, which the king takes care ſhall be rigorouſly executed, to prevent too many of his ſubjects turning talapoins, ſince they pay no duties, and contribute nothing to the defence or ſupport of the ſtate. They preach every new and full moon, and during the inundation, every day, from morning till evening, the preacher ſitting croſs-legged on a raiſed floor, and is relieved when he is weary by one of his brethren; the people expreſſing their aſſent to the reaſonableneſs of the doctrine, and bringing their alms to the preacher, by which bounty many of them grow rich. The time of the rains is their annual faſt, when they eat nothing but a little fruit in the evening.

The talapoins are obliged to watch as well as pray, eſpecially after harveſt, when they go into the fields in night-time, and return into the towns in the morning; and though others are apt to think themſelves in danger of wild beaſts when they are abroad in the night-time, the people are made to believe, that a tyger will not touch a talapoin, they are ſo ſanctified a generation.

The people waſh the talapoins at every new and full moon; but at theſe times the ſuperior always ſhaves himſelf, becauſe no man is worthy to touch his head, and the elder always ſhave the younger; but when he is grown too old, a young talapoin is permitted to ſhave him, who aſks pardon firſt, and declares himſelf unworthy of that honour.

They waſh every morning, as ſoon as they can ſee, and not ſooner, for fear they ſhould deſtroy ſome inſect. After waſhing, they perform their devotions in the temple, which they ſing as in choirs, their books cocoa-nut leaves, on which they write, or rather engrave; for they have not yet the art of printing: they ſing their devotions ſitting upon their heels: but both prieſts and people, at their going in and out of the temple, proſtrate themſelves three times before their idols.

After the morning devotion, they go into the city, and ſtanding at the doors of the houſes they expect any thing from, their food is brought them, but they never aſk for it, though there does not ſeem to be much occaſion for theſe alms; for they have lands and gardens appropriated to their convents, and ſlaves to cultivate them, and they are exempt from taxes. The talapoins have ſervants, as well as ſlaves, who wear a white habit, and receive the money given their maſter, it being a ſin for the talapoin to touch money himſelf: the talapoineſſes wear white, and if they are taken with a man, are delivered to their relations to chaſtiſe; for it is againſt their rules for a talapoin to ſtrike any one.

Theſe talapoineſſes who are nuns, live in the ſame convents with the talapoins; the convents are a number of ſingle houſes ſtanding upon bamboo pillars at a ſmall diſtance from each other. Perſons who go to a convent, enter it intirely by their own choice, and are at liberty to quit it whenever they pleaſe.

We ſhall only add here, under this head, that the Indians not being prejudiced againſt any religion, but allowing a univerſal toleration, we may preſume that the reaſonableneſs of the Chriſtian doctrines might have induced them to embrace them, if the ambition, avarice, injuſtice, and tyranny of the European nations, who have ſettled there, had not contradicted the doctrines they taught, and raiſed, in the Indians, an abhorrence of their perſons and practices.

SECT. XI.

Deſcribing the Kingdoms of AVA, PEGU, ARRACAN, TIPRA, ACHAM, and BONTAN, with their Boundaries and Extent, Rivers, Towns, &c. alſo an Account of the Inhabitants, their Genius, Temper, Diet, Food, Religion, &c.

THESE countries may be comprehended under the name of the kingdom of Ava, for the king of Ava and Pegu is ſaid to have reduced all the reſt under his power.

This kingdom or empire of Ava, including the countries aboveſaid, is bounded by Aſem or Acham towards the north, China and Siam towards the eaſt, and the country and bay of Bengal towards the weſt and ſouth; and extends, according to the beſt maps we have of thoſe countries, from the latitude of ſixteen to twenty-ſeven north, ſo that the whole length from north to ſouth, may be reckoned between ſix and ſeven hundred miles, and the breadth about half as much.

The principal rivers in this country, are the Arracan, the Capoumo, the Menam, the Ava, and that of Pegu, which running from north to ſouth almoſt the whole length of the country, and overflowing their banks annually, render it no leſs fruitful than Bengal and Siam, which lie on each ſide of them; and the lake of Chamay is placed in our maps at the north eaſt part of this country.

The chief towns are, Tipra, Ava, Arracan, Lactora, Prom, Mero, Pegu, and Siriam; Tipra is the capital of the kingdom or province of the ſame name, and lies in the latitude of twenty-four degrees north, or thereabout. Arracan ſtands near the mouth of the river of the ſame name, which a little lower falls into the bay of Bengal, it lies in twenty-one degrees of north latitude. Ava lies to the eaſtward of Arracan, upon a river of the ſame name, which a little lower falls into the Menam; and Lactora ſtands between Ava and Arracan upon the river Capoumo. Prom, or Porcom, ſtands on each ſide of the river Menam in the latitude of nineteen degrees, and Mero to the ſouthward of it on the ſame river, latitude ſeventeen north. Siriam lies on the weſt ſide of the river Menam, near the mouth of it, almoſt againſt Martaban. Pegu ſtands about eighty miles up the river of the ſame name, in the latitude of ſeventeen degrees ſome odd minutes; it is divided into the old and new city, which together make the town almoſt ſquare; it is defended by a wall or moat, and has on every ſide five gates; the court and people of condition take up that part which is called the new city, which is ſeparated from the other by a wall and ditch, the ſtreets are ſtrait, and wide enough for fifteen men to ride a-breaſt; and they have trees planted before their houſes for ſhade, as in many other Indian towns. In the middle of the new city ſtands the palace, which is fortified with walls and towers like a caſtle. Travellers tell us it is very magnificent; Le Blanc gives us the following deſcription of it: in one of the courts ſtands the figure of a tall man, all of ſolid gold, with a crown on his head, enriched with rubies of a conſiderable value: round this figure ſtand four other golden ſtatues. In another court is repreſented a giant, all of ſilver, ſitting with a crown of ſilver on his head, ſet with rich jewels; and in other courts are other rich ſtatues, formed of various kinds of metal, with crowns on their heads, adorned with rubies and ſapphires. The king of Ava and Pegu has ſeveral neighbouring ſtates tributary to him.

Pegu, which is within the tropics, is flooded when the ſun is vertical; but the ſlime, left by the waters, gently fertilizes the low grounds. The higher land is parched with intenſe heats after the rains have ceaſed; and the natives are obliged to water their fields by the communication of ſmall channels from reſervoirs or ciſterns.

The hills of Pegu are cloathed with fine wood, and the natives derive great advantage from the bamboos. Their fruits are oranges, lemons, citrons, figs, pomegranates, bananas, durians, mangoes, goyvas, cocoa-nuts, pine-apples, &c.

Rice they have in great plenty, and ſome wheat; alſo garden-ſtuff, which they chiefly live upon. They have alſo various kinds of pulſe, good poultry, and variety of excellent fiſh.

They plough with oxen and buffaloes. They have few horſes or ſheep; but deer are exceedingly numerous. This country alſo abounds in elephants; and produces rubies, ſmall diamonds, and other precious ſtones; alſo iron, tin, lead, ſaltpetre, wood-oil, oil of earth, ſugars, &c.

The monſoons, winds and ſeaſons, are the ſame here as they are in Upper Siam, to which it is contiguous: they build their houſes alſo on poſts by the river ſides, like the Siameſe. And as to the genius and temper of this people, their courage and manner of making war, their habits, food, entertainments and ceremonies, their huſbandry, produce of the ſoil, learning, religion, &c. from all that we can collect, there is not any material difference between them and the Siameſe. What our ſailors moſt take notice of is the complaiſance of their women, who will contract with them for as long or as ſhort a time as they pleaſe, and behave themſelves in all reſpects like good wives while their temporary huſbands remain in the country:

country: nor do their friends look upon this kind of commerce as any diſgrace, but receive them kindly when they return to them again. The Engliſh from Fort St. George drive a profitable trade with Pegu and Arracan, from whence they import rubies, ſapphires, amethyſts, and other precious ſtones: ſkins and furs alſo are another very conſiderable branch of this trade.

The Peguan temples, and the idols in them, are ſuperbly embelliſhed. A temple near Siriam has the name of Kiakiack, or God of gods: in this edifice is a large figure lying as though it were ſleeping, and is pretended to have lain in this poſture ſix thouſand years. There is another temple near Siriam, which they call Dagun; but only the prieſts muſt enter it. The prieſts ſay this idol reſembles nothing human, and refuſe to deſcribe the ſhape or form of it. There is in one of their temples a ſilver idol, of gigantic ſize, which, as an oracle, anſwered queſtions, and predicted what was to happen. They have alſo an idol called Trokogue, of the ſame ſtature as the former, though of different compoſition: this idol, they pretend, intercedes with Kiakiack for the wicked, and once a week they ſacrifice a hog and three pullets to it. There are ſeveral very ſingular circumſtances attending their ſacrifices. They worſhip dæmons, in order that they may not be afflicted by them. They begin their feſtivals with dancing and muſic; perſons of high rank attend them, cloathed in their richeſt apparel, and adorned with jewels; but they are often changed to doleful lamentations, and conclude with plaintive ſtrains in praiſe of their anceſtors. After which they recruit their ſpirits with mirth and good food and liquors.

They ſtyle the emperor of Ava the ſovereign of the white elephant. He is almoſt worſhipped by his people: he calls himſelf the king of kings, and his ſubjects ſtyle him a god. He is reckoned ſuperior to all other ſovereigns, as being allied to all the planets; the ſun is his brother, and the moon and ſtars his ſiſters. When an ambaſſador approaches this great prince, he is attended by ſound of trumpet, while heralds proclaim aloud the honour and happineſs he is about to receive. The king is at this time attended by all his miniſters, and two hundred guards, ſome with daggers, and others with ſteel bows finely poliſhed.

This monarch holds the reins of government entirely in his own hands, and puniſhes with great rigour ſuch officers as are guilty of mal-practices. When he hears of the commiſſion of any enormous crime, he iſſues his royal mandate for ſuch offence to be tried by judges of his own chuſing; and if the perſon be convicted, he fixes the particular puniſhment to be inflicted, which is, the being trampled to death by elephants, or ſome other cruel mode of puniſhing the delinquent.

A kind of ariſtocratical government prevails in every town of theſe dominions. When a perſon cannot or will not pay the debt for which he is committed to priſon, the creditors may diſpoſe of him for a ſlave.

In caſe of war, the heralds proclaim their ſovereign's will with flaming torches in their hands, and the governors of provinces are obliged to raiſe ſuch a number of troops as the ſtate wants, in addition to the accuſtomed military eſtabliſhment. A troop, perhaps, of one thouſand elephants are ſoon ſeen in full march, the king being ſeated on his throne upon the back of one of the whiteſt, attended by all his nobles, and march to the field of war by the ſound of trumpets and other military muſic.

The kingdom of Arracan is bounded on the eaſt by Ava; on the weſt by the bay and country of Bengal; and on the north by Tipra; it extends about four hundred miles in length, and contains a great number of places, many of which are uninhabited, from the great number of wild beaſts that infeſt it.

The inhabitants of this country are diſtinguiſhed by their broad and flat foreheads, red noſes, and wide noſtrils: they have ſmall eyes, but a very quick ſight. The people are in general very robuſt. The common people generally wear a dark purple habit: but thoſe of diſtinction wear veſtments of white cotton, with an apron before them, and a kind of bag behind their backs formed in plaits. Their hair is divided into locks, each of which is tied, and ornamented with knots of fine cloth. The women are much fairer than the men, but proportionably robuſt. They wear a cotton garment, which is bound ſeveral times round the body, and reaches down to the ancles: they have a kind of handkerchief made of flowered gauze over their necks and ſhoulders. The better ſort wear a ſilk ſcarf on one of their arms, and decorate their hair with a variety of ornaments. They have glaſs rings in their ears, which are ſo large as to hang on the ſhoulders; and their arms and legs are ornamented with bracelets and rings of ſilver, copper, ivory, &c.

Their houſes are made with branches of palm-trees, or canes placed on pillars, and covered with leaves of the cocoa-tree, and are exceeding ſmall; but the better ſort have more ſpacious buildings. They are obliged to dreſs their victuals without doors in earthen pots, as they have no chimnies, or any convenience for firing in their houſes.

They are exceeding temperate in their diet, though they have great plenty of proviſions. Their common drink is made from the leaves of a tree reſembling the palm-tree, which if drank new, is very ſweet, but in a few days will turn ſour. They uſe rice inſtead of bread.

The country produces all kinds of fruits with various ſorts of grain. The climate is very healthful and pleaſant in ſummer, but much otherwiſe in winter, for the inhabitants are ſubject to agues, from the prodigious quantity of rain that falls during that ſeaſon. Here are great numbers of buffaloes and elephants.

The king of Arracan generally reſides at the capital; he is as powerful as any of his neighbours, and has twelve princes under him, whoſe reſidences are in the chief cities of the kingdom; and they are permitted to aſſume the title of kings. The king himſelf is ſtyled, "Emperor of Arracan, poſſeſſor of the white elephant, with the two caniques, rightful heir of Pager and Broma, and lord of the twelve kings, who lay the hair of their heads under the ſoles of his feet," &c. He is ſeen by his ſubjects but once in five years, at which time the palace is ſurrounded with buildings and ſcaffolds erected on the occaſion. The king comes from the palace dreſſed in the moſt ſumptuous manner, ſeated in an elegant tent placed on the back of an elephant richly capariſoned. He is followed by his courtiers riding on elephants, whoſe harneſs and trappings are richly adorned with diamonds and other precious jewels. Then the king, with his attendants, rides through the principal ſtreets of the city: after which, he returns to the great ſquare before his palace, where his ſubjects renew their oath of allegiance to him, and the evening is concluded with the greateſt feſtivity by all ranks of people.

This country abounds with temples and other ſacred places, which are built like ſteeples, and contain many idols worſhipped by them. They hold an annual feaſt in commemoration of the dead, at which time they carry one of their idols in proceſſion, attended by a number of prieſts dreſſed in uniform, conſiſting of a long garment made of yellow ſattin. The idol is placed in a large heavy chariot, and ſuch are the ſuperſtitious notions of the vulgar, that many will throw themſelves under the wheels, and others will tear their fleſh with iron hooks faſtened to the carriage for that purpoſe: they take great pains to colour theſe hooks with their blood; and they are afterwards preſerved and hung up as ſacred relics in their temples.

There are three orders of prieſts among them, the higheſt of which is diſtinguiſhed by wearing a yellow mitre; but the other two always go bare headed: they are all prohibited marrying, on pain of degradation. When any perſons are ill, they ſend for the prieſts, who pray with them, in return for which the patient offers ſacrifices of fowl, &c. according to their ability. If the patient recovers, the cure is attributed to the prayers uſed by the prieſt, but if he dies, the prieſt tells the relations that their ſacrifices are accepted, but God deſigns the deceaſed a greater favour in the other world. The prieſt thinks it charity to drown the patient if he appears incurable.

On the death of a perſon of diſtinction, the body is burned, but the poorer ſort are thrown into the river. They believe in tranſmigration, and therefore ornament their coffins with the figures of ſuch animals as they think the moſt noble.

Every family has ſome peculiar animal, by which they ſwear, and whoſe figure they mark with a hot iron on different parts of their body. Their nuptial ceremonies are performed in the preſence of this animal, and, before they eat, they always offer him part of their proviſions.

The principal people that trade with the inhabitants of this kingdom are the Moors, and the commodities they purchaſe conſiſt of elephants teeth, tin, lead, and timber for building. The ordinary money is ſhells, or ſmall pebbles, eighty of which are valued at nine-pence, but they have a ſilver coin eſtimated at two ſhillings.

The capital of this kingdom, called alſo Arracan, is large and well-fortified: it is ſituated in a valley, and is fifteen miles in circumference. It is incloſed by very high

ſtone walls, and ſurrounded by a ridge of ſteep, craggy mountains, ſo artificially formed as to be almoſt impregnable; beſides which, there is a caſtle within, ſtrongly fortified. The city is well watered by a fine river that paſſes through it in different ſtreams, and at length forms into two channels, which empty themſelves into the bay of Bengal.

It is eſtimated, that the number of inhabitants in this city amount to one hundred and ſixty thouſand, excluſive of foreigners. The houſes in general are ſmall, and built of bamboos; but thoſe of the richer ſort are ſpacious and handſome: there are upwards of ſix hundred idol temples in it, moſt of which are ſpacious buildings, elegantly ornamented. The palace is exceedingly magnificent, being decorated with the moſt coſtly embelliſhments. The apartments are lined with various kinds of wood that yield the moſt agreeable fragrance; and the roofs of thoſe belonging to the king are covered with plates of gold. In the centre of the palace is the grand hall, which contains a canopy ornamented with wedges of ſolid gold, reſembling ſugar-loaves. Here are likewiſe ſeveral idols of the ſame metal, as large as life, and adorned with diamonds and other coſtly jewels. In the centre of the hall is a cabinet of gold, ſupported by a large ſtool of the ſame metal, and overlaid with diamonds and other precious ſtones. This cabinet contains the two caniques, or famous pendants of rubies, by which the king preſerves a ſuperior authority over his vaſſal princes, and which he alſo wears at his coronation.

There are ſpacious ſtables adjoining to the palace, for the king's elephants, tygers, horſes, &c. and there is a conſiderable lake with ſmall iſlands near it, inhabited chiefly by prieſts. This lake is ſo ſituated, as to be a ſecurity to the inhabitants of the city, ſhould they be reduced to the neceſſity of flying from the attack of an enemy; for, by cutting a bank which ſurrounds it, they might overflow the city, and retire to the iſlands adjacent.

This city has very extenſive ſuburbs adjoining to it, and the ſurrounding countries are delightfully pleaſant. The villages, mountains, &c. are beautifully diverſified with fields of different kinds of grain, intermixed with pieces of water. Their flocks of cattle are very numerous.

In the neighbourhood is a factory belonging to the Dutch; and ſome of the richeſt commodities in Aſia are to be purchaſed in many of the ſhops in the city. The Moors often obtain conſiderable poſſeſſions by purchaſing diamonds, rubies, and other coſtly jewels; and indeed they are the principal people that trade here.

There are many other cities of conſiderable note in different parts of this kingdom; as alſo many capital towns remarkable for traffic; the moſt material of which, are,

Orietan. This is one of the twelve capital cities, and is governed by a viceroy, who aſſumes the title of king, and receives a crown from the king himſelf. It is ſituated on a branch of the river, to the ſouth-weſt of the city of Arracan. In the neighbourhood of this city is a large mountain, on which is a fortified place for the confinement of ſtate priſoners, or other diſtinguiſhed criminals. There is another mountain called Pora, on the top of which is placed the principal idol, which is worſhipped by the king himſelf on a certain day once in the year. Between the cities of Arracan and Orietan is a ſpacious river, the banks of which are delightfully ſhaded with tall trees, that form as it were an harbour; the pleaſure of ſailing under which is conſiderably heightened by the multitude of peacocks that are continually moving from one tree to another.

Another city of conſiderable note is Rama; but the paſſage to it either by land or water being dangerous, it is little reſorted to; for the mountains are infeſted with a great number of wild beaſts, and the ſudden tempeſts that ariſe make the getting to it by water very perilous.

The next we ſhall take notice of is Dobazi, which is a large and populous city, but chiefly remarkable for its commodious harbour, and a ſpacious river by which great trade is carried on with the neighbouring places.

Dianga is alſo a large town, ſituated one hundred and twenty miles north of Arracan; the inhabitants are chiefly Portugueſe fugitives, and they have very conſiderable privileges allowed them.

Another town of great trade is Percom or Prom, which has a very convenient harbour. It is the reſidence of a governor, who exerciſes the abſolute authority of an eaſtern monarch, and keeps a grand court here.

Tipra, or Tipoura is a tributary kingdom, ſubject to the king of Arracan. It is bounded by the empire of Ava, and part of China, to the ſouth and eaſt; by Independent Tartary, to the north; by Arracan, to the ſouth-weſt, and by Indoſtan, to the weſt. It is ſaid to require fifteen days to croſs it. Being under the tropic of Cancer, it is exceedingly hot, the air is nevertheleſs ſalubrious and pure; but the water is ſo bad, that it occaſions the throats of the inhabitants to ſwell to a prodigious ſize.

The ſovereign and the nobility ride upon elephants, or are carried in palanquins; but the common people, when they travel, make uſe of horſes or oxen indiſcriminately. The accommodations for ſtrangers are bad; and the behaviour of the natives rude and unpoliſhed.

The ſubjects of this kingdom pay no taxes, but in lieu thereof labour annually once a week for the king, either in his mine or his ſilk-works, from whence alone he derives his revenues. He exports gold and ſilver to China in ingots, and in return receives ſilver, which is coined into ſpecies of currency of twenty pence and twenty-two pence value each: gold is coined into aſpers, which are worth about five ſhillings a-piece. Geographers ſay, that the river Cuipoumo runs from Chiamay lake through this and ſeveral other kingdoms, till it diſembogues itſelf into Bengal bay.

The kingdom of Acham, Aſem, or Azem, is bounded by China, on the eaſt; Indoſtan on the weſt; Tipra on the ſouth; and Boutan, with part of Independent Tartary, on the north.

This country, in the reign of Aureng-zebe, was conquered by the Moguls, who diſcovered it by navigating the river Lacquia, which has its ſource in the lake Chiamay, and diſcharges itſelf into the Ganges. The above-mentioned celebrated lake lies in twenty-ſix degrees north latitude, and is one hundred and eighteen leagues in circumference.

Being one of the moſt fertile in the univerſe, this country is alſo rich in mines, which produce the nobleſt and moſt uſeful metals, ſuch as gold, ſilver, ſteel, iron, lead, &c. Here is plenty of the moſt delicious animal food, but dog's fleſh is deemed the greateſt dainty. They make no wine, though they have excellent grapes, which, when dried, are uſed in making brandy. The lakes of this country are of a ſaline quality, and they convert into ſalt the ſcum which riſes to their ſurface. Another kind of ſalt is extracted from the leaves of what they call Adam's fig-tree; and a ley is made, which renders their ſilks admirably white.

The king exempts his ſubjects from all kinds of taxes to government, as he contents himſelf with the ſole property of the valuable mines contained in his country; nor are thoſe mines worked by the natives, but by ſlaves which he purchaſes in the neighbouring countries.

In this country, every ſubject hath a houſe allotted him, with a large piece of ground contiguous thereto, and an elephant to carry his wives, of whom he is permitted to have four. Previous to marriage, the Aſchamians inform the women minutely of what they expect them to do. The females being thus previouſly inſtructed in their duty, ſeldom diſoblige their huſbands.

The inhabitants towards the north have good complexions, but thoſe who dwell ſoutherly are rather ſwarthy. All have very large holes bored in their ears, from whence deſcend heavy pendants of gold and ſilver. They wear their hair long, have a cap upon their heads, and go naked except about their middles. They adorn their arms with bracelets, which are buried with them when they die. Their gold is current in ingots, but they have pieces of ſilver coin of two ſhillings each in value. They have great plenty of gum lacque, which they export to China and Japan, to varniſh cabinets, cheſts, and other pieces of furniture.

Kemmerouff, or Guergon, is the metropolis of this kingdom, and the reſidence of the king; it lies in twenty-five degrees thirty-three minutes north latitude, and the city of Azov is the royal burial-place. When any king is buried in the grand temple, his favourite idol is buried alſo; this always being of gold or ſilver, the vaults are filled with immenſe treaſure.

The people imagine, that the righteous have, in the other world, plenty of what they deſire; but that the wicked ſuffer all the miſeries of hunger and thirſt. Full of this notion, and not entertaining any very high idea of the morality or piety of their monarchs, they bury with them all kinds of eatables, great riches, ſeveral of their wives, officers, elephants, ſlaves, &c. leſt they ſhould fare worſe in the other world, than they did in this.

The Chineſe are ſuppoſed to have received the invention of gunpowder from the people of Aſem, though they have not been ingenuous enough to acknowledge it.

The

The following places near the coaſt of Ava are reckoned in the Pegu dominions. 1. The iſland of Dola, which has a good harbour, and where twenty houſes are appropriated to the purpoſe of taming elephants for the uſe of the king of Pegu. 2. Coſmin is a fertile iſland; the houſes of the natives are built on frames of wood, and aſcended to by ladders, on account of the furious tygers with which the country abounds. The inhabitants go from hence to Pegu in boats, in which whole families reſide all the year. This country produces figs, oranges, cocoa-nuts, wild boars, parrots, aſſes, and other animals. 3. Meden, a tolerable town, where a market is kept on the water in boats, the commodities being ſhaded from the ſcorching heat of the ſun by umbrellas. 4. Negrais, a town and cape on the coaſt due weſtward from Pegu, from whence it requires about ten days to ſail. The harbour is good, but a ſhelving bar renders its entrance diſagreeable and dangerous. 5. Diamond iſland, near cape Segrais, is celebrated for two Pagan temples: the one called the temple of the "god of the afflicted;" and the other the temple of the "god of the atoms of the ſun." This iſland is low, barren, and rocky; but the chief eccleſiaſtic of the kingdom reſides here. He is greatly venerated by the people, and takes the right hand of the king; who, on his demiſe, is obliged to attend his funeral with his whole court, and defray all expences incurred thereby.

Martaban, or Martavan, is a province in the kingdom of Pegu, eight miles ſouth of it, and lying in the gulph of Bengal. It is ſituate in ninety-ſeven degrees fifty minutes eaſt longitude, and fifteen degrees thirty-five north latitude. It is three hundred miles long, and one hundred and fifteen broad. The capital town is of the ſame name, and was a rich trading place before they ſunk ſhips at the entrance of the harbour, to choak it up, which it has effectually done. It produces corn, oranges, lemons, figs, pears, cheſnuts, medicinal plants, oil of jeſſamy, gold, ſilver, ſteel, iron, lead, copper, rubies, lacque, benzoin, &c. It was formerly ſo fertile, as to have annually three harveſts, and is bleſſed with a pure and wholſome air; but the whole country has been ruined by the terrible wars between the kings of Pegu and Siam; the former having been taken and killed by a people called Barmais, who conquered the whole kingdom and brought it into ſubjection.

SECT. XII.

Treating of the Peninſula of MALACCA, the Kingdoms of CAMBODIA and LAOS, JOHOR, TIBET, &c.

MALACCA is a large peninſula beyond the Ganges. It is ſituate between the ſecond and eleventh degree of north latitude; and is bounded by Siam, on the north; by the ocean, on the eaſt; and by the ſtreights of Malacca, which ſeparates it from Sumatra, on the ſouth-weſt, being about ſix hundred miles long, and two hundred broad. It is ſeparated into ſeveral ſmall kingdoms; namely Malacca, from which it derives its name, Johor, Patana, Sincapour, Pahan, Trangano, Pera, Queda, and Ligor. Some of theſe are independent ſtates; but the king of Siam has made the others tributary to him. This country is ſaid to have been the Aurea Cherſoneſus of Ptolemy.

The coaſts of the kingdom are flat, marſhy, and unhealthful; and the inland parts of the country conſiſt of ſcarce any thing but barren hills and dreary deſerts; ſo that it produces few commodities for trade, except tin and elephants teeth. The common neceſſaries of life are produced in gardens; and ſmall quantities of peaſe and rice are raiſed in ſuch parts of the mountains as appear to have any tolerable ſoil. The natives have a ſupply of proviſions from Sumatra, Bengal, Java, Siam, and Cambodia. Here is, however, a variety of fruit, particularly the manjoſtain, which is a delicious fruit, in the ſhape of an apple, with a thick and red ſkin. Here are cocoas in abundance, and a great plenty of aloes; and as to pine-apples, thoſe produced here are the beſt in the world. The ramboſtan is of the ſize of a walnut, with a very agreeable pulp; and the durian has a very agreeable taſte, though it is not pleaſant to the ſmell. There is but little corn, and ſheep and bullocks are ſcarce; but pork, poultry, and fiſh, are pretty plentiful. There are many tygers, wolves, and other wild animals in this country.

The inland inhabitants are a ſavage, barbarous people, who take great delight in doing miſchief to their neighbours. The natives, who are called Malays, are of a tawny complexion. The men go naked, except having a piece of cloth round their waiſt. The women, who have their hair very long, and are extremely proud, wear a looſe ſilken garment embroidered with ſilver or gold. Both ſexes have jewels in their ears. Notwithſtanding the natural ferocity of the greater part of theſe people, we muſt in juſtice acknowledge, that ſome of them are poliſhed, well-bred, and humane, who diſtinguiſh themſelves by their talents, and particularly in the uſe of a language, eſteemed the moſt pure, nervous, harmonious, and copious of any ſpoken in the Eaſt Indies; they ſtudy it with great care; and many of them by their elegant poetic compoſitions, do honour to its natural graces. The religion of the natives is a mixture of Mahometaniſm and Paganiſm, and they are greatly addicted to juggling, which ſome miſtake for conjuration.

We ſhall now proceed to give a deſcription of the city or town of Malacca, which is ſaid to have been founded upwards of two hundred years before the arrival of the Portugueſe in 1509. In the year 1511, Alphonſo Albuquerque ſubdued the city, after it had made a moſt vigorous defence; he plundered it of immenſe treaſures, vaſt magazines, and whatever could contribute to the elegancies and conveniencies of life, and then put the prince to death. The king of Siam, however, enraged at this cruelty, being aſſiſted by other princes equally incenſed againſt the murderer, afterwards took the city by ſtorm, and built churches, monaſteries, a caſtle, and a college for the Jeſuits. In 1606 the Dutch, in conjunction with the king of Johor, began to be very troubleſome to the Portugueſe, and, after a ſeries of hoſtilities for the ſpace of thirty-five years, in 1641 intirely wreſted it out of their hands; which they effected in the following manner: finding that conſiderable diſputes had ſubſiſted between the king of Johor and the Portugueſe inhabitants, the Dutch formed a deſign of attacking and reducing the place. Accordingly they fitted out a formidable ſquadron of ſhips at Batavia, and entered into an alliance with the king of Johor, who attacked the city by land, while the Dutch inveſted it by ſea; but the invaders finding there was no poſſibility of reducing it, the Dutch at length by means of a conſiderable bribe, prevailed on the ſordid governor to ſurrender the fort to them. But the baſe and faithleſs bribers, having entered the place, murdered the governor, to ſave the payment of the premium. This city is built on a low level ground cloſe to the ſea-ſide, on the eaſt ſide of the city there is a river, which at a ſpring tide will admit of ſmall veſſels; and on the eaſt ſide of this river ſtands a ſtrong fort, between which and the town, there is a communication by a draw-bridge: this fort is built at the foot of a little ſteep hill, and is of a ſemi-circular form, like the adjacent hill: the walls are founded on a rock, very thick, and are carried up to a conſiderable height: and the lower part of them is waſhed by the ſea at every tide: on the other ſide of the hill, there is a large moat cut from the ſea to the aboveſaid river, which makes it an iſland; and that part next the land is ſtocked with great trees: on the hill ſtands one little church which ſerves the Dutch inhabitants; and it is to be preſumed, the Portugueſe, who are pretty numerous, may have a chapel in the town; but travellers do not mention any temple for the reſt of the inhabitants.

There are between two and three hundred families of Dutch, Portugueſe, Chineſe and Moors, and two or three great Armenian merchants in it. The Chineſe have the beſt ſhops, which are filled with the manufactures and produce of their country, and ſuch other goods as there is any demand for there: the houſes in the town are generally built with ſtone, and the ſtreets are wide and ſtrait, but not paved: the native Malays, who inhabit the ſuburbs, live in poor mean cottages, and are kept in great ſubjection by their haughty Dutch maſters; but it is obſerved, they ſtill retain a deſperate ſullenneſs in their looks; and the Malays of the neighbouring provinces have frequently revenged themſelves on the Dutch, for the tyranny and oppreſſion exerciſed on them, and that reſtraint the Hollanders put upon their trade all along the Malayan coaſt by the guard-ſhips, inſomuch that it is very difficult for this people to trade with any but the Dutch.

The city of Malacca is healthful, conſidering the climate, and is neither ſubject to the hot winds of the coaſt of Coromandel, or thoſe chilling ones in Sumatra. It is not a place of any great trade at this day; but as the Dutch are maſters of the ſtreights of Sundy to the ſouth of Sumatra, and this town gives them the command of the ſtreights, which bear the name of Malacca, to the north, while they are in poſſeſſion of this place, they have in a manner engroſſed to themſelves the whole trade of China and Japan.

There are many ſpacious and handſome ſtreets in this city,

city, which are ſhaded with trees on both ſides; the houſes ſtand pretty cloſe to each other, and are built chiefly of bamboos, though ſome of them are of ſtone. The governor's houſe is large and commodious, and is ſituated on the fort, garriſoned by two hundred Europeans. The harbour is one of the beſt and ſafeſt in that part of the globe, and receives veſſels from moſt parts of the Indies. When poſſeſſed by the Portugueſe, the city was remarkably opulent, being a grand mart for precious ſtones and gold; and before the Dutch made Batavia the chief place of their reſidence, it had all the rich commodities of Pegu, Coromandel, Siam, Banda, and other countries.

The kingdom of Laos is a rich, plentiful country, but little viſited by Europeans. It is bounded on the north by China; on the eaſt, by Tonquin and Cochin-China; on the ſouth, by the kingdom of Cambodia; and on the weſt by the kingdom of Siam. It is ſuppoſed to extend from the fifteenth to the twenty-fifth degree of north latitude.

The produce of this country is benjamin; that which grows here is eſteemed the beſt in the Indies, and brings a conſiderable revenue to the king, who has prohibited the exportation of it. The gardens alſo produce a great variety of fruit, and they have excellent rice in abundance; alſo great plenty of wax, honey, cotton, amber, and muſk. They have a great number of elephants among them, which makes ivory ſo little valued, that their teeth are uſed for making fences to their fields and gardens: beeves and buffaloes are alſo very numerous here; and the rivers abound with all kinds of fiſh, ſome of which are very large. Gold and ſilver duſt is found in the rivers; and mines of iron, tin, and lead, in ſeveral parts of the country; great quantities of ſalt are alſo produced here; part of which they export to foreign parts: this is formed by a white froth left on the rice-fields after harveſt, which the heat of the ſun hardens.

The inhabitants of Laos, who are called Langians, are affable, ſtrictly honeſt, and ſtrangers to avarice. They are well-ſhaped in general, and, though of an olive complexion, yet are much fairer than their neighbours; the women are very modeſt in their carriage. Their food principally conſiſts of rice, the fleſh of the buffalo, and ſeveral ſorts of pulſe. They ſometimes eat fowls, which they dreſs with the feathers on; they kill them by ſtriking them on the head with a ſtick; the ſhedding of blood being conſidered as one of the greateſt crimes. Their employment conſiſts principally in huſbandry and fiſhing; but they are naturally of an indolent diſpoſition.

As the religion, marriage-ceremonies, feſtivals, funerals, cuſtoms, laws, puniſhments, &c. of this people, bear a near reſemblance to thoſe of the Siameſe; we ſhall therefore, for a fuller deſcription of them, refer the reader to our account of Siam; and only add here, that the power of the ſovereign is unlimited, and he is in a manner adored by his ſubjects. His principal officers are ſeven viceroys, who are governors of the ſeven provinces into which the kingdom is divided: he has a militia of horſe and foot, who are maintained at the expence of that province to which they belong. The palace is the moſt diſtinguiſhed edifice in the city, extending, with the offices and other buildings, above two miles in circumference. The architecture is exceeding grand, and the apartments within are furniſhed in the moſt ſumptuous manner: the baſſo-relievo's are very richly gilt. The houſes of the richer ſort are built of wood, and are lofty and handſome; but thoſe of the common people are very low and mean, and chiefly made of dirt and clay. No perſons, except the talapoins, have liberty to build their houſes of brick or ſtone. The houſes of the quality are very elegantly furniſhed: they line the walls with mats beautifully wrought, inſtead of tapeſtry, and ornament them with a great variety of very curious foliage and figures.

The kingdom of Cambodia, or Camboya, is ſituated on the eaſt ſide of the gulf of Siam, being bounded, on the weſt, by Cochin-China; by the Indian ocean on the ſouth; and by the kingdom of Laos and the Kemois mountains, on the north. It extends from north to ſouth upwards of three hundred miles, and is about two hundred and ten miles in breadth. The ſpacious river Mecon runs through it, and falls by two channels into the ſea. Where it firſt riſes, it is called Longmu; after which, it takes the name of Mecon; and, continuing that name for a conſiderable ſpace, at length changes it to Ocbequane. This river has an annual ſwell, which begins in the month of June, and continues till Auguſt, when it generally riſes ſo high, as to overflow the neighbouring countries. It runs the ſame way for ſix months together, owing to the ſoutherly winds, which drive the ſands in ſuch ſhoals, that the bar is entirely ſtopped up, and the current is by that means driven back, till the wind ſhifts and removes the ſands, when the current is reſtored.

This country produces various kinds of grain, particularly rice and corn. Here are alſo great variety of fruit-trees, as oranges, citrons, mangoes, cocoas, &c. alſo ſeveral kinds of wood, as the ſandal, aquila, and japan, ſtick-lack and lack for japanning. Rice is exceedingly plentiful and cheap, as are fleſh and fiſh; theſe laſt are the only articles allowed to be purchaſed without a permit from the king. A fine bullock is frequently purchaſed for a dollar; and the common value of rice is one ſhilling and ſix-pence for one hundred and forty pounds weight. Poultry is very ſcarce; becauſe the few that are bred, retire, when young, to the woods, where they ſhift for themſelves, and the people take no pains to bring them back. Several rich commodities are alſo produced here, particularly gold, cambogia of a gold colour or a deep yellow, in rolls, raw ſilk, and elephants teeth; likewiſe ſeveral ſorts of valuable drugs; alſo amethyſts, garnets, ſapphires, cornelians, chryſolites, and blood-ſtones. Wild elephants and boars are exceedingly numerous here, particularly in the woods; alſo tygers and lions, wild cattle and buffaloes, many horſes, and a prodigious number of deer; all of which every perſon has free liberty to kill for themſelves.

The Cambodians are in general well-ſhaped, and the women very handſome. The men wear a long veſt, which reaches from the ſhoulders to the ancles, but their head and feet are bare. The women wear a thin garment, which fits quite cloſe to the body and arms; and have a kind of petticoat that reaches from the waiſt to the ancles. Both ſexes have long hair, which they diſplay to the greateſt advantage. Their heads have not any covering; but their hair is dreſſed, and curiouſly decorated. Their religion is the ſame as that of the Siameſe, and they worſhip the ſame deities. They believe that all animals, as well as human beings, will be hereafter rewarded or puniſhed. Their prieſts are choſen from among the laity, and are little reſpected by the people in general; their maintenance and ſupport depends intirely on the benevolence of the public.

In different parts of the country, they have manufactories for making callicoes, muſlins, dimities, and other curious pieces, which are ſuperior in quality to thoſe made in Holland and elſewhere. The poorer ſort of people are employed in making beads, ſmall idols, bracelets, necklaces, &c. They alſo weave ſilk, and work curious tapeſtry, with which the chairs and palanquins of the quality are lined.

Cambodia is the chief city in this kingdom, worth notice; it is ſituated on the river Mecon, and built on a riſing ground, in order to avoid the annual overflowings of the river: it principally conſiſts of one large ſtreet. The palace for the reſidence of the ſovereign is ſituate about the centre of it. It is ſurrounded by a kind of wall, with ramparts, on which are ſeveral pieces of artillery; but it is a very inſignificant edifice. The power of this prince is deſpotic, like that of the other eaſtern monarchs.

Johor is about one hundred leagues long, and eighty broad. It is the next country to the north of Malacca, and is waſhed eaſt and weſt by the ocean: it lies in one degree north latitude. The country, which is woody, abounds with tin, pepper, elephants teeth, gold, aquila-wood, canes, citrons, and lemons; deer, cows, wild boars, and buffaloes, are among the quadrupeds.

The inhabitants of this country are reported to be cruel, treacherous, lazy, and laſcivious. The common people wear only a piece of ſtuff round their waiſt; the females in a ſuperior degree of life wear callico garments faſtened with a ſilken girdle: they paint their nails yellow, and the longer they are, the more genteel. The iſlanders live principally upon ſago, fruits, roots, and poultry, but thoſe who reſide on the coaſt ſubſiſt for the moſt part upon fiſh and rice brought from Cambodia, Siam, and Java. The natives, who are a mixture of Mahometans and Pagans, have prieſts ſent to them from Surat.

Among theſe people there are about one thouſand four hundred Chineſe families, who carry on a conſiderable traffic, and are diſtinguiſhed for their induſtry.

Patana is about ſixty miles long, and lies on the eaſtern coaſt of the gulf of Siam: its port had once a conſiderable traffic with Coromandel, Malabar, Goa, China, Tonquin, and Cambodia: but the traders unhappily finding no reſtriction put upon the commiſſion of piracies and murders, were under a neceſſity of withdrawing their commerce, and turning it into another courſe, highly beneficial to Siam, Malacca, and Batavia.

This country abounds with grain and fruits: here are

alſo buffaloes, fowls, and ſome very beautiful doves; tygers, monkies, elephants, &c. are ſome of the wild animals in it.

The king has more veſſels than any of the other neighbouring ſovereigns, and can bring eighteen thouſand troops into the field. The Chineſe bring hither a variety of articles in trade, and take conſiderable returns for them.

The natives are remarkable for their ſobriety, and, though proud, are nevertheleſs kind and obliging.

To the ſouth of Patana lies Pahan, on a river of the ſame name, in which there is much gold duſt found. People of fortune reſide in the capital of Pahan, ſituated about one hundred and fifty miles north-eaſt of Malacca: in the ſtreets of the city, which is but ſmall, there is a great number of cocoa and other trees planted, which gives it the appearance of a garden.

The palace of the king of Pahan is a wooden ſtructure, and the other buildings in general are compoſed of ſtraw and reeds.

The foot of Malacca hill is waſhed by the river here, and pepper is planted along its ſides. The adjacent country is low, woody, and well ſtored with game: aquila and calamba wood, coarſe gold, camphire, nutmegs, &c. are alſo produced here.

Pahan is ſaid to be well peopled, and carries on a conſiderable traffic: but the natives are reported to be the moſt arrant cheats in the world: they conſiſt of Pagans and Mahometans.

Next to Pahan is ſituated Trangano. This is a fine healthy country: its hills produce a greater variety of rich fruits, ſuch as oranges, lemons, limes, darians, mangoſtans, mangoes, &c. and the vallies teem with ſugar-canes and corn: gold and paper are likewiſe produced here; but the Chineſe, who reſide in this country, produce the principal part of the two laſt mentioned articles.

The palace where the ſovereign of this country chiefly reſides, ſtands on the banks of a fine river near the ocean.

Pera is a mountainous, woody country, famous for the quantity of tin it produces, there being more found here, than in any part of India. The capital city, which bears the ſame name, lies at the bottom of a bay about one hundred and fifty miles north-weſt of Malacca. There are ſome hideous deſerts in this country, abounding with elephants, tygers, and other wild animals.

The natives of this country are mere barbarians, and very treacherous and deceitful.

Queda is three hundred miles north of Malacca, near the ſtreight, and one hundred and forty miles from Patna: it lies in ninety-nine degrees fifteen minutes eaſt longitude, and ſix degrees twenty-five minutes north latitude. The principal town, which is of the ſame name, contains about eight thouſand inhabitants, and has a good harbour. When a foreign merchant comes here, the king pays him a viſit in perſon, not to compliment him on his arrival, but to receive preſents from him: the preſents, however, are not made, till the viſit is repaid; and then the king honours the merchant with a ſeat near his royal perſon: his majeſty at the ſame time chews betel, and, putting it out of his mouth on a ſmall golden plate, the merchant takes it with great reſpect, and puts it into his own mouth: this is an eſtabliſhed cuſtom, and muſt always be ſtrictly complied with.

Some of the natives of this place are Mahometans, and others Pagans; they are in general very treacherous and cruel in their diſpoſitions.

This country produces tin, pepper, elephants teeth, canes, and damar: they make pitch and tar of the latter, which is of excellent uſe for that purpoſe.

CHAP. V.

THE NEW AND COMPLETE HISTORY AND DESCRIPTION OF

INDOSTAN.

SECT. I.

Of the Name, Situation, Extent and Boundaries, principal Mountains, Seas and Rivers of INDOSTAN, or the MOGUL Empire.

THIS country alone was known by the name of India to the antients, and is by the natives called Mogulſtain, or the empire of the Great Mogul; though the moderns have given the name of India to all thoſe countries which lie between this and China; and Columbus gave the name of India to America, imagining that the country which lay weſt of the Atlantic ocean, extended as far as India, or rather was a part of it; but when this was found to be a miſtake, the name of Eaſt India was given to this country, and that of Weſt India to the other.

India Proper, or Indoſtan, received its name from the river Indus, or from the Hindowns, the moſt antient inhabitants of the country, and is ſituate between ſixty-ſix and ninety-two degrees of eaſt longitude, and between ſeven and forty degrees of north latitude, being bounded by Uſbeck and Thibethian Tartary on the north; by Acham, Ava, and the bay of Bengal on the eaſt; by the Indian ſea on the ſouth; and by the ſame ſea and Perſia on the weſt, being two thouſand miles long and one thouſand five hundred broad in the broadeſt place.

The chief mountains are thoſe of Caucaſus, which divide India from Uſbeck Tartary on the north; thoſe of Naugracut, which divide India from Tartarian Thibet, and the mountains of Gate or Baligate, being a long chain of mountains which run through the middle of India from north to ſouth, ſo high that they ſtop the periodical wind called the weſtern monſoon, and the rains it brings with it, for a month and more, the fair ſeaſon continuing a month longer on the coaſt of Coromandel, or the eaſtern coaſt, than it does on the Malabar or weſtern coaſt.

The chief bays in the Indian ſeas are the bay of Bengal and that of Cambaya or Guzarat. The principal cape is that of Comorin, the moſt ſouthern promontory of India; and the moſt remarkable ſtrait is that between the ſouth of India and the iſland of Ceylon, called Ramanakoiel.

The chief rivers of Indoſtan are, 1. the Ganges, which riſing in mount Caucaſus runs ſouth-eaſt, and dividing into ſeveral branches falls into the bay of Bengal, the moſt eaſterly branch dividing this country from the farther India. This river is in ſuch eſteem among the Indians, that it is worſhipped as a God, and happy is the man that can procure any of its water to drink before he dies: the common paſſage up this river is by the weſtern, or Huegley branch. This river runs a courſe of about three thouſand miles. 2. The Indus, a river as large as the Ganges, and deep enough for ſhips to ride in, did not the bar at the mouth prevent their entrance; it riſes in the mountains of Caucaſus, and runs to the ſouth-weſt, and falls into the Indian ocean by three channels. 3. The Attock (the Hydaſpes of the antients) which riſes in the ſame mountains with the Indus, and running ſouthward, almoſt parallel to it, unites its water with the Indus, towards the mouth, the united ſtream falling into the Indian ſea, in the province of Tata. 4. The Jemmima, which riſing in the north, runs to the ſouthward, by the royal cities of Delly and Agra; and then, turning eaſtward, falls into the Ganges at Halibas. 5. The Guenga, which riſing in the Baligate mountains, runs eaſtward, diſcharging itſelf into the bay of Bengal, or rather into the weſtern branch of the Ganges, near its mouth. 6. The Guenga, which riſing in the Baligate mountains, runs eaſtward, diſcharging into the bay of Bengal, or rather into the weſtern branch of the Ganges, near its mouth. 7. Chriſtina, which riſing in the Baligate mountains, runs firſt to the ſouthward, and then turning about to the eaſt, falls into the bay of Bengal. 8. The river Tapte, which riſing in the Baligate mountains, runs weſt, and falls into the bay of Cambaya at Surat. There are many other ſmall rivers, and innumerable torrents in the time of the rains, which fall from the Baligate mountains into the ſeas, on the eaſt and weſt of the peninſula, but in the fair ſeaſon moſt of them are dried up.

In the north-eaſt diviſion of India is contained the province of Bengal, as well as Jeſuat, Naugracut, Patna, Necbol, Gor, and Rotas. The north-weſt diviſion extends to the frontiers of Perſia, and contains the provinces of Soret, Jeſſelmere, Sinda, Tatna, Buknor, Maltan, Hercan, and Cabul. Theſe are all ſituated on the river Indus. The ſouth-eaſt coaſt, or coaſt of Coromandel, contains Orixa, Golconda, the eaſt ſide of Biſnagar, or the Carnatic, Madura and Tanjore, Aſme, Jengapour, Caſſimere, Hendowns, Lahor, Agra, Dehli Gualler, Narvar, Catipor, Chitor, Berar, and Landiſh, are ſituated in the center diviſion. The ſouth-weſt coaſt contains Biſnagar or the Carnatic, Guzarat, and Decan.

The winds are periodical, and return to certain points at ſtated times, as in moſt countries within the tropics. The monſoons, out at ſea, blow ſix months one way and ſix months another: namely, from April to October, or thereabouts, they blow from the ſouth-weſt, and from October to April from the north-eaſt, not exactly from thoſe points, but varying ſometimes a point or two on either ſide. At the breaking up of either of theſe monſoons (a little before they ſhift) there are uſually prodigious ſtorms of wind, ſuch as we do not experience in this part of the world once in a great many years. The ſhifting of the monſoons, and conſequently this ſtormy weather, does not come exactly at the ſame time every year but ſometimes a fortnight or three weeks ſooner, and at others a fortnight or three weeks later than the uſual time, which frequently occaſions the loſs of ſhipping; for the merchants, for the ſake of a trifling gain, will remain upon the coaſts in hopes that the ſtorms will keep off a little longer, till the wind grows too ſtrong for them, and they find it impoſſible to bear up againſt it.

Beſides the monſoons, there are two other different winds; 1. The general trade wind. 2. The ſea and land-breezes. The general trade winds, which prevail between the latitudes of thirty degrees north, and thirty degrees ſouth, always blow from the eaſtward to the weſtward over the whole face of the globe; only on the north of the equator they blow, from the north of the eaſt, and ſouth of the equator; and ſouth of the equator, from the ſouth of the eaſt, except within two or three degrees of the equator, and here the winds are variable, and ſometimes we meet with calms near the equator; but we muſt except the winds upon ſeveral coaſts, as upon the coaſt of Guiney, where the wind ſets generally from weſt to eaſt; and upon the coaſt of Peru, where it ſets from the ſouth-weſt to the north-eaſt; but the conſtant trade wind from eaſt to weſt prevails five hundred miles from land.

The ſea and land-breezes are alſo periodical, changing every twelve hours. The winds blow from the land in the peninſula of the India Proper from about midnight to noon next day, when that wind dies away, and a refreſhing breeze blows from the ſea till late in the evening: it is not more than two months in each year generally that the hot winds are very troubleſome, namely, in April and May, and they do not begin to be very hot till eight or nine in the morning; for the ſun riſing between the tropics uſually about ſix, the ſands are not much heated by it till two or three hours after it is up, and it is the reflection of the heat from the parched country that is the principal occaſion of the hot winds; and there are ſeveral ways of moderating theſe, as by hanging up wet cloaths againſt the wind, and throwing water upon the floors; the people alſo draw water out of their wells, which ſeems colder than well water here; this their ſlaves pour upon their heads to cool them: but the rainy ſeaſon no ſooner returns in June, than the air grows cool, the clouds intercept the ſun, and the country is overflowed. The rainy ſeaſon uſually laſts on the coaſt of Coromandel, being the eaſtern ſide of India, four months, namely, from June to the latter end of October. They do not always begin and end exactly at the ſame time, but ſeldom differ a month. The rains are not very violent at firſt, and there are frequent intervals of fair weather; they decreaſe again by degrees. The heavieſt rains in India are in Auguſt and September, then it rains almoſt perpetually, inſomuch that all the flat country is overflowed, and they have terrible thunder every evening. In the fair ſeaſon they have lightning frequently, without thunder, but this does no hurt. After the rainy ſeaſon they have a bright, ſerene heaven for four or five months, when the ſtars ſhine with ſuch a luſtre, that people eaſily ſee to travel by their light. It is a rule here, and in all other countries between the tropics, that they have the faireſt weather when the ſun is at the greateſt diſtance from them, and the worſt weather when the ſun is vertical.

This part of the country is generally healthful, and the natives live to as great an age as they do in any part of the world, which may be in part aſcribed to the air, but more to the innocent food and liquors the Indians eat and drink: foreigners, it muſt be admitted, do not find it ſo healthful, eſpecially at their firſt arrival there; and in ſome parts of the country, where our factories happen to lie; particularly at Bombay and Bengal. As to Bombay, it was ſituated on a moraſs, and near the ſea, where noiſome vapours, aſcending from the ſalt ouze and mud, almoſt poiſoned the people that were obliged to reſide there; and this was the caſe at Huegley, on the river Ganges; and ſuch ſituations are unhealthful every where. But Bombay has been drained, and much improved, and is not that unhealthful ſituation it was formerly; and the Engliſh factory is now removed from Huegley to Fort William in Bengal; where, I am informed, the air agrees much better with our people. But it muſt be acknowledged, however, that few foreigners arrive in India, but have a ſeaſoning the year: thoſe that cannot afford good liquors, often fall ſick of the bloody flux; and gentlemen that drink hard, are ſubject to fevers. We certainly loſe ſome men the firſt year; but afterwards there are as few complaints heard of, in regard to health, as there are in England. It muſt be owned, however, that, let people be ever ſo regular and abſtemious, neither the water or the air do agree with them at their firſt coming on ſhore; ſome therefore never drink water, till it has been firſt boiled and ſettled.

SECT. II.

Deſcribing the Situation of the ſeveral Provinces and chief Towns of INDOSTAN, and alſo the Settlements belonging to the ENGLISH, FRENCH, DANES, &c.

HAVING before given a conciſe account of the ſeveral provinces of Indoſtan, by diſtinguiſhing them into the north-eaſt, north-weſt, ſouth-eaſt, and ſouth-weſt diviſions, we ſhall under this head, in order to enable our readers to form a more clear and diſtinct conception of them, and alſo of their capital cities, and the ſeveral towns belonging to them, throw this extenſive empire into three grand diviſions. viz. 1. Thoſe provinces which lie north of the tropic of Cancer. 2. Thoſe that lie under the tropic; or partly north, and partly ſouth of it. And, 3. Thoſe that lie altogether ſouth of the tropic, in the hither peninſula. We ſhall begin with thoſe that lie north of the tropic, of which,

1. Cabul, Caſſimere, and Gor, or Gourite, are the moſt northerly, and their capitals of the ſame name: ſouth of theſe lie Haican, Attock, Pencab, Bankiſh, and Naugracut. The chief town of Attock, alſo, is of the ſame name. The chief town of Pencab, is Temara. The chief town of Bankiſh, is Beiſar; and the chief town of Naugracut, is of the ſame name. The provinces, ſouth of thoſe laſt enumerated, are Multan, Lahor, Jangapour, and Jamba; the capitals whereof are of the ſame name. The provinces further ſouth are, Buckor, the Hindowns country, Delly, Sambal, Mevat, and Patan. The provinces ſouth of the laſt, are, Tata, or Sinda, Jeſſelmere, Aſmer, or Bando, Agra, Gualaor, Halabas, Patna, Jeſuat, and Rajapour; the capitals whereof bear the ſame name as the reſpective provinces do. The provinces ſouth of the former, are Soret, Narvar, and Rotas. The capital of Soret, is Jaganat; of Narvar, is Narvar; and the capital of Rotas is Rotas.

2. The provinces which lie under and about the tropic, are, Guzurat, or Cambaya, Chitor, Malva, and Bengal. The chief towns of Cambaya, are Amadabad, Daman, Surat, Swalley, Barock, and Diu. The capital of Chitor is Chitor. And the chief towns in Bengal are Chatigan, Fort William, Calicuta, Huegley, Daca and Malaa, Ragamahal and Caſſambazar.

3. The provinces which lie ſouth of the tropic are, Candich, Bezar, and Orixa. The chief town of Candich is Medapour. The chief town of Bezar is Brampour. The chief towns of Orixa are, Orixa, Baliſore, and Pipley. The provinces ſouth of the former are, 1. Decan and Viſiapour (in which I include Balagate and Balana). 2. Golconda. The chief towns in Decan are, Carwar, Goa, Rajapour, Dabal, Dundee, Shoule, Bombay, Salſette, and Baſſaim. The chief towns of Balagate, are Doltabad and Auranggabad. The chief towns of Golconda, within land, are, Golconda, Bagnagar, Gain, or Conlar, Raalconda. The port towns of Golconda will

will be enumerated in treating of the coaſt of Coromandel. The provinces which lie ſouth of Decan and Golconda, are Biſnagar, Tanjour, and Madura: the chief towns which give name to the three provinces, and lie within land. The ports are Tranquebar, Negapatam, Cultimere, and Tutawrin, on the eaſtern coaſt, and Tegapatan, Anjengo, Cochin, Calicut, Tellicherry, Cananor, Mangulore, and Baſſiloſe, on the weſt or Malabar coaſt.

In our deſcription of the principal cities and towns, we ſhall begin with Dehli, or Delly, which is eſteemed the metropolis of the empire, and is ſituate in the heart of it, in ſeventy-eight degrees eaſt longitude from London, and in twenty-ſix degrees north latitude. It ſtands in the form of a creſcent, on the river Jemna, which divides it, being about ten miles in circumference. There are two long ſpacious ſtreets which croſs each other, and centre in a grand ſquare in the middle of the town, on one ſide whereof ſtands the palace, fortified like a caſtle, before which, and in the firſt court of the palace, the guards are drawn up and relieved, as is mentioned in treating of the palace of Agra: to the durbar, or court before the royal apartment, the people come at the time the mogul gives audience to his ſubjects. In this court are three diviſions, the outermoſt being aſſigned to the inferior people, who reſort hither with their petitions to the ſovereign. The next diviſion has a raiſed floor, where people of better quality wait, and upon a floor raiſed ſomething higher, the omrahs, and thoſe of the firſt quality are ſtationed; when the muſic plays, the emperor approaches, and places himſelf on a magnificent throne, covered almoſt with diamonds, which is ſet in a gallery ſomething higher than the ſtage on which the omrahs are placed. Here the mogul receives petitions from all his ſubjects, and hears cauſes ſeveral hours every day, at leaſt ſome princes have done this: but there have been indolent princes alſo too much addicted to pleaſure to trouble themſelves about redreſſing their ſubjects grievances: in this city, Kouli Kan kept the mogul and his nobility priſoners, till he had extorted from them all the wealth they had, or could procure, amaſſing together the greateſt treaſure, eſpecially in diamonds, that ever any conqueror made himſelf maſter of; which we have taken particular notice of, in our account of Perſia.

The moſt diſtinguiſhed public buildings, beſides the palace, are a grand moſque or Mahometan temple, covered with ſeveral extenſive marble domes, and a caravanſera built by a mogul princeſs for the entertainment of travellers; the tomb of Amayum the great mogul, near which is a ſtone pyramid, ſaid to be erected by Alexander, on the victory he obtained over Porus, the moſt formidable of all the Indian princes he ſubdued.

Their ſaras, or caravanſeras, which ſerve them inſtead of inns for the entertainment of travellers upon the road, are built much in the ſame manner their ſhades are before their houſes, being open on one ſide, and no doors to ſecure them from wild beaſts or robbers; near theſe places is uſually a tanque, or large reſervatory of water, and ſeveral of theſe reſervatories of water they have in every great town, which are filled in the rainy ſeaſon, and ſerve the inhabitants for ſeven or eight months, till the rains return again. They have alſo very large walls encloſed with brick, and are at a prodigious expence in their wells and reſervatories, though they are at ſo little in their houſes. Some of their tanques are above a mile in circumference, and lined with ſquare free-ſtone, with ſteps down to the bottom, on every ſide: in the middle there is often a ſummer-houſe of ſtone, ſurrounded with galleries, from whence you may deſcend by ſtone ſteps into the water, and they are ſo contrived that ſeveral perſons may bathe themſelves at one time, with the greateſt privacy; and there are few people of quality but have their private baths in their gardens. The wives and daughters of inferior people, who have not baths, pour water upon their heads two or three times a day, for half an hour together, and it is one great part of their buſineſs to fetch water morning and evening from the common wells, upon their heads, in great round earthen pots.

The poorer ſort of people have houſes built with clay, and thatched, but they have convenient courts and gardens. There are, beſides theſe, great numbers of ſmall cottages built of clay and ſtraw, which are chiefly occupied by thoſe who deal in proviſions. They are ſo numerous and cloſe together, that fires often break out, and deſtroy much property and many lives.

Their temples, or pagodas, are many of them very magnificent ſtructures, built of ſtone, with lofty ſpires, and a variety of figures carved on the out-ſide as well as within; but the inſide is very diſmal, only one long dark room without windows, extremely hot of itſelf; but as there are a multitude of lamps always burning before their images, the place is ſo ſuffocating that a man is glad to retire, let his curioſity be never ſo great: but there are a great many other little pagadas in the country, open before, which are but juſt big enough to hold the image; and here the people generally ſacrifice, and perform their devotions. The figures, both in one and the other, are very ſhocking and monſtrous, which have occaſioned our people in general to denominate them devils; we ſee perhaps the head of a hog, the body of a man, and the lower part of a lion, in one figure; in another a man with fourteen or fifteen heads, and twice the number of arms, and theſe they believe repreſent a race of people who lived formerly on the earth, and are now a kind of inferior deities or mediators for them in heaven, which is very far from the notion we entertain of devils: but we ſhall enlarge upon this ſubject, when we come to treat of their religion.

The only places worth mentioning are the cities of Dehli and Agra, which are ſituated in the inland provinces of Indoſtan, that bear the ſame name.

Dehli, or Delly, is capital of the province, and in the heart of the empire: it is in ſeventy-eight degrees eaſt longitude from London, and in twenty-ſix degrees north latitude. It ſtands in the form of a creſcent, on the river Gomma, which divides it; and is diſtinguiſhed into three towns, lying within about one hundred and twenty miles north of Legra, in a fine plentiful country, where the air is more cool and ſalubrious than at Agra. The firſt town that was built is ſaid to have had nine caſtles and fifty-two gates. At ſome diſtance is a ſtone bridge, and a delightful plantation of trees, leading to the ſecond town, which was taken from the Indians by the firſt mogul conqueror. This was adorned and enriched by ſeveral magnificent ſepulchres as well as other ſtately monuments, of the Patan princes, which were all demoliſhed by Shah Jchan, father of Aurengzebe; but the latter rebuilt the town, and called it Johanor the city of king Jchan, Abad, tranſferring the ſeat of the empire hither from Agra, where the heat in the ſummer was too violent. The third town, which was erected cloſe to the ſecond, and formed out of its ruins, was called Dehli by the Indians, inſtead of Jchan Abad, the foundation of which was ſaid to have been laid in blood, as the throats of malefactors were cut, by Jchan's order, "the better (ſaid he) to cement the ſtones:" he ſpared no expence whatever to beautify and adorn the gardens, belonging to the royal palace, which was formed after an Italian model, by an ingenious Venetian.

Dehli is entered by a long ſtreet, with arches on each ſide of it, under which are the ſhops of the tradeſmen. This ſtreet leads ſtrictly to the palace, at the entrance of which are two figures of elephants, on whoſe backs ride two famous rajahs, that repreſent two brothers who loſt their lives in bravely defending certain towns laid ſiege to by Eckbar. The palace wall, which is of hewn ſtones with battlements, every tenth of which has a tower, is not much leſs than two miles in circumference. The ditches encompaſſing the wall are likewiſe faced with hewn ſtone, and are full of water.

The great lords and other grandees enter into the firſt court of the palace mounted on elephants, richly capariſoned. This court has an avenue to a paſſage adorned with brilliant porticoes, underneath which are ſmall apartments for the accommodation of the guards. On each ſide of the paſſage are apartments for ladies, and the halls of juſtice. There is in the centre a fine coral, formed elegantly, at proper diſtances, into leſſer baſons. This grand paſſage leads to a ſecond court, where the omrahs are ſeen mounting guard in perſon. On entering a third court the divan is ſeen in full view; and here the emperor gives audience. This ſtructure which is open on all ſides, and arched at top, is ſupported by about thirty marble pillars, moſt beautifully painted with flowers. It has a grand hall, aſcended by a flight of marble ſteps; and in the centre of this hall is a ſort of alcove, richly ornamented, in which the emperor is ſeated on a ſplendid throne which glitters with diamonds and coſtly jewels.

The city of Dehli has very few mechanics in it, which is not owing to the want of ſkill in the people, but from the ill treatment of the omrahs, who, if they can meet with them, oblige them to work, for which they reward them according to their own diſcretion. The rajahs, and many others of the principal inhabitants, are exceeding wealthy; their moſt eſtimable poſſeſſions are jewels, which they take particular care ſhall be faithfully tranſmitted to their heirs.

Timur, after many revolutions that had happened at Dehli, was placed on the imperial throne in the year 1757.

Agra,

Agra, the capital of the province of that name, is ſituate in twenty-ſeven degrees odd minutes of northern latitude, and is about ſeven hundred miles north-eaſt of Surat, which journey the caravans uſually perform in thirty-five days; this was but an inconſiderable place, till about one hundred and fifty years ago, when the Mogul Ecbar new built it, and called it after his own name, Ecbarabad. It lies upon the river Jemma, in the midſt of a barren ſandy plain, which adds conſiderably to the heat of the climate: the town itſelf is ſeven or eight miles in length, but not near ſo much in breadth, it is not fortified (except the palace) but there always lies a great army in the place, eſpecially if the mogul be there.

The buildings of the omrahs and great men are of ſtone, and very magnificent, they ſtand upon the banks of the river Jemma, and have large gardens adjoining to them; the reſt of the houſes are but mean, however, the great number of Mahometan moſques, caravanſeras, large ſquares, baths and reſervatories of water, intermixed with trees and gardens, and the river Jemma running the whole length of it, renders the proſpect of the town very agreeable; and the mogul's palace is looked upon to be one of the fineſt pieces of architecture in the eaſt.

There is a large plain between the town and palace; here the rajahs draw up their raſhboots when they mount the mogul's guard, as they do in their turns every week, with fifteen or twenty thouſand men; the palace or mahal, as it is called in the language of the country, lies in the form of a creſcent upon the river Jemma, but from the town appears to be of a round figure: it is three or four miles in circumference, and fortified with a high ſtone wall, mounted with artillery; the mahal may be ſeen at a great diſtance, and as the ſtones it is built with are red, and have a luſtre like poliſhed marble, nothing can look more brilliant than it does when the ſun ſhines; it is ſurrounded with a deep broad moat, over which are drawbridges, and the terraſſes of the gardens ſerve for a rampart.

There is a fine broad ſtone walk, with canals running on the ſide of it, within the firſt gate of the palace, beyond which is a large ſquare, where the Mahometan guards draw up; here the omrahs their generals pitch their tents, ſo that one paſſes through two armies, one on the out-ſide, and the other within the palace, before we come to the royal apartments; beyond this ſquare is another court, where the mogul's muſic, as it is called, ſounds every morning, noon and night, and whenever he goes abroad: this is a compliment inferior governors and magiſtrates have paid them in all the towns in India, though ſurely nothing can be more harſh or diſagreeable, than ſuch a number of large brazen trumpets, and ill-ſounding drums, to thoſe who have ever heard other muſic. Our European governors, therefore, though they will not diſpenſe with this piece of ſtate, yet generally order them to be placed at a convenient diſtance. From this court where the muſic ſtands, we come to the durbar, which is another large court, whither all people reſort at the time of audience; this is divided by rails or baluſtrades, into three parts, at the outward rail ſtand the common people; without the next, which is raiſed on a platform ſomething higher, thoſe of better quality; and within the third, upon a platform or ſtage ſtill more elevated, ſtand the omrahs and great lords of the court: in this manner, all attend the approach of the mogul at the time of audience, who, upon the playing of the muſic, appears in a kind of gallery, above the place where the omrahs are, and ſeats himſelf upon a glorious throne, covered with precious ſtones of an ineſtimable value. Here the emperor receives petitions from all his ſubjects, and ſpends ſeveral hours every day in hearing cauſes.

In 1638, there were ſeventy moſques in this city; and pilgrimages were at this time made to a famous moſque in which there is a ſepulchre of a ſaint, thirty feet long, and near ſixteen broad. It alſo contains eight hundred purifying baths, and near it ſtands that grand piece of architecture the mauſoleum, in building which, twenty thouſand men were employed twenty-two years.

When a man is purſued, in order to be puniſhed for any particular crime he has committed, he flies directly to a moſque, and there finds a certain ſhelter; nor can the emperor himſelf hurt him, after he has taken refuge within its ſacred walls; for the attempt to puniſh, in this caſe, would be a direct violation of that profound reſpect and reverence due to ſuch as have the title of ſaints.

Moſt of the inhabitants of Agra are Mahometans and Pagans. The city in general has but little to boaſt of with regard to commerce; but flouriſhes when honoured with a viſit from the great mogul.

There is a very formidable nation called the Scheiks, on the north of Indoſtan, who can bring ſixty thouſand cavalry into the field. They poſſeſs the whole province of Punjal, the greateſt part of the Moultan, and the Sindi, together with all the country towards Dehli, from Lahor to Serhend. Theſe people have found means to free themſelves from the chains of deſpotiſm, though encompaſſed by nations of ſlaves. During the calamities of the Mogul empire, their number increaſed conſiderably by refugees from different nations. Such is their love of freedom, that nothing more is required, in order to be admitted among them, than to ſwear an utter abhorrence of monarchy. It is affirmed they have a temple with an altar, on which ſtands their code of laws, and next to it a ſceptre and a dagger.

Caſſimere, or Caſhimire, capital of the province of that name, is ſituate in ſeventy-five degrees of eaſtern longitude, and thirty-five degrees of north latitude, on a lake four hundred miles north-weſt of Dehli. The air being more temperate here than in any province of India, the country abounds in corn and fruits, and affords the moſt delightful proſpects imaginable, from whence it is called the paradiſe of India; hither ſeveral of the moguls have retired with their courts in the hot ſeaſon. It is well defended againſt the incurſions of an enemy by the mountains which ſurround it, from whence deſcend a multitude of ſmall rivulets into a fruitful plain, in which moſt of the towns of this province are ſituate.

The natives, who are Mahometans, are induſtrious, lively, ſenſible, and ingenious; they are of European complexion; and the women, who are diſtinguiſhed for their perſonal accompliſhments, are purchaſed by the omrahs on that account.

Lahor ſtands about three hundred miles north-weſt of Dehli, and eight hundred miles north of Surat, in thirty-two degrees north latitude; and here ends that grand avenue or walk of trees, upwards of five hundred miles in length, extending from Agra to this city: Lahor was built by Amayum, who made it the capital of his empire: it is ſtill a large city, though the court be removed to Dehli; and here are ſtill to be ſeen the ruins of ſeveral palaces, moſques, and reſervoirs, which diſcover the magnificence of the mogul princes who reſided here. We ſhall now attend to the chief places on the weſt of India.

The province of Sindy, ſituate on the river Sind, is a very fruitful country. Here is a great plenty of cattle of all ſorts, and numbers of tame and wild fowl. The province abounds in wheat, rice, and pulſe, nor have they ever a dearth, the Indus overflowing all the low ground in April, May, and June, and leaving a fat ſlime that enriches the earth. This country produces ſaltpetre, ſal-ammoniac, borax, lapis-lazuli, lapis-tutiæ, aſſa-fœtida, lignum-dulce, bezoar, opoponax, and raw ſilk. The natives manufacture both ſilk and cotton, as well as chintz, and very handſome counterpanes. They make alſo fine cabinets, lacquered and inlaid with ivory. They export a great deal of butter, which is put in duppas or jars, containing from five to two hundred pounds weight.

The quota of forces furniſhed from hence to the mogul, is, four thouſand horſe, and eight thouſand foot. The eſtabliſhed religion of the people is Mahometiſm; but the Gentoos are ten to one more numerous than the Mahometans.

There is a particular kind of feſtival celebrated here, called the feaſt of Wooly, when both ſexes meet, and dance to the ſound of pipes, drums, and cymbals. The men ſquirt oil at each other, and the women diſtribute ſweetmeats.

The capital city of this province is Tatta, ſituated in a large plain; it is about three miles in length, and about one and a half in breadth. Here is a citadel, and alſo a palace for the nabob. The citizens are celebrated for making very handſome palanquins. At a ſmall diſtance from the city are ſeveral very large and magnificent tombs, which contain the remains of ſome of the antient monarchs of Sindy. The largeſt, which is in the form of a cupola, is about thirty feet in height, and twenty-one diameter. It conſiſts of the moſt beautiful variegated porphyry, poliſhed in the moſt exquiſite manner. The citadel, which ſtands at the weſt end of the town, has barracks and ſtables, capable of accommodating between twenty and thirty thouſand men and horſe.

The province of Guzarat, or Cambaya lies to the ſouth of Sindy: it is rendered a peninſula by the bay of Cambaya, on the ſouth-eaſt, and Sindy bay on the north-weſt. It extends about three hundred miles from north to ſouth, and about four hundred miles from eaſt to weſt.

Amadabad is the chief city of the province of Cambaya; it is ſituate about one hundred and forty miles to the northward of Surat, in twenty-three degrees north latitude, and ſeventy-two eaſt longitude from London: it is the moſt noted inland town of the Mogul empire. It ſtands on a moſt delightful plain, watered by a little river called Sebremetty. It is ſurrounded by a wall of brick and ſtone, flanked with round towers, forty feet high, and has twelve gates. The town, including its ſuburbs, is about four miles in length; the ſtreets are generally wide, but the principal ſtreet is not more than thirty paces over. The meidan-hah, or king's ſquare, is ſeven hundred paces long, and four hundred broad; and has trees planted on every ſide. On the weſt ſide of this ſquare is the caſtle, and the great caravanſera for lodging ſtrangers ſtands on the ſouth; and there are ſeveral other buildings in it, where the catoual adminiſters juſtice. Near the meidan alſo ſtands one of the mogul's palaces; over the gate is a large balcony, where the country muſic and trumpets ſtand and play morning, noon, and in the evening: the Engliſh factory is in the middle of the town, and the Dutch have another in the great ſtreet, and their warehouſes are uſually filled with rich Indian goods.

In this city, there are a great many moſques, or Mahometan temples, but that called juma meſgid, or the Friday's moſque, whither moſt people reſort on that day, is the nobleſt; it is aſcended by ſeveral large ſteps, and before it is a ſquare cloiſter, of one hundred and forty paces in length, and one hundred and twenty in breadth, adorned with twelve domes, and an open paved ſquare in the middle of it. In the front of the temple are three large arches, and on the ſides two great doors which open into it, over which are very high ſteeples, from whence they call the people to their devotions. The chief dome is ſurrounded with ſeveral other ſmall ones, and two minorets or ſpires. The whole pile is ſupported by forty-four pillars, ſtanding in two rows, and the pavement is of marble. There are abundance of pagodas, or idol temples alſo in Amadabad, but the fineſt of them Aurengzebe converted into a moſque, at which ceremony he ordered a cow to be killed in the temple, being aſſured that the gentiles would never enter it again after it was ſo polluted; and he ordered all the figures of men and beaſts to be defaced, ſo that it has loſt much of its original beauty.

The city is ſo intermixed with groves and gardens, that at a diſtance it looks like a foreſt. The king's garden, which lies without the walls by the river ſide, is filled with all the fruits of India. It conſiſts indeed of ſeveral gardens thrown into the form of an amphitheatre, riſing gradually one above another: and on the higheſt is a terraſs, from whence there is a proſpect of the country villages for ſeveral miles: four or five miles from Amadabad is the village of Serqueech, where are the tombs of the former kings of Guzarat; they are large ſquare buildings with three great arches in each front, and over them a great many leſſer. There is a magnificent dome in the middle, and ſeveral little ones on the ſides of it; and the tomb is always directly under the largeſt dome.

Sick and lame beaſts and birds had formerly hoſpitals provided for them in this city, by the compaſſionate Indians; who imagining the ſouls of their relations or anceſtors might be removed into theſe animals, thought it the greateſt act of charity to adminiſter to their neceſſities: they purchaſed infirm wounded animals frequently of the Chriſtians and Moors, to deliver them from the cruelty of the infidels, as they termed them: and theſe creatures remained in the hoſpital till they died, if they could not be cured; but if they recovered, they were ſold to ſome of their own perſuaſion, that they might not be abuſed again.

The city of Cambaya is about two leagues in circumference, and has very extenſive ſuburbs, excluſive of fine gardens; the ſtreets are ſpacious, and the houſes well built with brick. It is ſituated in twenty-three degrees north latitude, at the bottom of a gulf of the ſame name. The Engliſh and Dutch have factories here, though great part of the trade is removed to Surat; on which account the city is but thinly inhabited. It is ſurrounded by a brick wall, and has ſeveral ſepulchres, beſides a ſtately caſtle for the nabob.

There are great numbers of monkies here, which are very miſchievous, but the Banian inhabitants ſhew a particular indulgence to them. Peacocks are alſo very numerous, which the natives catch after the bird has retired to reſt: the fleſh of the young ones is white, and in taſte reſembles that of a turkey.

The tide in the bay of Cambaya runs with ſuch amazing rapidity, that it is ſaid to exceed the pace of the ſwifteſt animal.

Surat is in the latitude of twenty-one degrees thirty minutes north latitude, longitude ſeventy-two from the meridian of London. It ſtands on the river Tapte, about ten miles diſtant from the ſea; and the town winding with the river, is almoſt in the form of a creſcent. It is defended by a wall and towers, and has a ſquare caſtle, with a tower at each angle on the ſouth-weſt part of it, which commands both the river and the avenues to the town by land. The river runs on one ſide of the caſtle, and there is a moat on the other. The city is between two and three Engliſh miles in circumference, and has ſix or ſeven gates, at which centinels are placed, who require a ſtrict account of ſuch people as paſs them, if they have any ſuſpicion of them. The ſtreets are moſt of them narrow, and the houſes generally low and mean, the ſides being ſplintered with ſplit cane, and the roofs thatched with cajan or palm leaves; but the Europeans, and ſome of the rich Moors have more lofty houſes, built with brick or ſtone, and covered with tiles. The floors, both of the upper and ground rooms, are of terras, which is looked upon to be cooler than boards; and they have no glazing to their windows that the air may have a free paſſage. The city is very populous, being ſuppoſed to contain about two hundred thouſand inhabitants; and the bazar or market-place thronged with Banians and other merchants, who ſtand with their ſilks or ſtuffs upon their heads, or in their hands, to expoſe them to ſale. In the middle of the city, before the caſtle, is a large open place called Caſtle-green, from the neighbourhood of the caſtle; where are laid all ſorts of goods in the open air, both day and night, except during the monſoons; and here the Europeans as well as natives place their bales, and prepare to load their ſhips.

Before the Engliſh Eaſt India company became poſſeſſed of Bombay, the preſident and council managed their affairs at Surat, where a factory, which had been eſtabliſhed there, was ſtill contrived, after the preſidency was removed to Bombay. This factory had received many very valuable immunities from the Mogul government: and Perſians, Moguls, Indians, Arabs, Armenians, Jews, and Europeans, all reſorted to Surat, where money was eaſily obtained, and bills of exchange were to be had for every market in India. Bags of money, ticketed and ſealed, would circulate for years, without being weighed; ſuch was the honeſty of the traders. Fortunes were proportionable to the eaſe and readineſs with which they were to be acquired by commerce: they frequently amounted to two hundred thouſand pounds. Many of the Gentoo inhabitants enjoy places under the Mooriſh government, ſuch as collectors, ſurveyors of the cuſtoms, &c.

In hot weather, the chief inhabitants retire into the country; and the Engliſh Eaſt India company have a very pleaſant garden, kept in the moſt regular order.

At this place there is great plenty of proviſions of all kinds: the ſoil of the country is extremely fertile, and produces the fineſt wheat in India. Here is alſo abundance of wild fowl, great numbers of antelopes and ſome deer.

All religions are tolerated here by the Moors, who have the government intirely in their hands. When they take an European into their ſervice, they never attempt to make him a proſelyte, nor do they make the leaſt enquiry about his religion.

In 1664 Surat was plundered by Rajah Sevagi, who took from thence one million two hundred thouſand pounds. The pillage would have been much more conſiderable, had not the Engliſh and Dutch avoided the depredation, by placing their richeſt commodities in the caſtle, which was out of the rajah's reach; they had, beſides, well fortified their factories; ſo that the invader thought proper to retire, without attempting to attack the place. After the above great loſs, the inhabitants, for their better ſecurity, built walls round the city of Surat, which is at this time in a flouriſhing condition.

A conſiderable part of the produce of the manufactures of Guzarat, which are depoſited in warehouſes, is carried into the inland countries, and the reſt to all parts of the globe. Thoſe moſt commonly known are, blue linens, white linens, blue and white checks, printed callicoes, ſilk and cotton ſtuffs, gauzes, ſhauls, and dutties. Surat receives, in exchange for her exports, great quantities of ſpices from the Dutch; iron, lead, cloth, cochineal, and hard wares from the Engliſh; ſilk from Bengal and Perſia; from Malabar, maſts and pepper; from Arabia, ſlaves and perfumes; from China, teas, ſugars, camphire, quickſilver, and toys; and gums, dried fruits, pearls and copper from Perſia.

The manufacturers here have generally their work be-

ſpoke by the wholeſale merchants, and this being the only ſea-port of any importance in the mogul's dominions that the Europeans do not poſſeſs, the inland trade employs great numbers of caravans for the diſtribution of the articles imported; and a continual intercourſe is preſerved from hence to Bombay, both by ſea and land.

The governor of Surat, who, in the adminiſtration of public juſtice, attends perſonally in the durbar, preſides with great ſtate, and decides on all actions of a civil and criminal nature.

Biſnagar, properly ſo called, is the weſtern ſide of the kingdom of that name, and has Golconda and Viſapour on the north, Coromandel on the eaſt, Gingy on the ſouth, and the mountains of Gate, which ſeparate it from Malabar, on the weſt. The chief towns are, 1. Biſnagar, or Chandegry, ſeated on a high hill in the latitude of fourteen degrees, ſome odd minutes, near the river Nagundi, which falls into the Chriſtena. 2. Narſigna, another conſiderable town, which did alſo give name to the kingdom formerly, lies about thirty miles farther to the northward, upon the ſame river Nagundi. Many incredible things are related by modern writers of theſe two cities, and particularly that Biſnagar alone is able to raiſe a hundred thouſand horſe, when there is hardly a horſe fit for ſervice in the country; and the kingdom has for a conſiderable time been a province of the mogul's empire. They alſo tell us it is an excellent haven for ſhips, though it ſtands in the very heart of the country. No Europeans have the privilege of eſtabliſhing trade in this place, the prince only allowing them to be here in the capacity of travellers or viſitors. The prince has a very ſtately palace.

The chief articles of trade at Biſnagar are, damaſks, ſattins, chints, rich velvets, &c.

SECT. III.

Treating of the ENGLISH Poſſeſſions and Settlements, and thoſe of other EUROPEAN Nations in the EAST INDIES.

BENGAL is the moſt eaſterly province of the mogul's dominions. It is bounded by the provinces of Patna and Jeſuat towards the north, the kingdom of Arracan and Aſem towards the eaſt, the bay of Bengal and the province of Orixa towards the ſouth; and by the province of Malva towards the weſt; it is in length from eaſt to weſt upwards of four hundred miles, and near three hundred in breadth from north to ſouth, and is uſually compared to Egypt for its fruitfulneſs, the river Ganges dividing itſelf into ſeveral branches in this province, and annually overflowing it as the Nile does Egypt.

The chief towns are, 1. Dacca, which lies upon one of the eaſtern branches of the Ganges in the latitude of twenty-four degrees; it is four or five miles in length, but very narrow, winding with the river. This may properly be called the capital, being the ſeat of the viceroy, and here the Engliſh and other Europeans have their agents to take care of their trade, which is very conſiderable in this province. 2. Ragemahal ſituated higher up the Ganges; and is between two and three hundred miles from the mouth of it, in the latitude of twenty-five degrees. Below Ragemahal lies the city of Caſſimbuza, in latitude twenty-four, where the Europeans have their factors, the country affording great quantities of ſilk and muſlins. 3. To the ſouthward of Caſſimbuzar ſtands the city of Hugley, upon an iſland made by the Ganges, in the latitude of twenty-three degrees, about a hundred miles from the mouth of the river: it is a large town, and beſides Moors and other Indians, has ſeveral thouſand Portugueſe Chriſtians in it; moſt European nations who trade to India had their factories here, and particularly the Engliſh; but the unhealthineſs of the ſituation induced them to remove, and the Engliſh have ſince built them a fort a little below near Calcutta, which they named Fort William, from the Prince of Orange who mounted the throne of England about that time. In 1757, the ſubah of Bengal, whoſe indignation had been raiſed by ſome procedures of the company, inveſted Calcutta, which was then in a defenceleſs ſtate. The governor, alarmed at the appearance of a very numerous army, abandoned the fort, and, with many of the principal inhabitants, repaired on board a veſſel in the river. Mr. Holwell, however, who was ſecond in command, aſſiſted by a few intrepid officers, and a weak garriſon, defended the place for ſome time, but was at length obliged to ſurrender; and the inhabitants, with the whole garriſon, were all forced into a dungeon called the black-hole, from which only twenty-three out of one hundred and forty-ſix came out alive, the reſt were either ſuffocated with the extreme heat, or died raving mad with fevers or violent thirſt: there was a lady, one Mrs. Carey, among the number, who ſurvived the calamity. 5. The city of Chatigan lies near the mouth of the moſt eaſterly branch of the Ganges. Here the Portugueſe ſet up for a kind of ſovereignty formerly, and aſſociating with pirates and banditti of all nations, owned no ſubjection to their own prince or the prince of the country, but committed daily robberies by ſea and land, and ſo interrupted all commerce, that the late mogul found it neceſſary to ſend an army againſt them, and extirpate them. 6. Malda, which ſtands a little to the eaſtward of Ragemahal, where the Europeans alſo have their factors.

This province of Bengal is deemed the moſt fertile country in India for a variety of articles, ſuch as ſugar, ſilk, gum-lack, ſalte-petre, rice, opium, pepper, fruits, &c. The greateſt part of the Bengal ſilk is produced in the territory of Caſſimbuzar, where the ſilk-worms are reared and fed in the ſame manner as in other places; but the natural heat of the climate hatches and brings them to perfection at all times of the year. Conſiderable quantities of ſilk and cotton ſtuffs are manufactured here, and circulated through part of Aſia. Bengal is alſo famous for its fine canes, and a ſmall ſort worked into veſſels, which, being glazed within ſide, will hold any liquid. There is alſo an herb here, from which they make very beautiful ſtuffs and tapeſtry.

The forces in the ſervice of the Engliſh company, which are eſtabliſhed at Bengal, are very conſiderable. The power is inveſted in Europeans, though the bulk of the army conſiſts of natives: the whole is divided into three brigades; each conſiſting of one battalion of European infantry, and one regiment of Seapoys; each battalion contains ten companies, and each regiment ten battalions. Every regiment of ſeapoys, or black infantry, is commanded by a jemantadar, or native officer, who is ſubordinate to the Engliſh officers of a much lower rank. The artillery forms one regiment of four companies of Europeans; but the principal drudgery is done by black ſeapoys: every company of artillery is ſtrengthened by four companies of laſcars, containing fifty men in each company, who ſerve as matroſſes; and the brigades have a troop of black cavalry appertaining to each, who are commanded by Engliſh officers.

But, before we quit the province of Bengal, it will be proper to give a further account of the town of Calcutta, ſituated on the banks of the river Hugley, which is an arm of the Ganges. It is tolerably large, but appears very uncouth to the eye, from the great irregularity of its buildings; for every perſon who erects a houſe, pleaſes his own fancy with reſpect to the manner of the edifice, without paying any attention to uniformity, ſize, or elegance.

Bezar is the principal ſtreet in this town: it is inhabited by perſons who keep little ſhops for the ſale of various commodities. The Engliſh ſend their ſervants hither, to buy whatever is wanted, relying on their fidelity; ſo that the place is ſeldom viſited by them.

Near the centre of the town, on the ſide of the river Hugley, is the old fort, in which is the place before-mentioned, called the black-hole, where the unhappy Engliſh ſuffered the moſt wretched puniſhment, by order of the nabob Serajah Dowlah. Some of the apartments in it are uſed occaſionally for the performance of divine ſervice.

By the ſide of the river, about a mile from the town, is the new fort, which is a very ſtrong and handſome building, exceeding ſpacious, and ſurrounded with walls. It contains magazines for ſtores, barracks for ſoldiers, and elegant apartments for the ſeveral officers that reſide at Calcutta, who, as well as the engineers, have houſes in it for their accommodation.

The Portugueſe and Armenians have one part of the town ſet apart for their reſidence, where they exerciſe their own mode of worſhip. There is a church belonging to each; but the former are reſtrained from exhibiting their religious proceſſions without the limits of their own diſtrict. The generality of theſe people perform the moſt menial offices, being employed as ſervants by the wealthier part of the inhabitants. The Armenian women, indeed, are not employed in any kind of buſineſs; but the men collect goods in different parts of India for the merchants. Some of theſe are permitted to trade for themſelves, and obtain very conſiderable poſſeſſions.

The dreſs of the Armenian women much reſembles that of the Mahometans, except the head, which is covered with

with a turban of a prepoſterous ſize. They have likewiſe a ſingular addition to their head-dreſs after marriage; it is called a mouth-piece, and conſiſts of a piece of muſlin, which covers the face from the chin to the under part of the noſtrils, and is placed ſo cloſe to the face, that their breathing is greatly hindered by it.

Calcutta has many elegant buildings about it, which are the country reſidences of Engliſh gentlemen who retire thither, particularly in the hot ſeaſon, to enjoy the benefit of the air, which is cooler and much more wholeſome than in the town. The intenſe heat of the climate renders the inhabitants ſubject to many diſeaſes; but the moſt fatal is that called the pucker fever, which in a very ſhort ſpace of time carries off the perſon ſeized with it. More men are ſaid to die here in proportion than women, becauſe the latter are more abſtemious, and leſs addicted to intemperance than the men.

Patna is one of the largeſt cities in India, and the capital of a territory of the ſame name. It is ſituated to the north of the kingdom of Bengal, where the Engliſh have factories for ſalt-petre, borax, and raw ſilk. It alſo produces large quantities of opium. The town is large, but the houſes are built at a diſtance from each other. It is ſeated in a fertile, pleaſant country, four hundred miles eaſt of Agra, in eighty-five degrees forty minutes eaſt longitude, and twenty-three degrees twenty-five minutes north latitude.

The moſt extenſive city in the kingdom of Bengal is Dacca, which produces the beſt and fineſt embroideries in gold, ſilver, or ſilk. The town is ſituated in twenty-four degrees north latitude; the ſoil is fertile, the ſituation fine, and the richeſt commodities of India and Europe are brought to its market. It receives conſiderable advantages from its cottons, from which are produced ſtriped and worked muſlins, which for the texture, are more valuable than thoſe made in any other part of India.

Madraſs, or Fort St. George, as it is generally called from the Engliſh fort there, ſtands about four miles to the northward of St. Thomas, in thirteen degrees, ſome odd minutes latitude, and eighty degrees of longitude; being near four thouſand eight hundred miles to the eaſtward of London, ſo that the ſun viſits them about ſix hours before us, and ſets in that part of the world before we ſit down to dinner in this; for there is ſo little difference in the length of the days there all the year round, that we always reckon it to be ſix o' clock at ſun-riſe and ſun-ſet.

The fort is a regular ſquare, about a hundred yards on each ſide, with four baſtions, built with what they call iron ſtone, being of the colour of unwrought iron, and very rough on the outſide like honeycomb. There is no ditch about the fort, and the walls are arched and hollow within, ſo that they are not cannon proof. It has two gates, one to the eaſt and the other to the weſt. The weſtern gate which looks towards the land is pretty large; and here the main guard is kept, the ſoldiers of the guard lying on the right and left of it, under the wall, which being hollow ſerves them inſtead of a guard-houſe. The eaſt-gate towards the ſea, is but ſmall, and guarded only with a file of muſqueteers. In the middle of the fort ſtands the governor's houſe, in which alſo are apartments for the company's ſervants; it is a handſome, lofty, ſquare ſtone building; the firſt rooms are aſcended by ten or twelve ſteps, and from thence another pair of ſtairs leads to the council chamber and the governor's lodgings. The fort ſtands pretty near the middle of the White-town where the Europeans inhabit. This is an oblong ſquare about a quarter of a mile in length, but not half ſo much in breadth.

To the northward of the fort are three ſtraight handſome ſtreets, and as many to the ſouth. The buildings are of brick; ſeveral of the houſes have one floor above the ground floor. Their roofs are flat, and covered with a plaiſter made of ſea-ſhells, which no rain can penetrate; and being ſecured with battlements they take the freſh air upon them morning and evening. The walls of theſe houſes are very thick, and the rooms lofty. The governor and people of condition have gardens at a little diſtance from the town. Over againſt the weſt gate of the fort is a barrack, or rather one long room where all the company's ſoldiers are obliged to lodge when they are off the guard; and adjoining to it on the north is a very commodious hoſpital, where they are taken care of when they are ſick. At the other end of the ſoldiers barracks is a mint where the company coin gold and ſilver.

On the north ſide of the fort ſtands the Portugueſe church; and to the ſouthward the Engliſh church, which is a pretty elegant building, and moderately large: it has a handſome altar-piece, a gallery of fine carved wood reſembling cedar, and an organ: when the governor comes into church, the organ always plays. The church is floored with black and white marble, the ſeats regular and convenient, and all together it is the moſt airy lightſome temple that is to be found any where, for the windows are large and unglazed to admit the cooling breezes, and if it were otherwiſe, the people muſt ſweat intolerably at their devotions; for though in their own houſes they are as thinly clothed as poſſible, yet when they come to church it is always in the European dreſs; but to avoid theſe inconveniencies as much as poſſible, prayers are appointed at ſeven in the morning, and in the evening they are uſually refreſhed with a ſea breeze. Here is alſo a free ſchool, where children are educated in reading and writing; beſides which there is a library. Theſe are the only public buildings in the White-town, except the town-houſe, where the mayor and his brethren aſſemble; and a court of juſtice is held for civil cauſes.

A river runs cloſe to the buildings, on the weſt part of the town; but on this ſide there is no wall, only one large battery of guns upon the river which commands the plain beyond it. On the eaſt there is a ſlight ſtone wall pretty high, and appears ſomething grand to the ſhipping in the road; but here is very little occaſion for any fortification, the ſea coming up cloſe to the town, and no large veſſels can ride within two miles of the place, the ſea is ſo very ſhallow; nor is there any landing but in the country boats. the ſurf runs ſo high and breaks ſo far from the ſhore. The north and ſouth ends of the town are each of them defended by a ſtone wall moderately thick; but then, like the fort walls, they are hollow within, and would hardly hold out one day's battery. There is a little ſuburb to the ſouthward of the White-town, inhabited only by the black watermen and fiſhermen, and conſiſts of little, low, thatched cottages, which hardly deſerve the name of buildings. Beyond this is an outguard of blacks, who ſerve to give intelligence to the fort: but there is no other fortification on this ſide.

The Black-town adjoins to the White-town, but is much larger, and ſituate to the northward. Here the Portugueſe, Indians, Armenians, and a great variety of other people inhabit. This is built in the form of a ſquare, and is better than a mile and a half in circumference; being ſurrounded with a brick wall ſeventeen feet thick, with baſtions at proper diſtances, after the modern way of fortification: it has alſo a river on the weſt, and the ſea on the eaſt; and to the northward a canal is cut from the river to the ſea, which ſerves for a moat on that ſide; ſo that Madraſs, conſidering where it ſtands, might now be reckoned a town of ſtrength if the garriſon was anſwerable to the fortifications; but it conſiſts of no more than three companies of fourſcore or a hundred men each, and one third of theſe topazes or Portugueſe Indians. The company, indeed, entertain two or three hundred of native blacks in their ſervice, and a body of men may be formed out of the inhabitants, who are very numerous; but theſe would be of little ſervice againſt an European enemy, or even againſt the mogul's troops, if there was occaſion for them beyond their own walls.

The ſtreets of the Black-town are wide, and trees planted in ſome of them; and having the ſea on one ſide and a river on the other, there are few towns ſo pleaſantly ſituated or are better ſupplied; but except ſome few brick houſes the reſt are miſerable cottages, built with clay and thatched, and not ſo much as a window to be ſeen on the outſide, or any furniture within, except the mats and carpets they lie on. The houſes of the better ſort of Indians are of the ſame materials, and built uſually in one form, that is, with a little ſquare in the middle, from whence they receive all their light. A ſtranger ſeldom comes farther than the door, before which is erected a little ſhed ſupported by pillars, where they ſit croſs-legged morning and evening to receive their friends or tranſact their buſineſs. The great ſtreets and the bazar, or market-place, are thronged with people; for notwithſtanding the houſes are low and ſmall, they are very well filled, ſix or ſeven people ſleeping in one little room, without any other bed than a mat or cloth ſpread under them; but notwithſtanding all this appearance of poverty abounds among them, the people from the higheſt to the loweſt are extremely neat, waſhing themſelves ſeveral times a day. In this black town there is an Armenian church, and ſeveral little pagodas or Indian temples, to which belong great numbers of female choriſters, who ſpend half the time in ſinging to the idols, and the reſt in intriguing, or chanting in companies before the great men as they paſs along the ſtreets.

The governor of Madras extends his juriſdiction all over the

the coaſt of Coromandel, and the weſtern coaſt of Sumatra. He is likewiſe captain of the firſt company of ſoldiers, the ſecond being commanded by the next in council. The governor lives in great ſtate, though his ſalary is but ſmall; but this is pretty amply compenſated to him by the conſiderable emoluments he reaps from the privilege he has of trading on his own bottom. His uſual guard is three or four hundred black men; and when he goes abroad, on any public occaſion, he is attended by trumpets, fifes, and drums, with ſtreamers flying, accompanied by the council on horſeback, and their ladies in palanquins.

Six perſons compoſe the council, who have annual ſalaries. Beſides whom, there are two ſenior merchants, two junior merchants, five factors, and ten writers; alſo two clergymen, a judge-advocate, an attorney-general, two aſſay-maſters of the mint, and a ſurgeon; all of whom have yearly ſtipends, which (as we obſerved with reſpect to the governor) are trifling in compariſon of the advantages and profits they acquire by trading for themſelves.

The Armenians and Jews have ingroſſed the trade of this colony. The articles the Engliſh deal in are diamonds, chints, callicoes, &c.

In 1746, this place ſubmitted to the French, but was reſtored at the peace. General Lally attacked it again in 1758; but the forces under the generals Laurence and Draper repulſed him.

It was computed that ſome years ago the towns and villages belonging to Fort St. George contained eighty thouſand people, of whom five thouſand were Europeans.

The trade carried on from this place extends to all ports eaſtward of the cape of Good Hope; but the largeſt ſhips uſe the Mocha, Perſia, and Surat markets, with Bengal and China commodities, and touch in their voyage on the Malabar coaſt for pepper, cocoa, drugs, &c. The European goods, which fetch the beſt market price here are, wines, beer, ale, cyder, cheeſe, gold and ſilver lace, worſted and thread ſtockings, lead, flint-ware, looking-glaſſes, and a variety of other commodities.

At a little diſtance from Madras the nabob of Arcot has an elegant villa, ſupported by pillars inſtead of walls; the apertures of colonades admit the light, in lieu of windows, and open porticoes ſerve the purpoſe of doors: the ſtyle of architecture there appears elegantly airy and open, and in a climate exceeding ſultry the conſequent coolneſs renders it an agreeable and delightful retreat.

Great and little Gingi or Gingee, are encompaſſed with mountains. They conſiſt of two towns, both of which are ſurrounded by a wall and five lofty rocks; and on the top of each rock is a ſtrong fortreſs. Theſe towns are ſeparated from eaſt to weſt, by a wall fortified with cannon, which one of the rocks defends as a citadel.

Another colony and fort belonging to the Engliſh is Fort St. David, ſituated four or five leagues to the ſouth of Pondicherrry. This place was purchaſed in 1686, for the conſideration of ninety thouſand pagodas, by the governor of Fort St. George, for the Eaſt India company: it is eſteemed a ſituation of very great conſequence to the Engliſh. It was taken, in 1758, by the French forces under the command of general Lally, who blew up the fortifications; but the events of war proving afterwards unfavourable to the victors, they were forced to give up moſt of their poſſeſſions to the Engliſh. Great quantities of chints, callicoes, and muſlins, are manufactured here.

Tanjore, the capital of the kingdom of the ſame name lies to the ſouth of Fort St. David. It is ſituated in eleven degrees north latitude; and the kingdom is bounded by the ocean, on the eaſt; by Trichinopoly, on the weſt; by the river Coleroon, on the north; and on the ſouth, by the territories of two great perſonages, ſtyled poligars, or lords. The Engliſh have a fort, with land belonging to it, near the mouth of the Coleroon. In 1748, Monſieur Lally attacked this place, but was repulſed. When that general made his appearance before it, he privately erected batteries at the very time he was pretending to commence a capitulation with the prince, and even fired upon the town; when the inhabitants, inflamed with a juſt reſentment, attacked the French with ſuch ſpirit and vigour, as to drive them intirely away. The fort poſſeſſed by the Engliſh at the mouth of the river Coleroon, and which is named Daverotah, was granted to them by the king of Tanjore.

The town of Trichinopoly ſtands in a plain that was once encompaſſed by numerous plantations of trees and opulent villas, but now wears a much leſs pleaſing aſpect. It is about four miles in circumference, fortified with a double wall, and defended by towers; it has a ditch, near thirty feet wide. There is a rock in this town about thirty feet high, on the ſummit of which is a pagoda. Trichinopoly is the key of Tanjore and Madura, and gives them great influence. It was a principal ſcene of our military operations laſt war.

The French, in 1753, made an attempt to take it by ſurprize; and vainly ſurmiſing that firing alone would terrify the garriſon, turned a couple of our twelve pounders on the battery againſt the town, having previouſly ſealed the outer wall. They were, however, through the exertion of equal judgment and bravery, intirely repulſed, and upwards of three hundred and ſixty were made priſoners.

Madura is the capital of the province of Madura, and is a large fortified town. It was taken by the Engliſh in 1757.

Tellicherry lies ten miles to the ſouth of Cananor: the Engliſh Eaſt India company have a well-defended factory in this town, which ſtands at the back of the fort, and has a ſtone round it. The religion of the place is that of the Gentoos: there are, however, ſome few black Chriſtians, who live protected by the factory. Hereabout a fine deep purple opium is produced.

The Engliſh company have alſo a factory at Anjongo which is farther to the ſouth, with a fort and garriſon. It is ſituated on a ſandy point of land at the mouth of a ſmall river, which is three fourths of the year choaked up with ſand, and not a drop of water fit to be drank can be had within leſs than three miles of the factory. This ſettlement is in general more advantageous to the agents of the company, who purchaſe cinnamon, pepper, and chian on their account, than to the company themſelves, who only trade for linens of no great worth, and about fifty thouſand pounds weight of pepper.

The harbour of Carwan is ſituated about thirty-ſix or thirty-eight miles to the ſouth of Goa. Here is an Engliſh factory, which ſtands on a very commodious bay, facing an iſle that produces every ſpecies of game. The town is ſurrounded by fertile vallies, yielding great plenty of corn and pepper. In the woods on the mountains are deer, elks, wolves, tygers, monkies, with wild peacocks and other birds: they have alſo particularly large bees here.

We ſhall next give ſome account of the French poſſeſſions in India.

The capital of the French ſettlements in India, is Pondicherry, on the Coromandel coaſt. It is a large handſome town, ſituated in eighty degrees thirty minutes eaſt longitude from London, and twelve degrees twenty minntes north latitude. The ſtreets are very regular, and the principal one not leſs than half a league long. The town is ſurrounded by a wall, and has ſix gates, ten or eleven baſtions, and upwards of four hundred cannon mounted, excluſive of mortars, bombs, &c. It ſtands upon a low ground, and veſſels cannot anchor nearer than within about half a league; even the canoes cannot come up to it by a great ſpace; ſo that the blacks convey perſons and mercantile articles to the fleet in flat-bottomed boats.

The principal buildings are, the houſe of the governor, the jeſuit's houſe, and an elegant ſtructure in the company's gardens. The houſes in common conſiſt of one ſtory, as is uſual in moſt of the towns of the province. The Gentoos generally ſleep in their courts, or on the tops of their houſes; theſe people toil hard in their reſpective profeſſions, ſuch as weaving, painting, &c. for about a penny per day, and their uſual food is boiled rice; for the country, notwithſtanding its natural dryneſs, produces great quantities of that neceſſary of life, owing principally to the unwearied induſtry of the Gentoos, who dig wells at proper diſtances in the fields, for refreſhing the ground. The Mahometans, on the other hand, are as indolent and ſlothful as the others are aſſiduous and careful; nor does the laudable ſpirit of induſtry in the Gentoos effect the leaſt change in them.

When the governor is honoured with a viſit from any great perſonage, he is attended by three hundred peons or foot guards; and when he goes out on any public occaſion, he is carried in a palanquin, the canopy of which is embelliſhed with the moſt ſuperb ornaments.

In the year 1693, Pondicherry was taken from the French by the Dutch, and reſtored at the peace of Ryſwick; and in 1751, it was taken by the Engliſh, but reſtored in 1763. Previous, however, to the period of 1751, rear-admiral Boſcawen was ſent out with a ſtrong ſquadron, in order to lay ſiege to Pondicherry, and was joined in India by ſeveral men of war under admiral Griffin. Arriving at Fort St. David in July 1748, on the 10th of Auguſt following the army were in full motion, and preparing for the ſiege. On the 11th, the French made a ſhow of about three hundred infantry and ſome cavalry, at an intrenchment they

they had thrown up, but abandoned it on the approach of the Engliſh forces. The Engliſh attacked the place with their uſual ſpirit and intrepidity, but were conſtrained, through the violence of the periodical winds, to raiſe the ſiege, after ſuſtaining a loſs of ſeven hundred and fifty ſoldiers, upwards of two hundred and ſixty ſeamen, and ſeveral engineers.

Karical lies in ten degrees thirty-four minutes north latitude, about four leagues ſouth of Tranquebar, and twenty-five ſouth of Pondicherry. This is an ancient city and ſettlement belonging to the French, it contains five ſpacious pagodas, nine leſſer ones, four moſques, between ſix and ſeven hundred houſes, and about five or ſix thouſand people. Tironmale Rayan Patuam is under the juriſdiction of Karical, and lies to the ſouth of it. It is a large town, containing four large pagodas, near thirty leſſer ones, four moſques, and about five hundred black houſes, excluſive of twenty-four public inns for accommodation of travellers.

Chandernagore alſo belongs to the French. It is ſurrounded by a wall, and well fortified; but was reduced by Meſſrs. Watſon and Pocock, in conjunction with colonel Clive. This place has the diſadvantage of being rather expoſed on the weſtern ſide; but its harbour is excellent, and the air is as pure as it can be on the banks of the Ganges. Here is a very conſiderable manufacture of handkerchiefs and ſtriped muſlins: this, however, has not made Chandernagore the rival of Calcutta, whoſe immenſe opulence enables it to engage in the moſt extenſive commercial undertakings.

The Portugueſe poſſeſſions in the Indies being now come under our conſideration, it is neceſſary to obſerve that we ſhall poſtpone the deſcription of Goa, the principal of them, and Diu, or Dio, both which are iſlands, till we give a general account of the oriental iſlands.

Meliapour was once the moſt conſiderable place on the Coromandel coaſt: it is about three miles ſouth of Fort St. George. The Portugueſe raiſed it from the verge of ruin, to a ſtate of opulence and magnificence; but were driven from thence by the Moors, when it became ſubject to the king of Golconda, but was reduced by the French in 1666; the Dutch, however, in conjunction with the king of Golconda, about four years after, took it from the French; upon which the fortifications were intirely deſtroyed, and never afterwards repaired. The inhabitants are Portugueſe, Gentoos, and Moors, and others of different nations. The Portugueſe, after ſettling in this place when in its declining ſtate, and beginning to rebuild it gave it the name of St. Thomas, from an opinion that the apoſtle was martyred here; and theſe people, finding ſome bones (which they afterwards enſhrined) concluded they were thoſe of St. Thomas, eſpecially as it was pretended his ſepulchre was on a hill at a little diſtance from the town.

The city of Calicut lies in eleven degrees twenty minutes north latitude. It was, when the Portugueſe arrived here, the greateſt place of trade in India. The Moors did all that was in their power to prevent the Portugueſe ſettling here; whereupon they landed a body of troops, and built a ſtrong fort to defend their poſſeſſion, but were drove out of it again; though others ſay it was demoliſhed by the Portugueſe themſelves, as not thinking it worth maintaining: but however that matter be, the fort is now waſhed away by the ſea, of which part of the ruins may ſtill be ſeen at low water. Several European nations have their factories, and trade hither at this day without reſtraint; and particularly the Engliſh. It is a large ſtraggling town, and the prince's palace, as it is called, is an old irregular building out of repair, which he ſeldom viſits. There are five white tombs a little to the northward of the town, which ſerve as a ſea mark to the ſailors. The ſamorin or king of this country, entered in an alliance and confederacy with the Engliſh againſt the Portugueſe in 1615. Calicut is ſurrounded by a brick wall, and contains about ſix thouſand brick houſes, moſt of which have gardens. This was the firſt place at which the Portugueſe landed in 1498, after their diſcovery of India.

The country of the raja of Sarimpatan lies contiguous to the prince's dominions: it is ſaid, this country was never conquered; the natives are a civilized, juſt and humane people.

Farther to the ſouth is the city of Cochin, a city ſituated in a kingdom of the ſame name; in nine degrees fifty minutes north latitude, and is about eighty miles to the northward of Anjengo. This is a great town of trade, and the beſt ſettlement the Dutch have upon the Malabar coaſt: it was fortified by the Portugueſe in the year 1504, when the two Albuquerques commanded the Portugueſe forces. It is divided by ſome into Old and New Cochin; the Old Cochin lies a league and a half from the ſea, and is called by the Portugueſe Cochin Dacina, or the Higher Cochin, becauſe it lies higher up the river, and by the Dutch Malabar Cochin, for here their king reſided. The other Cochin, commonly called New Cochin, is ſcarce a league diſtant from the ſea upon the ſame river. The Portugueſe built and beautified it with ſeveral fine edifices, churches and monaſteries, to which belonged pleaſant gardens and fine walks. The Jeſuits church and college faced the ſea-ſhore, and had a lofty ſteeple. The cathedral was a noble piece of architecture, adorned with two rows of pillars, and had a lofty ſteeple. The church and convent of the Auſtin friars ſtood upon the banks of the river; and the church of the Dominicans and their convents were two fine pieces of workmanſhip, beautified with a double row of pillars of excellent ſtone: but the Dutch having this city ſurrendered to them in the year 1662, immediately gave orders for demoliſhing great part of the houſes, and all the churches but one, in order to bring it into a narrower compaſs, and render the fortifications more regular; and they have made it almoſt impregnable, conſidering the part of the world it ſtands in, to which the ſtones of the churches they pulled down in a great meaſure contributed. The ſimple Portugueſe had converted them indeed to pious uſes; but the Dutch knew how to employ ſuch materials much better: and it is obſervable, that all over the Indies they think one church ſufficient for the largeſt cities, inſomuch that in Batavia itſelf they had for many years but one Dutch church.

The dominions of the king of Cochin have been repeatedly invaded by the natives of Travancor, a country extending from cape Comorin to the frontiers of Cochin; and he is, from neceſſity obliged to dwell in Gold-town, which is ſituated on a river half a league from the ſea, and has ſeveral pagodas. His revenue is fourteen thouſand four hundred livres, ſtipulated to be paid him by antient capitulations, out of the produce of his cuſtoms.

There is a colony of induſtrious Jews in this town, who are white men, and abſurdly boaſt that their anceſtors were ſettled here at the æra of the Babyloniſh captivity; they have, however, certainly been here a conſiderable time. They have a ſynagogue, in which their records are very carefully preſerved.

Cananor is a very populous and conſiderable town in the kingdom of the ſame name: it is ſituated in twelve degrees north latitude, and has a moſt convenient harbour. The Dutch, who have on all occaſions diſtinguiſhed themſelves by their induſtry and enterpriſing genius, have an extenſive fort here. Cananor was originally poſſeſſed by the Portugueſe, from whom the Dutch took it in 1660. The chief articles in trade here are pepper, ginger, caſſia, ambergris, mirobolans, tamarinds, and precious ſtones. This town is inhabited principally by Mahometan merchants.

There is a large town at the bottom of the bay, which is independent of the Dutch: it is under the juriſdiction of a prince who can bring twenty thouſand men into the field.

The city of Cranganor lies fourteen or fifteen miles to the northward of Cochin, and was alſo the capital of a kingdom of the ſame name. This place was poſſeſſed and fortified by the Portugueſe ſoon after their arrival in India, but taken from them by the Dutch in January 1661-2. The Dutch found here a noble college of Jeſuits, with a ſtately library belonging to it, and it having once been the ſeat of a biſhop, here was a cathedral, and ſix or ſeven other churches, which underwent the fate of thoſe of other places which the Dutch conquered, and have nothing of them remaining but their ruins. Without the walls was the college of Chanote, famous for the reſort of the Chriſtians of St. Thomas hither, who exerciſed their religion here in the Syrian language. They had alſo a Syrian ſchool for the education of youth, and ſeveral maſters and prieſts of their own.

Between Cranganor and Calicut lie the towns of Panane and Tanor; theſe were alſo once poſſeſſed by the Portugueſe. At Panane it was that Vaſca de Gama treated with the Samorin, or king of Calicut, concerning their ſettlement on this coaſt; but being oppoſed by the Moors, they afterwards attacked the place in form and took it. The Dutch ſucceeded the Portugueſe, and have now a factory here. Tanor is a poor ſtraggling place, but the Europeans reſort hither ſometimes on account of the trade: both theſe towns are reckoned to be in the kingdom of Calicut.

Chinſura, more generally known by the name of Dougli, is at the diſtance of about a mile from Chandernagore: the Dutch have a fort here, but no other poſſeſſions whatever, as the territory round it depends on the government of the country.

Hugley is fifty miles to the north of Calcutta: the Engliſh had once a factory here, but removed it to Calcutta. This is a place of very conſiderable traffic, particularly in the article of opium. The Dutch have a factory here, erected in an open place, at a ſmall diſtance from the river. It is defended by a ſtrong fortreſs, and ſurrounded by a very deep ditch.

Saumelpour is celebrated for its precious ſtones, which great numbers of people are employed in ſearching for: theſe are not, as in other places, dug from mines, but found in the ſands of the river. This is a ſmall place.

Bandel was formerly the chief ſeat of the Portugueſe commerce: it is now a factory for the ſale of women to the Moors and Dutch: there are ſome miſerable wretches here, chiefly Portugueſe, who employ themſelves principally in the above ſhocking traffic, and are at the diſtance of about eighty leagues from the mouth of the Ganges.

At Chaligan the Portugueſe once eſtabliſhed a ſort of abſolute or ſovereign power, and formed an alliance with the robbers of different nations who took refuge here, and acknowledged no ſubordination to any prince whatever, not even to their own: the mogul, however, finding them too troubleſome to be borne with, ſent a force againſt them, who totally extirpated them. The town lies in twenty-three degrees north latitude, near the mouth of the moſt eaſterly branch of the Ganges; it has no conſiderable manufacture.

The next ſettlement on the coaſt of Coromandel is Tranquebar, which is claimed by the Danes: it is ſituated in eleven degrees ſixteen minutes north latitude, ſurrounded by a wall, and is about two miles in circumference. It was purchaſed of the king of Tanjore, by the Danes, in 1621.

The ſtreets of this town are wide, and have a brick pavement on the ſides. The houſes of the Danes, and other Europeans, are of brick and ſtone; but with only the ground-floor; thoſe of the Indians are very mean. The Daniſh miſſionaries have a congregation here, which thrives though vigorouſly oppoſed by the Papiſts. They have a ſchool here for youth, who are inſtructed in the Proteſtant faith; alſo a printing-office, and a paper-mill.

The town is ſuppoſed to contain about five thouſand inhabitants; and hath a moſt agreeable proſpect from the ſea. In 1699 it ſtood a ſix months ſiege againſt the king of Tanjore's forces, aſſiſted by the Dutch; but muſt have ſurrendered, had not governor Pitt ſent to its relief a reinforcement of Engliſh from Fort St. George.

The above deſcribed are the chief ſettlements belonging to the Europeans, except the inſular ones, which we ſhall take notice of in our account of the eaſtern iſles: and proceed to give a deſcription of the ſituation and extent of Coromandel, which is bounded by Proper Narſinga on the weſt, Golconda on the north, the bay of Bengal on the eaſt, and Gingi on the ſouth; though Gingi, Tanjore, and Madura are properly enough by ſome reckoned part of the coaſt of Coromandel, theſe making formerly the eaſt part of the kingdom of Biſnagar, and going under the general name of Coromandel before theſe little principalities were erected; and according to this account, the coaſt of Coromandel reaches from cape Comorin, which lies in ſeven degrees, thirty minutes north latitude to Maſſulapatan, the firſt town in Golconda, in ſixteen degrees, thirty minutes, ſo that this coaſt takes up nine degrees of latitude, which allowing for the winding of the ſhores makes a ſea coaſt of at leaſt ſeven hundred miles.

The firſt ſettlements on this coaſt were eſtabliſhed near the ſhore, ſome by dint of force, and others by the conſent of the ſovereigns. The manufactures of Coromandel firſt inſpired the Europeans with the reſolution of ſettling here. Hedges of thorny plants were the firſt boundaries, till, the coloniſts increaſing in power and opulence, fortifications were raiſed for their defence. Almoſt the whole trade of this coaſt is now in the hands of the Europeans; though for ſome time Coromandel was no object of their attention, being ſeparated from Malabar by inacceſſible mountains.

We ſhall conclude this ſection with a particular account of the kingdom of Golconda, which extends two hundred and ſixty miles along the bay of Bengal. It is in the form of a creſcent, and about two hundred miles in the broadeſt part from eaſt to weſt. It has Biſnagar on the ſouth, the mountains of Gata on the weſt, and thoſe of Orixa and Balligate on the north.

This country is famous for its diamond mines, in ſome of which the diamonds lie ſcattered within a few fathoms of the earth's ſurface, and others are diſcovered in a mineral in the rocks more than forty fathoms deep. The workmen dig into the rock, and then, by means of fire, ſoften the ſtone, and ſo proceed till they find the vein, which often runs under the rock two or three furlongs. All the earth is brought out, and, after great care is beſtowed on it, produces ſtones of a conſiderable ſize, and pretty good water, but of different ſhapes.

Near the place where they dig they make a ciſtern about two feet high, and ſix feet over, with a ſmall vent in one of the ſides, about two inches from the bottom, by which it empties itſelf into a little pit made in the earth to receive ſmall ſtones, if by chance any ſhould run through. The vent being ſtopped, they fill the ciſtern they have made with water, ſoaking therein as much of the earth they dig out of the mines, as it can conveniently receive at a time; breaking the clods, picking out the greateſt ſtones, and ſtirring it with ſhovels till the water is all muddy, the gravelly ſtuff falling to the bottom: then they open the vent, letting out the foul water, and ſupplying it with clean, till all the earthy ſubſtance be waſhed away, and none but a gravelly remains at the bottom. Thus they continue waſhing till about ten of the clock before noon, when they take the gravelly ſtuff they have waſhed, and ſpread it on a place made plain and ſmooth like a bowling-alley, for the purpoſe, near the ciſtern; which being ſoon dried by the heat of the ſun, at that time of the day, they very curiouſly look it over, that the ſmalleſt bit of a ſtone can hardly eſcape them. If they find a large ſtone, they deliver it not till they have done work; and then very privately, leſt it ſhould come to the knowledge of the governor of the place, and he require a ſhare, which in the kingdom of Golconda is uſually practiſed, without reſpect to any agreement made with them.

The workmen are obliged to be watched with the utmoſt diligence, leſt they ſhould be tempted to embezzle any of the precious articles which they are employed to ſearch for. One of them was detected in putting a ſmall ſtone into the corner of his eye; and many others have ſwallowed the diamonds.

The principal perſons concerned in this trade, are the Banyan merchants; but both they, and the perſons employed to work the mines are greatly oppreſſed: the firſt affecting to be poor, and the latter being ſo in reality; for the governors do not ſuffer any to be rich, if they know them to be ſo. But in Viſiapour they are more humanely treated.

Thoſe diamonds which exceed the weight of a pagoda, are the king's property; but all of an inferior weight appertain to the merchants. The largeſt diamond ever found was preſented to the mogul, weighing two hundred and ſeventy-nine carats of four grains each.

Maſſulapatan is the chief harbour in the kingdom of Golconda; and the country extends from the gulf Viſiapour: it once formed a part of a very extenſive empire, ſubject to the emperor of Biſnagar, and comprehended nearly the whole of the peninſula, from the northern extremity of Orixa to Cape Comorin.

The city, Golconda, which is about two hundred and thirty-eight miles weſt of Maſſulapatan, and about two hundred north-weſt of Madras, is ſituated in a good ſoil, and ſalubrious air; it has ſtone walls ſurrounded with deep ditches, divided into tombs or ponds of clear water. It has many grand moſques, in which are the tombs of the kings of Golconda. In 1614 about five thouſand houſes were waſhed away, and ſome thouſands of people and cattle periſhed by an inundation.

The town and harbour of Maſſulapatan is ſituated on the north ſide of the river Nagundi, which ſeparates Golconda and Biſnagar, in eighty-one degrees forty minutes eaſt longitude from London, and ſixteen degrees thirty minutes north latitude. Towards the cloſe of the laſt century, it was one of the moſt thriving towns in India, and the moſt advantageous of the Engliſh factories. The Danes, Portugueſe, and Dutch, had alſo factories here, and the cuſtoms amounted to fourteen thouſand pagodas per annum, it being the moſt celebrated mart for callicoes, indigoes, diamonds, and other precious ſtones; and there were about two hundred thouſand inhabitants; it is now, however, only a Dutch factory for chints. It is ſurrounded by a wall and ditch, and over the land ſide is a deep moraſs, with a bridge over it.

The French, under the marquis de Conflans, poſſeſſed themſelves of this city in 1759; but it was taken from them by the Engliſh forces under the command of colonel Forde. The waves, near the bar, are ſo rapid, as to make a noiſe like the cataracts of the Nile, and ſometimes have almoſt as great a fall. The heat here, eſpecially in May, is ſo intenſe, that people dare not ſtir out of their houſes in ſome parts of the day.

Between twenty and thirty miles to the ſouth-weſt of the

the city of Maſſulapatan, is Pettipoly, or Penta-pooli, where the Engliſh have a factory. The printed and dyed ſtuffs of this place are highly eſteemed; and in an iſland oppoſite to it grows a root which makes ſo deep a colour, that it is obliged to be mixed with other colours to make it lively. The Engliſh have alſo a factory about one hundred miles farther ſouth, called Coletore, and the Dutch have a factory called Palicate, ſtill a little farther to the ſouth.

SECT. IV.

Containing an Account of the Genius, Tempers, Perſons, Habits, Food, Diverſions, Roads, &c. of the INDIANS.

THOSE Indians who are Pagans (who are ten times more numerous than the Mahometans their governors) are men of bright parts, and will imitate almoſt any thing at firſt ſight. They are very ſober and abſtemious, never drowning their ſenſes by drunkenneſs and intemperance, extremely obliging, and of a very pretty addreſs, an even compoſed temper, and ſtudiouſly avoiding all manner of contention; but they are generally thought to want courage. I have known ſome of them, however, as brave as the braveſt Europeans; men that would be cut to pieces before they would deſert their poſt, and endure the ſevereſt torture, rather than betray their friend, or the cauſe they were engaged in. But to return to the ingenuity of the Indians: they will copy our pictures ſo nicely, that you can ſcarcely diſtinguiſh the copy from the original. The common people paint thoſe fine chints and callicoes we import from India, and their carpenters will imitate the model of an Engliſh ſhip, as if they had been brought up ſhip-carpenters; and it is amazing to ſee how quick they are at accounts.

They are of a middle ſize, ſeldom corpulent, their features good, but their complexion for the moſt part black; they have long black hair and black eyes; but though the men in the middle of the peninſula are as black as jet, towards the north they are tawny, as well as on the coaſt. The women, in their ſtature, features, ſhape, air and mien, have no rivals; without the advantage of a dancing-maſter, their motion is bewitching, they tread the ground as elegantly as an actreſs does the ſtage. Their cloathing does not prevent their ſhewing the natural ſhape of their bodies; they are neither diſtorted or rendered crooked by ſtrait ſtays, or loſe the true human ſhape in a monſtrous hoop. They have a piece of white callico tied about their waiſts, which reaches to their knees, and the reſt is thrown acroſs their ſhoulders, covering their breaſts, and part of their backs. Their hair is tied up in a roll, and adorned with jewels or toys; they have pendants in their ears and noſes, and ſeveral ſtrings of beads round their necks; they wear bracelets on their wriſts and ancles, and rings on their fingers and toes; they put their bare feet into ſlippers; though the women, in the ſouthern parts, wear neither ſlippers nor ſhoes.

The Indian men wear white veſts, girt about with a ſaſh, in which they have a circe or dagger. Their hair, like the women's, is tied up in a roll, over which they have a ſmall turban. The upper part of their garment is contrived to fit ſo as that the wearer's ſhape may be ſeen. Under this is another ſomewhat ſhorter, and their legs are covered by their breeches: they wear ſlippers piked like women's ſhoes, into which they put their bare feet.

The Moors or Mahometans are well ſhaped: the complexion of thoſe in the north is fair; thoſe in the ſouth, tawney; but theſe too have generally black hair and black eyes, and like other Mahometans, ſhave their heads all but one lock on the crown, and wear their beards long: their habit is a veſt and large turban.

The banian caſt, or tribe of Pagans, eat no fleſh or eggs, any more than the bramins (prieſts) antiently called brachmans, but live upon rice, herbs, roots, and fruits. The reſt of the Pagans eat almoſt every thing but beef and fiſh without ſcales. The Moors or Mahometans eat almoſt all fleſh but that of hogs, hares, and ſuch fleſh as the Jews were prohibited to eat. They all ſit croſs-legged, or loll upon mats or carpets at their meals, and waſh before and after. The principal diſh, among both Moors and Pagans, is, pilau, made of fowls or mutton, and rice. The meat, whatever it be, is ſtewed to rags, of which they make a ſtrong ſoup, and ſeaſon it very high. They make a ſtrong ſoup alſo of veniſon, fiſh, and almoſt all manner of fleſh. When the company is ſet down upon a ſopha or raiſed floor, covered with a mat or carpet at the upper end or ſides of the room, a ſervant comes in with a baſon and ewer, and a towel, and every one waſhes his hands; then a large plate, or a leaf of a foot diameter is ſet before every one of the gueſts: after which, other ſervants bring in large brazen or earthen bowls; full of rice, and with a ladle lay a quart or three pints of boiled rice on every man's plate, pouring as much of the ſtrong ſoup upon the rice as will moiſten it, and a little part of the meat is laid on the ſide of the plate. A bottle or cruſe of water, alſo, which is their common liquor, is ſet by every one, of which they drink when they pleaſe, without healths, or taking notice of any of the company. If they are entertained with fiſh, a ſtrong ſoup is made of them, which is called curee, and mixed with the rice. They boil their rice in ſuch a manner, that it is quite dry, not the leaſt drop of water is left in it, and frequently colour it with ſaffron or turmerick. Their ſauces are chiefly pickles, which they call achar, made of green bamboo, or mangoes, and other fruits. And ſoy is another ſauce, which is brought to England, and therefore needs no deſcription here. Abundance of garlic is uſed in all their pickles, eſpecially in their mangoe.

They are remarkably fond of ſmoking tobacco. The poor roll up a leaf of tobacco, about four or five inches long, and, lighting it at one end, ſmoke the other till it is about half exhauſted, and then throw it away.

The Indians have ſeveral kinds of diverſions among them. They ſometimes game for ſmall matters, but not ſo eagerly as the Chineſe, and are ſeldom ſeen out of temper. At a feaſt, the muſic is ſent for, particularly the girls dedicated to the temple, who, having ſung and danced before the company, will retire with any of them, if deſired. Plays are acted by torch-light in the fields, during the fair ſeaſon, when the evening is exceeding ſerene.

Fights of wild beaſts are the diverſion of the court, and the dancing of the cobre capelle, or hooded ſerpents is ſeen in every village. Their keepers bring them in covered baſkets, and beginning to ſing and play on very bad inſtruments, at the uncovering the baſkets ſeven or eight of theſe creatures get up and dance to the ſounds, which hardly deſerve the name of muſic; but if it is diſcontinued ever ſo little, they get out of their baſkets, and hiſs very terribly. However, as ſoon as the muſic begins again, they are reclaimed and fall to dancing as before.

The chief rural ſports of the Indians are hunting and hawking: they ſurround part of the country, and drive the game into a narrow compaſs, and then ſhoot at it: they teach even tygers and leopards, it is ſaid, to take the game, which they do by jumping upon it from buſhes, or other cover, but never run fairly after it. They purchaſe hawks and other birds of prey from Perſia, which are taught to fly at all manner of game, and even at wild beaſts, fixing on the head of the animal, and buffeting him with their wings, while the dogs come up and take him. An ox being taught to ſtand fire, they make the ſame uſe of him as we do of ſtalking horſes, to get near their game. Another diverſion is that of racing; they make the ſame uſe of oxen as we do of horſes.

Having, among other Indian diverſions, mentioned that of the fights of wild beaſts, we ſhall, before we quit the ſubject, deſcribe an entertainment given by the great mogul to foreign ambaſſadors, which is of a very ſingular nature: it conſiſts of wild beaſts of various ſorts fighting with each other, or combated by men, who engage in ſuch dangerous enterprizes in order to obtain the favour of the king. The manner of one of theſe fights, which was exhibited at Agra (when the moguls kept their court there) is thus related.

Two buffaloes were let looſe at each other, and afterwards a lion and a tyger, the two latter of which fought deſperately for ſome time. Theſe being taken away, the governor aroſe, and ſaid, "The great mogul's will and pleaſure is, that if any valiant heroes are diſpoſed to give proofs of their valour, in fighting againſt the wild beaſts with ſhield and ſword, let them come forth; if they conquer, the great mogul will ſhew high favour to them." On this, three perſons entered the liſt, and engaged to undertake the combat; when the governor calling aloud, ſaid, "None muſt fight with any other weapon than ſword and ſhield; thoſe which have a dagger about them, muſt throw it away, and fight fairly." A lion was then driven into the ring, where one of the three ſtood ready to encounter him: the lion immediately ran to him with the greateſt ferocity, but the man defended himſelf a conſiderable time, till his arms growing weary, the lion laid one of his paws on the ſhield, and the other on his arm. The man finding himſelf unable to uſe his ſword, and ſeeing the danger he was in, with his left hand drew out his Indian

dian ſtiletto, and gave the lion ſo violent a ſtab in the th oat, that he immediately let go his hold: after which, he ſevered his body almoſt in two with his ſword, and, purſuing his victory, effectually killed him, when the people ſhouted out, "Thanks be to God, he is conquered." The mogul, however, ſmiling, ſaid to the conqueror, "You are a brave ſoldier, you have fought valiantly; but did not I command you to fight fairly, with ſword and ſhield only? but, like a thief, you have ſtolen the lion's life with a ſtiletto." After this the ſavage tyrant ordered the man's belly to be immediately ripped open, and that his body ſhould be carried on the back of an elephant throughout the city, which ſentence was immediately executed.

Then a tyger was brought to the ring, which was encountered by a very ſtrong man, but the tyger was ſo active, that he ſuddenly leaped on his antagoniſt, and tore him to pieces. A very ſmall perſon then engaged the tyger, and at the firſt encounter cut off both his fore feet, which obliged him to fall; when purſuing his efforts, he ſoon killed him. On this the king, calling to him, aſked his name: to which he anſwered, Geiby. The king hereupon ordered one of his ſervants to carry him a cloth of gold, who, when he delivered it to him, ſaid, "Geiby, receive this coat, which the mogul of his bounty hath ſent." The conqueror received the coat with great humility, kiſſed it ſeven times, and afterwards holding it up, prayed to himſelf for the mogul's proſperity: which done, he cried aloud, "God grant the mogul to grow as great as Tamerlane, from whom he is derived; may he live ſeven hundred years, and his generation continue for ever!" after he had thus expreſſed himſelf, he was conducted by an eunuch to the king, who, on his going away, ſaid, "Be praiſed, Geiby Chan, for your heroic exploits: this name you ſhall keep for ever; I am your favourable lord, and you my vaſſal."

The Indian roads are not laid out as with us; in the open country, we travel over deep ſands, where there is no track, and through thick woods a way is ſometimes cut; but little or nothing done towards the raiſing or repairing them. At every ten or twelve miles end, however, there is a caravanſera, or choultry, for the convenience of travellers, with a tank, or reſervoir of water, near it, and fire for dreſſing their food; but no inns, inn-keepers, or beds. The traveller takes care to furniſh himſelf with every thing he may have occaſion for on the way, before he ſets out.

A perſon in opulent circumſtances, takes a palanquin, which is a couch covered with an arched canopy, with a mattreſs, quilts, and cuſhions, or pillows to lie on. Then he hires ten cooleys, or chairmen, four of whom carry him at a time; for the palanquin is hung upon a bamboo, or hollow cane, about five or ſix inches diameter, and ten feet long, and is ſo bent in the middle, while it is growing, that it may ſuſtain the arched canopy over it; and a gentleman may ſit upright, or lie at his length, lolling upon the cuſhions, if he pleaſes. As there are but four of the cooleys that carry him at a time, two before, and two behind, laying the ends of the bamboo cane, on which the couch hangs, on their ſhoulders, the reſt are employed in carrying large umbrellas, finely carved and gilded, to ſcreen the ſun from their maſter, morning and evening; (for when the ſun is many degrees above the horizon, the canopy ſcreens him from it); while another cooley bruſhes the flies off his maſter.

In many parts of India where there is any danger of being ſet upon by the mountaineers, they travel in caravans, or large companies of ſeven or eight hundred. For carrying of goods they make uſe of camels, oxen and aſſes; their horſes come from Perſia or Tartary, and are of too great a price to be put to theſe drudgeries, and their own little breed are not very fit for burthens: but what makes the camel of great ſervice in all hot ſandy countries, is, that he will travel ſeveral days without water; oxen are alſo uſed to ride on, as well as for burdens, and they draw both their waggons and hackeries, or coaches with two wheels; inſtead of a ſaddle they lay a ſoft cuſhion on the ox to ſit on, and inſtead of a bridle put a rope through the cartilage which ſeparates the noſtrils, and with this they guide him, they will trot along at a pretty round rate, and ſometimes they run races with them; what they differ from ours in, is, that they have a large bunch of fleſh bigger than a man's double fiſt, that ſtands up between their ſhoulders near ſix inches. The buffalo is as large as the ox, but a more ſluggiſh animal, and therefore uſed only in carrying water from the tanques to their houſes, or to draw in the ſcavengers carts. Their hackeries are ſquare like our coaches, but have no raiſed ſeats to ſit on, however, pillows are laid at the bottom to lean on.

There are no people of any quality but have a ſtable of fine Perſian horſes for their own riding, and our Eaſt-India company keep a ſet of them for the uſe of their factors and ſervants in their principal ſettlements. The mogul and his omrahs have elephants, on which they travel with their women and baggage from place to place; there are not, it is ſaid, leſs than five hundred of theſe that attend the mogul in all marches, beſides a prodigious number of camels and wheel-carriages; their carriages are uſually drawn by eight or ten oxen, and their wheels have no ſpokes, but are only a thick round board.

Travelling in the rainy ſeaſon, is very troubleſome, the flat country being overflowed, and innumerable torrents falling from the mountains, but this does not hinder the common people from taking journies at this time of the year, for they will take water like a ſpaniel, and ſwim with that ſtrength that I never ſaw any of our people able to come near them. I happened to be in the country during the rains, and having two or three broad rivers to croſs which ran very ſwiftly, I truſted myſelf to two of theſe blacks, who took me between them and ſwam croſs the river with one hand with all the eaſe imaginable; and thus the whole company was carried over to the number of twelve or thirteen.

There are no poſts in the country, but all letters and packets over land are diſpatched by meſſengers on purpoſe, who travel on foot with great expedition, and are very reaſonable in their demands.

SECT. V.

Treating of the Natural Hiſtory of INDIA, namely, of the Soil, Produce, Plants, Animals, Minerals, &c.

RICE is the moſt common ſort of grain in that part of India which lies within the tropic of Cancer; further north, they have wheat, barley, peas, and beans. The rice is firſt ſown in beds, where coming up too thick to produce any thing but ſtraw, it is tranſplanted into their fields in June, when the rains begin to fall; for the huſbandman having ploughed and weeded his ground, converts the earth into a kind of hotch-pot with the water as it falls; and the cottagers, with their wives and children, bring the ſpires of rice in baſkets, from the beds where it was firſt ſown, being then about half a foot high, and plant each ſpire or blade of rice in a ſtrait trench, ſupplying it with water as it grows, by little rills or channels, if the rains do not water it for them; but uſually as the rice grows, the floods increaſe in proportion, and the rice is ſupplied with water till near harveſt, which happens in November or December; and by that time the ſun having exhaled all the water, the earth is hardened, the rice is cut, and uſually threſhed out in the field.

This grain grows moſt like oats, the ſtraw is not hollow like that of wheat or barley, but ſtiff and hard, as we may ſee by the whiſks or bruſhes made of it and brought to England. Every grain of rice has a thick brown ſkin upon it, and muſt be well beat in a wooden mortar and ſifted, before it looks of that pure white we ſee it here. And notwithſtanding ſo much pains are taken with it, before it is fit to eat, the price is very low: three-pence will purchaſe enough to feed a family of nine or ten people a whole day, though an Indian will eat three times as much as an European; and this, with a very little fleſh or fiſh, cucumbers, melons, fruit, roots and herbs, are the uſual food the generality of the Indians live upon; they have very little variety, nor do they ſeem to deſire more than they have.

During the rains, and for ſome time after, it is amazing to ſee how faſt all manner of vegetables grow; then green fields, corn, graſs, and flowers, adorn the face of the earth again: the natives rejoice, notwithſtanding the loud thunder they hear every evening, well knowing that the rain it brings with it, is the foundation of all their plenty; but if the rains fail, they have nothing to expect but famine and ſickneſs, having been ſometimes obliged even to ſell ſome of their children to the Eaſt India company, for ſmall quantities of rice; having no other choice, but to part with them to ſave their lives, and preſerve the reſt of the family from periſhing for want of nouriſhment. In this dry ſeaſon the graſs is burnt up, and there is none to be found but ſome rank, four ſtuff in the woods. Their fields lie open, except near the towns and villages, where people make ſome little incloſures for their conveniency: and as no man has any property in the land he ſows, the prince's officers take a third, or one half of the crop, or more, as they think fit; and leave the huſbandmen the

reſt. Nor is it left to the huſbandman's choice whether he will ſow or not; for the reſpective governors and generals having certain towns and villages aſſigned them, to enable them to maintain the quota of troops they are to furniſh, order ſuch a quantity of ground to be marked out for every village to manure, and at harveſt ſend their officers to take as much of the crop as they think fit.

The gardens in India are ſtocked with a great variety of fruit trees; but they are planted in no manner of order, any more than their flowers. Their fruits are mangoes, guavas, pomegranates, ananas or pine-apples, cocoa-nuts, limes, lemons, oranges, and all manner of tropical fruits in the ſouth; and in the north, they have apples, pears, and moſt of the European fruits. Both fruit-trees and foreſt-trees in the ſouth of India are ever-greens, and ſome of their fruit-trees are in bloſſom, and have green and ripe fruit on them at the ſame time. The kitchen garden affords melons, pot-herbs, and roots; pepper grows on the Malabar coaſt, and they have alſo ginger, ſaffron, turmeric, ſugar, cotton and indigo.

The cocoa and cotton-trees are the moſt uſeful in India. The cocoa affords meat, drink, oil, and timber for building; the fibres of the bark make their cordage, the branches cover their houſes, and the leaves ſerve them to write upon; and from the cotton-tree they have their callico, and moſt of their cloathing. The province of Bengal furniſhes them with ſilk and muſlin. The banian tree ſeems peculiar to this country, and deſerves a particular deſcription. The principal body grows to a great bulk, and ſome of its branches ſhoot horizontally from the trunk, and from thoſe branches little twigs ſhoot downwards perpendicularly, and taking root form other bodies, which, like pillars, ſupport the arms they ſprung from; and thus one tree comes to have twenty or thirty bodies, and covers a great ſpace of ground, ſufficient to ſhelter a regiment. Neither this, nor any other of the Indian trees are without leaves at any time of the year. It is under theſe trees that the banians and other ſuperſtitious people place their images; and here their hermits voluntarily undergo the ſevereſt penances, condemning themſelves to ſit or lie in one poſture all their lives, rendering themſelves uſeleſs to God and man, by which they hope to merit paradiſe.

The indigo tree or ſhrub, is alſo very valuable: it is about the ſize of a roſe-tree, but has a ſmooth rind. The leaves, when ſtripped off at a proper ſeaſon, are laid together, when a vegetable moiſture exhales from them. They are then immerſed in water, contained in veſſels adapted for the purpoſe. After the water has extracted the blue from the leaves, it is drained off; the ſediment is then expoſed in broad ſhallow veſſels to the ſun-beams, through the heat of which the moiſture evaporates, and the indigo remains in cakes at the bottom of the veſſel.

Oxen are of great uſe, among other Indian animals, either for riding, carrying burthens, or for draft. They are not ſo large but make much more ſpeed than ours, travelling thirty miles a day, and more, chiefly upon a trot; and they have a bunch between their ſhoulders, very convenient for faſtening their pack-ſaddles to: ten thouſand of theſe animals are ſometimes ſeen in a caravan, (which conſiſts of ſeveral hundred or thouſand camels, oxen, or beaſts of burden, and not wheel-carriages) loaded with merchandize, their governors being employed in carrying the proviſions of one province to another, and are ſometimes ſtiled princes, and wear ſtrings of pearl about their necks. The people are divided into four tribes, there being about one hundred thouſand ſouls in each. They live in tents, and have no place they can call their home, encamping on freſh ground almoſt every night, and carrying their wives and children with them. They are attended alſo by their prieſts, and every morning before they ſet out pay their devotion to an idol. One of theſe caravans carries barley, another rice, a third peas and beans, and a fourth ſalt. There are ten or twelve oxen uſually employed in drawing a waggon, and two in drawing a hackery or chaiſe; they feed theſe oxen with barley-dough and graſs when they can get it; but there is little of this to be had in the ſouth of India in the fair ſeaſon, which is the proper time of the year for travelling; camels alſo make part of the caravan, one of which will carry ſeven hundred or eight hundred weight and more; and the dromedaries which are a ſmaller ſpecies of camels, are as remarkable for their ſwiftneſs as the other for their ſtrength, for they will trot two hundred miles a day. Theſe are alſo fed with balls of barley-dough, or ſome other grain, and are very uſeful in this and other hot countries where water is ſcarce, as they will travel eight or nine days without water; but though they are proper for ſandy deſarts, if they come upon a clay ſoil after any rain is fallen, the caravan is forced to lie ſtill till the ground is dry, the camel having a ſmooth foot, without any hoof, and if he ſlips, he is in danger of being ſpoiled.

There is a great number of elephants produced in India, which being an animal of remarkable ſize and quality, we ſhall here give a particular deſcription of it, as being the largeſt quadruped in the univerſe. It is from twelve to fifteen feet high, and about ſeven broad. Its ſkin, about the belly, is ſo tough, that a ſword cannot penetrate it: it is of a darkiſh colour, and very much ſcarified; it has exceeding ſmall eyes, large ears, round and full body, and the back riſes to an arch. On each ſide of its jaws, within the mouth, are four teeth, or grinders, and two teeth project outwards: in the male, they bend downwards, and are ſtrongeſt; in the female, they turn upwards and are ſharpeſt; both male and female uſe one which is ſharp, as a defenſive weapon, and the other which is blunted, to grub up trees and plants for food. The teeth of the male ſometimes grow to the length of ten feet, and have been known to weigh three hundred pounds each. The teeth of the female, though leſs, are the moſt valuable ivory. They naturally ſhed their teeth once in ten years, and bury them carefully in the earth, to prevent, as is imagined, their being found by man. The elephants tongue is ſmall, but broad; their feet are round and ample, the legs have joints which are flexible; the forehead is large, and riſing; the tail reſembles that of a hog; and the blood of this creature is colder than that of any other. But the organ which moſt peculiarly diſtinguiſhes the elephant, is its trunk. This ſingular member is crooked, grilly, and flexible, about ſeven feet in length, and more than three in circumference towards the head; but it gradually diminiſhes to the extremity. At the root, towards the noſe, are two paſſages, the one into the head, the other to the mouth; through the firſt it breathes, and by the latter it receives its proviſions, the trunk ſerving the purpoſes of a hand to feed it and a weapon to defend it. It is ſo ſtrong, that it can lift a prodigious weight; and ſo delicate in the ſenſation of feeling, that it can take the ſmalleſt piece of coin from the ground. They delight much in water, and will ſwim a great way.

The male elephant is ſometimes mad after the female, at which times he is apt to be very miſchievous, and will ſtrike any one he meets with but his keeper, and therefore they are at that ſeaſon chained by the legs to great trees, and if by chance they get looſe, they will overturn any thing in their way; nor is it poſſible to ſtop or divert their rage but by fire-works, which burſting with a loud noiſe will make them ſtand ſtill and tremble: when they are in theſe mad fits they ſweat prodigiouſly, and ſmell much ranker than a goat: it is credibly reported, that an elephant having broke looſe in this rage, and making towards the bazar, or market-place, from whence all people fled as faſt as they could, he came to an herb woman's, that uſed to give him a handful of herbs as he paſſed by, and the woman having run away and left her child upon the ground in her fright, the elephant gently took it up with his trunk, and laid it upon a ſtall, without doing it any hurt, and then proceeded to overturn and do miſchief to every thing that came in his way as before.

The mogul has five hundred, ſome ſay one thouſand of theſe elephants in his ſervice, which are trained up to war, that will not only ſtand fire, but ſuffer a great gun to be fired off their backs: the gun they carry is about five feet long, and placed upon a ſquare frame of wood, which is faſtened to a broad thick pannel, tyed on with ſtrong cords and girths. At the four corners of the frame they plant four ſilk flags, or colours upon little antient-ſtaves. Upon the neck of the elephant ſits the man who guides him, who has an iron rod in his hand about half a yard long, ſharp at the lower end, and a hook turned up, with which he pricks him forward, or pulls him back as he ſees fit. The gunner ſits on the wooden frame, where he has his bullets, and ammunition, and all things neceſſary for loading and firing, and the gun carries a ball about as large as a tennis-ball.

Beſides the beaſts of burthen already mentioned, they have buffaloes, and aſſes; the buffaloes differ very little from cows and oxen, but only they are a more ſluggiſh animal, and have a ſmooth thick ſkin, without hair: the female gives milk, and the fleſh of them is ſometimes eaten, but it is very coarſe food.

The ſheep they have in the ſouthern parts are thin long-legged creatures, and have a reddiſh hair inſtead of wool upon their backs; the fleſh of them is lean and dry, and good for little. But towards Perſia and Tartary they have

very fine ſheep, with good fleeces, and large tails, weighing ſeveral pounds; and it is obſervable of the Perſian ſheep, which are brought into India, that they have from three to ſeven horns apiece; and ſome of their horns ſtanding upright on their foreheads, the battles of their rams are very bloody. Goats they have here plenty, and the fleſh of their kids are tolerably good eating.

The Indian black hogs, with their bellies down to the ground, are looked upon to be the beſt butcher's meat they have in India, eſpecially that of the wild hogs, of which there is great plenty; as there are of deer, antelopes, and hares, in which no body claiming any property, all people are at liberty to kill them as well as other game; for notwithſtanding the mogul is the proprietor of all the lands in the country, he does not monopolize wild beaſts, and wild fowls, as our great men do here: nay, graſs, and herbs, and trees, and whatever alſo grows ſpontaneouſly in the woods, and wide fields, are enjoyed by the people in common; ſo that though they have no lands they can call their own, the privileges they enjoy in thoſe of the prince are almoſt an equivalent. The lion is the only beaſt of the foreſt, the hunting whereof the emperor reſerves to himſelf. Their wild beaſts are lions, tygers, leopards, wolves, monkies, and jackalls; which laſt are a kind of wild dogs, of the colour of a fox, and ſomething larger, which run about in companies at midnight, and make a hideous howling, not only in the country, but in the middle of great towns. One or more of theſe, it is ſaid, always attend upon the lion, and hunts his prey for him; the truth is, every creature in the foreſt is ſet in motion by the cries of the jackall, and by their dreadful howling terrify other animals, and make them an eaſy prey to the lion. There are great numbers of them in all parts of the country, as well in thoſe places where there are no lions as where there are: and they will dig a dead corpſe out of the grave, if it be not buried very deep: they are conſtant attendants upon caravans and armies, expecting that death will ſupply them with a feaſt.

Here is great plenty of all kinds of poultry, as geeſe, hens, ducks, pigeons, turtle-doves, partridges, quails, peacocks, paroquets, &c. The fleſh of the poultry is generally dry, lean ſtuff, and ſome of them have bones as black as jet, but there is ſcarcely any difference in the eating, between thoſe which have white bones and thoſe which have black. The vultures are no where ſo common or tame as in India, which we believe proceeds from the banians feeding them as they do other animals, for the banian trees abovementioned are quite covered with them, nor will they ſtir till a ſhot is fired at them, though the perſon is under the tree; they are conſiderably larger than an eagle, and much of the ſame make. But there is a kite with a white head which the banians have ſtill a greater veneration for, and ſeem to pay it divine honours. It is not an uncommon thing for theſe birds as they are flying at noonday, to be overcome with the intenſe heat of the ſun and drop down in the ſtreets, and upon ſuch an accident our ſoldiers never fail to make ſix-pence or a ſhilling of it, for they carry the kite into the market-place, and threatning to wring his neck off, the ſuperſtitious people croud about him, and contribute their half-pence a piece for the bird's liberty. We are informed by a traveller, that they have no great variety of ſinging birds in India, though he was a conſiderable time in the woody part of the country; but there is one leſs than a wren, which is exceeding pretty, adorned with the gayeſt plumage, and whoſe notes equal the beſt of ours. The numerous herd of monkies which haunt the woods in the ſouthern parts of India are terrible enemies to theſe little birds, but nature has taught them to preſerve themſelves and their young ones, by building their neſts at the extremity of the twigs, where they hang like ſmall purſes out of their reach, or in places inacceſſible to their enemies. There are alſo in this country bats almoſt as large as kites.

We may reckon, among other inconveniencies that leſſen the pleaſure of living in this deſirable country, are thoſe ſwarms of inſects and reptiles that perpetually diſturb the natives, but much more foreigners, particularly the gnats or muſketoes, as they are called, that are always buzzing about our ears, whoſe ſtings ſwell a man's head and face at his firſt coming a-ſhore, that his friends can hardly know him. The ſtings have not this effect afterwards, indeed, but people can never reſt in quiet for them, unleſs ſome ſlave ſtands by and bruſhes them off, while they ſleep. Bugs are another plague, but theſe may be avoided by tarring the feet of the cot or couch the perſon lies on, for a bug will never crawl over tar, which they have an averſion to, or are ſtopped by their ſticking in it.

Of the ſcorpions there are ſeveral kinds; the wood ſcorpions are ſaid to be black and their ſting mortal. The houſe ſcorpions we cannot well avoid ſeeing often, they are about the length of a man's little finger and as thick, ſhaped almoſt like a lizzard, but carry their tails turned up upon their backs, and at the end of the tail there is a ſting not much bigger than a hornet's, always viſible. A gentleman who had the misfortune to be ſtung, related that for the firſt twelve hours after, the pain was as great as if a red hot iron had been applied to the part; that he run into the ſtreet like a madman, till they laid hold of him and anointed the place with oil of ſcorpion; and that after the firſt twelve hours the pain gradually abated for twelve hours more, till at length it wore quite off.

There is likewiſe a little green ſnake which will dart from tree to tree, where the trees ſtand thick; whence ſome people have given them the appellation of the flying ſerpent.

Snakes alſo will ſometimes get into rooms, or warehouſes, and conceal themſelves, and if you happen to come too near them, will dart themſelves at you and bite. They are dangerous too abroad, if you come near the cover where they conceal themſelves; and few people care to wainſcot, or hang their rooms, leſt this kind of vermin get behind them. Snakes and ſerpents are of various kinds, of which the cobre capelle, or hooded ſerpent, is the moſt beautiful, and his bite is reckoned the moſt dangerous. When he dances to muſic, he opens his head as wide as one's hand, and ſhews a kind of human face. Theſe reptiles are firſt drawn from their holes by means of a muſical inſtrument, ſomewhat like a flagellet; ſo powerfully, as we are well informed, does the muſic operate upon them. The country phyſicians can cure his bite, but they pretend to do it chiefly by a charm; however, they give the patient a medicine and ſing to keep him waking, for, it is ſaid, if he ſleeps, he dies; and the poiſon, we are told, inclines the wounded man to ſleep.

During the rains, frogs and toads do multiply prodigiouſly, and grow to a conſiderable ſize, which has given ſome people occaſion to imagine it rained frogs. Their rats, which they call bandecoots, alſo grow to a very great ſize, three or four times as big as ours, and are ſo impudent that they will hardly give a man the way; but the moſt dangerous of all venomous creatures, are their ſcorpions, centipedes and ſerpents, of which there are various kinds, and as they will harbour and breed in every corner, there is no ſuch thing as being ſecure from them, but by continual bruſhing and ſweeping; and this we preſume is the reaſon that nobody has any wainſcot or hangings in their houſes, for here they would certainly make their neſts. The centipede (i. e. hundred feet) takes its name from the great number of legs it has; it is a little creature not much bigger than a gooſe quill, and three or four inches long, but though it is ſo ſmall, its bite is extremely dangerous.

Swarms of ants alſo infeſt many parts of this country; and they are particularly deſtructive to cloaths, furniture, and even buildings.

There is a great variety and quantity of ſea and river-fiſh in India: ſea-fiſh are the cheapeſt food we can eat; among theſe are dolphins, albacores, and bonitoes, which are uſually met with a good diſtance from land. The dolphin is much abuſed by our painters; they certainly meant a porpoiſe or ſea-hog, when they drew a dolphin, which is the ſtraiteſt fiſh that ſwims, and has the brighteſt colours, eſpecially while he is alive; but he is dead almoſt as ſoon as he is taken out of the water; however, his colours are then exceeding fine. He may be about a yard long, the fleſh white and well taſted, and ſwims at the rate of eight or nine miles an hour, as does alſo the albacore and bonito. The bonito undoubtedly takes its name from its being highly agreeable to the taſte of the Portugueſe, the firſt Europeans that navigated the Indian ocean, and gave it this name, which in their language, ſignifies delicious. It is a firm, but dry fiſh, and requires a good deal of ſauce to make it palatable. The albacore is nearly of the ſame kind as the bonito, but grows to a much larger ſize; ſome grow from fifty or ſixty to one hundred pounds, and are ſtill drier eating than the bonito. All theſe purſue the flying fiſh, which ſpringing out of the water, flies circularly near half a mile, till their fins, which ſerve them for wings, are dry, and then they drop into the water again, where their enemies, the dolphins, are ready to receive them; they jump out of the water therefore as before, and take another flight as long

as

as their wings are wet, and this they repeat till they are devoured, or have made their eſcape: whitings, and a fiſh like a bream, but much larger, we eat near the coaſt, and another called the baldpate, having no ſcales on the head or neck. The raven fiſh is alſo good food, which is about a ſpan long, and their rivers and reſervoirs, or ponds, afford carp and eels: the ſhark is the greateſt devourer of any fiſh we meet with at ſea: there are ſome from twelve to twenty feet long. He does not only feed upon fiſh, but will chop off a man's leg at a bite, and is miſchievous when he is taken out of the water. The carpenter therefore ſtands ready with his ax, when he is drawn to the ſide of the ſhip, to cut off his tail, which diſables him from doing hurt. He has ſeveral rows of teeth, according to his age; but as he does not ſwim more than two or three miles an hour, it is eaſy to avoid him. When a bait is thrown out for him, faſtened to a great hook, two or three fiſh, twice the bigneſs of gudgeons, and prettily ſtriped, run before him, and ſmell to the bait, and then return to their maſter again, as if they would inform him it was proper for him. Then he comes to it, and turning upon his back, takes in the bait, and the motion of the ſhip ſtrikes the hook into his jaws; we may eaſily ſee the whole tranſaction, the ſea being as clear as cryſtal at a diſtance from land. The reaſon he turns upon his back to take the bait, is, that his ſnout, or upper jaw, is ſo much longer than the under jaw, that he cannot take it in without turning upon his back: ſhark's fleſh is very indifferent food, but when beef is wanting, it will go down. The pilot fiſh are looked upon as the niceſt fiſh the ſea produces; they rarely take a hook when in company with a ſhark; but when they part from him, they will ſometimes bite and be caught. Theſe fiſh, which are about a foot and a half in length, are tranſverſely ſtreaked with blue and a kind of yellowiſh brown, which hath a moſt beautiful appearance in the water: they, however, when taken out, loſe much of their luſtre.

There are very good ſhell-fiſh to be met with upon the coaſt of India, ſuch as crabs, oyſters, &c. The oyſters at Fort St. George are much of the ſame ſize as ours in England, and equally good; but there are ſome ſhell-fiſh in their ſeas of a prodigious bulk. There was a ſhell, much of the ſhape of the under ſhell of an oyſter, which ſtood in the fort at Madras, which, when the fiſh was in it, muſt have been a load for a man to carry.

There are amphibious animals, called alligators or crocodiles, in India, eſpecially in the mouth of the Ganges, that are as great devourers of fleſh as the ſharks: they are invited hither by the multitude of dead bodies which are caſt into this river, on which they prey, as they do upon the living when they have an opportunity; it is ſaid they will take in the body of a man whole at once, ſome of them being twenty feet long; they have rather claws than legs, and their backs are armed with impenetrable ſcales. The crocodile will purſue his prey as well by land as water; but then, as his body is of that unreaſonable length, he turns with ſo much difficulty, that a man may eaſily avoid him, if he ſees him. He lies in the ſedge, or other cover, by the bank-ſide, and, looking almoſt like an old tree, the traveller ſometimes approaches him, not being apprehenſive of his danger, and the monſter jumps upon him and devours him.

There are no mines of gold and ſilver opened in India, though it cannot be ſuppoſed but in ſo vaſt an extent of country there muſt be ſome, though perhaps not worth extracting, eſpecially as there are mines in ſeveral of the neighbouring kingdoms, particularly in Siam, Pegu, &c. Some indeed mention copper, iron, and lead-mines, but if there be ſuch, many of them are not wrought, for lead was formerly one of the beſt commodities the merchants carried to India. The diamond mines are the only remarkable ones: theſe lie chiefly in the provinces of Viſiapour and Golconda, of which notice has been taken already. India has been famous for ſome other valuable jewels, particularly pearls: they fiſh for pearl-oyſters in the ſtreights of Ramanakoiel, between the continent of India and the iſland of Ceylon, which is now in the power of the Dutch.

SECT. VI.

Containing an Account of the INDIAN Manufactures, Trade, foreign and domeſtic, Navigation, Shipping, &c.

THE Indoſtan merchants, the Banians, and ſome others, carry on a prodigious rich trade to Perſia and Arabia, eſpecially from Surat, furniſhing thoſe countries with all the rich merchandize of India, and bringing from thence Perſian carpets, pearl, coffee, and other goods, the produce of thoſe countries, but more treaſure than any thing, which they hire the Engliſh and Dutch ſhips to carry to Surat for them, as they are better able to defend theſe rich cargoes againſt pirates than country ſhips are; and this appears to be a conſiderable branch of the company's profits; for they exact an extravagant price for the freight of the goods, as well as paſſengers, which the Indians can afford very well to pay, theſe ſhips being loaded as deep as they can ſwim, their cargoes valued at two hundred thouſand pounds and upwards ſometimes. The company alſo uſually ſend a ſhip upon their own account to Mocha in Arabia, every year, for coffee. Though the mogul has a ſea-coaſt of two thouſand miles extent, he has ſcarce a ſingle ſea-port, or a ſhip of war to protect the trade of his ſubjects. There are no harbours a ſhip can get into, except Goa, Bombay, and the mouth of the Ganges, which are all poſſeſſed by Europeans. It may truly be ſaid, that though the mogul's ſubjects are ſome of the richeſt merchants in the world, they have not a ſingle man of war or harbour for their ſecurity, in any part of his dominions. Beſides their traffic by ſea, the Indians have long had a very conſiderable trade by land, by numerous caravans, which travelled to Perſia and Bochara, and from thence to Ruſſia and Tartary, to Trapezond on the Black-ſea, to Aleppo and Smyrna, and to Conſtantinople on the Boſphorus.

The principal manufactures of this kingdom are, ſilk, muſlins, cottons, chints, and callicoes: we import from thence diamonds and other precious ſtones, great quantities of pepper the growth of the Malabar coaſt, ſaltpetre, indigo, cardamums, opium, aſſafœtida, and a great variety of phyſical drugs. The goods carried from Europe thither, are Engliſh broad-cloth, lead, looking-glaſſes, ſword-blades, knives, haberdaſher's wares, gold and ſilver lace, tin-ware, wine, brandy, beer, and ſome other proviſions, taken off chiefly by our own factories; the ſhips alſo frequently take in flints with their ballaſt, for there is not a flint to be found in India, at leaſt in thoſe parts the Europeans have viſited, inſomuch that a bag of gun-flints is almoſt as valuable as money in the inland country, where the people have not an opportunity of being ſupplied by our ſhipping; but it muſt be confeſſed, that all the goods we carry to India are a trifle, compared with the bullion and foreign coin tranſported thither. Our ſhips are in a manner empty of merchandiſe when they go out, though there is hardly any of them carry leſs than three or fourſcore thouſand pounds of treaſure, which has made it a queſtion, whether the India trade be of any advantage to this nation.

Weaving is the principal employment throughout India; but the greateſt manufactory is at Daca in Bengal, where the fineſt callicoes, muſlins, and dimities are made. Thoſe manufactured for the immediate uſe of the great mogul and his zanannahs, are of exquiſite workmanſhip, and oftentimes greater value than any that are permitted to be ſold either to natives or foreigners. The filligrane are admirable, the workmanſhip coſting a great deal more than the metal itſelf. It is not perforated as with us, but cut into ſhreds, and joined with ſuch inimitable art, that the niceſt eye cannot perceive the juncture. The embroidery and needle-work are greatly ſuperior to any thing of the kind done in Europe; but it is remarkable, that there are no female embroiderers or ſempſtreſſes, but the men do all the work in theſe branches, and their patience is aſtoniſhing as their ſlowneſs is ſingular. Gold and ſilver ſilks and gauzes are manufactured at Benares; but their richneſs exceeds their elegance. They are executed without taſte, and make a very dull appearance when finiſhed, being deſtitute of that delightful gloſs, and thoſe vivid colours, which ſo greatly enliven, and give ſuch ſpirit and beauty to the ſilks and gauzes of Europe and other countries.

It has been eſtimated, that there have been annually exported three thouſand five hundred bales of callicoes from Coromandel to the ſeveral ſea-ports of India: of theſe the Engliſh carry one thouſand two hundred to Bombay, Malabar, Sumatra, and the Philippine iſles; the French eight hundred to Malabar, Mocha, and the iſle of France; and the Dutch one thouſand five hundred to their ſeveral ſettlements: Coromandel ſupplies Europe with nine thouſand five hundred bales; three thouſand of which are brought by the Engliſh; three thouſand by the Dutch; two thouſand five hundred by the French; and eight hundred by the Danes.

The Indians copy with exactneſs, but have neither genius to invent, nor ingenuity to improve. Hence their

works are admirably neat, without being pleaſingly elegant; and diſplay the moſt exquiſite fineneſs, without the leaſt delicacy of taſte to give them real merit.

They are, at Surat, very ſkilful in the art of ſhip-building; though it muſt be acknowledged, that their naval, as well as their other architecture, is rather aukward and clumſy. Their veſſels are made of a wood called beak, which is as durable and as ſolid as oak, and their maſts come from the coaſt of Malabar. Their ropes are made of the fibres of the cocoa-nut tree, and their ſail-cloths from their cotton manufactures. They uſe the gum of the damar-tree for pitch; and their anchors are for the moſt part European: the moſt valuable of their cordage alſo is the produce of Europe. The ſmall veſſels that are uſed along the coaſt of Malabar, are made of the above wood, the planks being faſtened together with cords; they are flat at the bottom, and have not any rudder.

The Indians uſe a kind of float (for it can neither be called a boat or veſſel), which they find is of great uſe in carrying anchors, great guns, and other heavy weights on board a ſhip, and that is nothing more than three rough timber logs tied together, called a cattamaran, on which they ſometimes ſet up a ſail, and at others paddle along with a flat ſtick, about as broad as a man's hand. They go out upon theſe three or four miles to ſea a fiſhing; and one hundred of them are frequently ſeen on a line. On one of theſe cattamarans, an Engliſh officer, by ſetting up a ſail, has gone one hundred miles along the coaſt in the fair ſeaſon; and there ſeems to be no more danger on theſe than in a boat, becauſe the timber will not ſink. All the difficulty is, to get through the ſurf that beats on the ſhore when the winds blow hard. In ſuch weather the ſea has ſometimes overſet the cattamaran, and conſequently beat off the waterman; but he turned his logs, again got upon them, and made his way through the ſurf to the ſhip he was ſent to, which was at that time in great diſtreſs, and to the relief of which he was ſent.

SECT. VII.

Treating of the Learning, Languages, Characters, Arts and Sciences, Phyſicians, Diſeaſes, &c. of the INDIANS.

IT is the general opinion, that the ſciences originated in this country, the Greeks having travelled into India for inſtruction before the time of Pythagoras; however, at preſent they have not much learning, but have ſome traditions concerning Ariſtotle and Avicenna (the latter was born at Samarcand, Tamerlane's capital), and the Moors have ſome paſſages of the Old Teſtament in the Arabian language; the Moors, many of them, being deſcendants of the Arabians.

The Gentoos, or original Indians, begin the year the firſt of March, and the Moors the tenth, when it is ſuppoſed the ſun enters into Aries (the vernal equinox) the year being divided by the Moors into thirteen moons. From the firſt of March to the tenth, the Moors celebrate a grand feſtival to introduce the new year, and then every governor and great officer makes a preſent to his prince, who appoints what poſts every man ſhall hold the following year.

The Indians are better verſed in the practice of arithmetic than in any other branch of the mathematics, and will caſt up a ſum only by the help of their fingers, ſooner than an European ſhall with his pen. The bramins calculate an eclipſe pretty exactly, but ſeem to be very much out in other parts of aſtronomy, when they imagine the moon to be above the ſun, the contrary being eaſily demonſtrated in an eclipſe; and what is ſtill more abſurd, they believe, when the ſun ſets, that he hides himſelf behind ſome mountain, having no notion of the earth's being ſpherical. They know the ſigns of the zodiac, however, and in their language call them by the ſame names we do. But aſtrology is their beloved ſtudy; none of their princes will undertake any thing of moment, until they have enquired of the aſtrologer, if the hour be fortunate; and if he be of opinion the time the prince deſigned to begin the enterprize is not favourable, he waits till the cunning-man directs him to begin it, and ſets out that very moment.

Their ſkill in phyſic is not very great, underſtanding nothing of anatomy; however they uſe ſimples, and apply them with ſucceſs, and have ſecret recipes which they do not communicate. In ſeveral diſtempers abſtinence only is preſcribed, and they ſeldom eat any thing but a little congee or gruel made of rice, till they find themſelves better.

The mort-de-chin rages ſometimes on the coaſt of Malabar: it proceeds from indigeſtion, and throws the patient into a violent vomiting and purging, with racking pains, which ſometimes carry them off in twenty-four hours, is cured by clapping a red hot iron to the ſole of the foot, near the heel; and it is ſaid that the cholic is frequently cured by heating an iron ring red hot, about an inch thick and an inch and half diameter, and applying it to the patient's belly, ſo that the navel may be in the center of it; it may be taken off again immediately, but the ſudden revolution it cauſes in the belly, it is ſaid, will ſoon eaſe the patient of his pain.

The Indians are alſo ſubject to the bloody flux, which they cure by the preſcription of ſtewed rice. The plague alſo frequently viſits them, for which they ſeem to have no remedy.

The language of the Moors is different from that of the antient original Indians, but, however, they have borrowed the Indian characters, being deſtitute of letters themſelves, and in all their writings uſe either the characters of the Pagan Indians, or of the Perſians. The court language is the Perſian, which is ſpoke by all the great omrahs, and the polite world in general: the learned language is the Arabian, and is written backwards from the right hand to the left, like the Hebrew, from whence they borrow many words; but this is ſtill to be underſtood of the Moors; for the antient Indians have a great variety of other languages, very different from thoſe uſed by the Moors. The bramins, or brachmans, which is the chief ſect among the idolaters, have a language peculiar to themſelves, and in that their records, and books of divinity, and philoſophy, and the fables of their prieſts are written, wherein their ignorance in the creation of the world, and the duration of it, are ſufficiently manifeſt.

Indoſtan, incorporated with many Perſian and Arabic words, is ſpoken in that and ſeveral other parts of India, though the accent and dialect differ in the reſpective places where it is ſpoken; the pureſt is in the province of Agra.

The Pagans generally write on the cocoa-nut or palm-tree leaves, with an iron ſtile or bodkin. They do not write in a ſtraight line downwards, as the Chineſe, but from the left hand, ſlanting to the right; and though in moſt places the long narrow palm leaves and bodkin are uſed, yet the Moors have a thin ſhining paper, ſometimes ten feet in length and a foot broad, and they tack as many ſheets together as the writing requires; the pen they write with is the antient calamus, or reed, about the thickneſs of a gooſe quill. When they write to a prince, the whole ſurface of the paper is gilt with gold, and for ſecurity of letters of conſequence ſent to court, they are incloſed in a hollow cane or bamboo, and ſealed up, that no wet can hurt them. Upon their ſeals, or chops as they are called, they have no coat of arms, there being no ſuch thing in the country, but they have their own names engraved upon gold or ſilver, or perhaps on a cornelian ſtone.

The antient Indian medals, in ſuch eſteem among the Chineſe, prove that the arts were cultivated in India even before they were known in China. We owe to them the uſe of cyphers, which, though imported among us by the Arabians, came originally from India, where alſo the game of cheſs was invented.

SECT. VIII.

Of the MOGUL's Court, Forces, Revenues, &c. of his Civil Government, Laws and Puniſhments, Coins, Weights, Meaſures, &c.

AS the Mogul has no council of ſtate to adviſe with, like other princes, the affairs of the empire are managed by four or five great officers who receive their orders from him, and report the ſtate of the ſeveral provinces to him. As the emperor gives a particular name to every officer he advances, ſo he always takes a new magnificent title himſelf on his acceſſion to the throne, as, "the conqueror of the world; the ornament of the throne," and the like. But coronations are not known in this part of the world, nor does the prince ever wear a crown. He ſits himſelf as judge of all criminal matters in the province where the court reſides, as his governors do in their reſpective provinces. The emperor's ſons have the title of ſultans, and his daughters of ſultanas, and the viceroys that of nabob. The next in degree which anſwers to our nobility, have the title of chan, or caun, as it is pronounced, and are diſtinguiſhed by the names they receive upon their advancement, as aſaph chan, the rich lord; chan channa, lord of lords. One of the moguls, it ſeems, gave his

his chief phyſician the name of mocrib chan, or lord of his health; and theſe names are uſually expreſſive of ſome peculiar excellency, ſuppoſed to be in the perſon preferred. The great military officers are called omrahs, and one who has been general, mirza. The chief eunuchs are treaſurers, ſtewards and comptrollers of the houſhold. His other great officers are the ſecretaries of ſtate, the governor of the elephants, the maſter of the tents, and the keepers of the wardrobe, who are entruſted with the jewels.

The ladies of the haram or ſeraglio, as it is uſually called, are either wives or concubines, princeſſes of the blood, governantes, or ſlaves. Thoſe which are called wives, and are contracted with ceremony, ſeldom exceed four, what the number of the concubines are is uncertain; but it is generally agreed they amount to above a thouſand. The mogul never matches with the daughter of any foreign prince, but uſually with the daughter of ſome great raja of his own country, notwithſtanding they are idolaters; ſometimes he will advance the meaneſt ſlave to that dignity, if ſhe pleaſe him; and the firſt ſon he has by any of theſe wives, is looked upon to be heir to the empire; though the longeſt ſword uſually carries it, and whoever poſſeſſes himſelf of the throne, immediately deſtroys all his brothers, and their male iſſue. But what is very obſervable, is, that we never hear of above one ſon of any one wife, that ever comes to man's eſtate, which has given occaſion to ſome to conjecture that the reſt are diſpatched as ſoon as they are born. The emperor always gives ſome fine names to his wives, as he does to his great officers; one was called the light of the world; another the crown of the mahal, &c. Their apartments are ſaid to be extravagantly fine, and their gardens beautiful, ſhades, rivulets, caſcades, and grottos, render thoſe abodes ſo cool and refreſhing, that the heat of the climate is not perceived.

The young ſultans are married when about thirteen or fourteen years of age, and then have a ſeparate court, little inferior to that of the emperor's; and when they come to age are ſent to diſtant governments, except the heir apparent to the crown, who remains near his father. The young ſaltaneſſes are bred up with all the tenderneſs and ſoftneſs imaginable, and are not under ſo ſtrict a reſtraint as the other women, and there do not want inſtances of the emperor's indulging them in their gallantries, which is the more reaſonable, becauſe the royal blood muſt never match with, and be under the controul of a ſubject. The number of jewels and precious ſtones, which it is ſaid the ladies of the ſeraglio wear, exceeds all belief. Their clothes are as thin and light as poſſible, ſuitable to the heat of the climate. A certain author tells us, that the ſilk they wear is wove ſo very fine, that the whole habit weighs but a few ounces, and that their linen is tranſparent. The governantes of the young princeſſes, and thoſe who are ſpies upon the conduct of the king's women, are a conſiderable body in the ſeraglio; and it is ſaid, have a great ſhare in the government of the empire: if this prince has any council, it is compoſed of theſe ladies, for it is by their influences the great offices of ſtate, and governments are diſpoſed of, and every one of them have a title anſwerable to ſome great office. One is ſtyled prime miniſter, another ſecretary of ſtate, another viceroy of this or that province; and each lady maintains a correſpondence with the miniſter, whoſe title ſhe bears, and there are eunuchs perpetually carrying letters backwards and forwards between them. By the interpoſition of theſe ladies all buſineſs of conſequence is effected, who have better opportunities of repreſenting things to the emperor, than his miniſters have without doors. The mogul is ſerved altogether by women in his retirement; and it is ſaid his perſon is guarded by a number of Tartar women armed with bows and ſcymetars, a multitude of eunuchs alſo guard the gates, and all the avenues to the palace.

The mogul's forces are computed at about three hundred thouſand in the whole empire; but beſides theſe, there are the forces of the rajahs, or Pagan princes, whom the mogul has alſo in his pay, which may amount to as many more. But, beſides the troops already mentioned, the emperor has ſeveral companies and regiments, which may properly be called the body guards or troops of the houſhold; firſt there is a regiment of four thouſand men, called the emperor's ſlaves, to expreſs their devotion for the perſon of their prince. This is the moſt honourable body among the mogul's troops; their captain is called the daroga, who is an officer of great authority, to whom the command of the army is ſometimes committed. Every ſoldier who is admitted into this battalion is marked in the forehead, and out of theſe the menſebdars or ſubaltern officers are taken, who by degrees are preferred to the dignity of omrahs, which anſwers to our general officers. There are alſo the guards of the golden mace, of the ſilver mace, and the iron mace, who carry a club or mace on their ſhoulders, with a large ball or globe at the end plated over, the ſoldiers whereof are differently marked in the forehead, and their pay is proportioned to the metal with which the mace is covered. All theſe bodies are picked men, whom their courage has recommended; and it is neceſſary to have ſerved in one of theſe battalions to be qualified for a poſt in the government.

The arms of a horſeman are a broad ſword bending a little backward, a dagger, a bow and a quiver of arrows, a lance, and ſometimes a ſhort piece like a carbine, and to this is added a great ſhield, ſo that they are really incumbred with arms. A footman carries alſo a ſword and dagger, a ſhield, a bow and arrows, and ſometimes a match-lock muſket, and others of them carry pikes inſtead of muſkets: they have alſo heavy artillery, but are generally obliged to European gunners to manage them; ſome ſhort pieces I have already mentioned, which carry a bullet about as big as a tennis ball, and are fired from the back of an elephant; there are alſo about threeſcore ſmall field pieces which attend the grand army.

Here it may be proper to obſerve the manner in which the Indians encamp and draw up their men when they engage. It has been obſerved already that the mogul takes the field during the fair ſeaſon, which laſts ſeveral months, and makes a tour through great part of his dominions, being followed by all ſorts of people, tradeſmen and mechanics, as well as by the ladies, and the reſt of the court, there being ſeldom leſs than one million of ſouls attending him, of which one hundred thouſand are ſoldiers.

The camp is always diſpoſed in a circular form; the mogul's pavilion being pitched on an eminence in the middle, is ſurrounded by the tents of the court-ladies, about which there is a fence ten feet high, which folds up like a ſcreen. Beyond this incloſure, is another circle of the nobility and great officers of ſtate, and ſo on, the meaneſt people being in that part of the camp, at the greateſt diſtance from the royal pavilion in the center; and there is a market-place well repleniſhed with proviſions in every quarter. In drawing up an army, every general commands his own men, and the moſt honourable place is in the center where the general takes his poſt, that he may be witneſs of the bravery of his troops. They know little of rank and file, or any other order in charging, but every man advances as his natural courage or opium inſpires him. There are not leſs than twenty thouſand or thirty thouſand carriers that conſtantly attend the army, and bring corn, fleſh, ſalt, and all other neceſſaries to the camp. They ſeldom march more than ten miles a day, and always chuſe to pitch their tents, where they may be ſupplied with water. There are a great number of boats alſo laid upon carriages, and drawn after the army for the convenieney of paſſing rivers: leopards, dogs, hawks, and their keepers, make part of the train; theſe expeditions being intended for pleaſure, as well as buſineſs. The mogul ſpends part of his time in hearing and redreſſing the grievances of his ſubjects that live at a diſtance from the capital of his dominions, and the reſt in hawking, hunting, and other ſports; and before the rains begin to fall, this vaſt multitude retire into the towns, which during the fair ſeaſon are almoſt deſerted.

The revenues of the mogul ariſe from the product of the ground, the labours of the people, the cuſtoms of the ſea-ports, the eſtates of great men, which devolve on the crown by their deaths, and preſents from the ſubjects, who never approach their prince or governor empty handed. The viceroy of every province, it is ſaid, is obliged to anſwer the crown ſuch a certain ſum, which he raiſes out of the manufactures and the product of the ſoil: this part of the revenue therefore may eaſily be computed; and Manouchi, who reſided in the mogul's court forty years, makes theſe alone amount to three hundred eighty ſeven millions one hundred and ninety-four thouſand roupees, which he reckons to be of the value of half a crown, but the juſt value is two ſhillings and three-pence, and then the annual revenue of the provinces may be reckoned to be between forty and fifty millions ſterling; and much the greateſt part of the troops being maintained by the reſpective omrahs and rajas, this may be looked upon alſo as a conſiderable addition to the revenue, it ſaving the crown a prodigious expence. The rajas alſo many of them yield a yearly tribute, but then as many of them receive large penſions, one perhaps may balance the other; but the wealth he poſſeſſes himſelf of when any of his viceroys or rich governors die, and the daily preſents he receives from his

his ſubjects, muſt amount to an immenſe ſum; the diamond mines alſo are an inexhauſtible treaſure.

So extenſive and deſpotic is the authority of the great mogul, that the lives and fortunes of his ſubjects are intirely at his diſpoſal. Civil ſlavery hath here been added to political; and the oppreſſed ſubject has no law to protect him. Here a man ſcarce dare to think; deſpotiſm debars every faculty, and ſtifles every kind ſentiment of the ſoul. The ſubject is neither maſter of his underſtanding, his talents, his life, or property; the will of the prince being the only law of his ſubjects. When the ſun riſes, the emperor of Indoſtan ſometimes appears at a window, when all the great men of his court are obliged to attend in his apartments to do him homage. At ſun-ſet he alſo appears at a window, and receives the acclamations of the people. No perſon muſt preſume to enter the imperial palace, except the rajas and great officers, who pay a moſt profound reverence to the emperor, and proſtrate themſelves when they depart from him.

The principal officers of his empire are, the prime viſir, the firſt ſecretary of ſtate, the treaſurer, the chief of the eunuchs, the general of the elephants, and the maſter of the wardrobe.

When the great mogul appears in public, no pomp, magnificence, or luxury can be compared to the oſtentatious brilliancy exhibited at that time. He ſits upon a throne of gold glittering with precious ſtones: the throne and monarch are both upon the back of an elephant; which elevation gives the emperor ſuch an air of grandeur, as muſt ſurpaſs the conception of any European who has not ſeen him. As the elephant moves ſlowly on, the people fall proſtrate before their reverend and mighty prince. Thus, he ſupports his deſpotic authority, by dazzling the eyes of his ſlaves, and ſtriking them with terror. On his ſhield are diamonds and rubies; on his head a gaudy turban; and on his neck, a rich chain of pearls. Beſides a ſword, he has a quiver of arrows; and on the right and left hand ſide of him hang rubies or diamonds: he holds a ſtaff in his hand, adorned with drilled diamonds. He has rich bracelets on his wriſts, as well as above his elbows; and on his fingers are coſtly rings.

The mogul, when he marches at the head of his troops, is attended by about one hundred elephants, richly capariſoned, and ten or twelve thouſand men. In the centre either on an elephant, or a fine Perſian horſe, rides the emperor. He is ſeated in a covered chariot drawn by oxen, when he goes into the country.

The four principal ſecretaries of ſtate are, 1. The bagſchi, who has the care of the army. 2. The adelet who ſuperintends the miniſters. 3. The divan, who divides the land to the officers of provinces, and inſpects their conduct. 4. The caſaumon, or high treaſurer, who every week lays the accounts of the provinces before the emperor.

The mogul is above ſending any ambaſſador to a foreign court, looking upon the reſt of the princes of the world to be much inferior to him, neither does he treat ambaſſadors as repreſentatives of their prince, but as common meſſengers. The mogul's letters and orders are received with as much reverence as if he himſelf was preſent; for the governor to whom they are ſent, having intelligence they are upon the road, rides out with all his officers to meet the pattamar, or meſſenger, who brings them: he no ſooner ſees the packet, but he alights from his horſe and falls down on his face to the earth, then he takes them from the meſſengers and lays them on his head, whereon he binds them faſt, and returning back to the court where he uſually diſpatches buſineſs, he reads them, and returns an anſwer without delay.

The following account will afford ſome idea of the adminiſtration of juſtice in India. When the great mogul himſelf holds a divan or public court, he is ſeated on the muſtnud, which is a kind of ſtage elevated to the height of about two feet, covered with a ſuperb cloth, embroidered and fringed with gold. In the centre of the muſtnud is placed an oblong plate of ſilver gilded, turned up at the edges, and reſembling a tea-board, upon which the conqueror of the world (as the mogul ſtyles himſelf) ſits croſs-legged like a taylor. His officers ſurround him, his courtiers flatter him, and the unfortunate petition him. On the latter occaſion the petitioner is obliged to leave his ſlippers on the outſide of the door, and advance barefooted in token of humility; he then makes three ſalams, or ſalutes, to expreſs his profound veneration, bows his forehead to the ground, and preſents his petition, together with a purſe of gold, as the one would be uſeleſs without the other, for the firſt only contains a detail of grievances, but the latter is filled with the moſt perſuaſive eloquence. The petitioner on giving the paper or purſe, uſually ſays "Read this my petition; the day will come when all petitions ſhall be read." If the mogul does not chuſe to receive the petition, he frowns and turns away his head; but if the petitioner finds favour in his ſight, that is, if the bribe is ſufficiently large, and the miniſters have been previouſly well fee'd, he ſmiles and gives a gracious nod of approbation. The mogul does not, however, always redreſs the grievance when he receives the memorial and its golden attendant, but is frequently ſo charmed with the rhetoric of the latter, that he puts the object of oppreſſion to the trouble and expence of repeating the former. Such is the equity of this country, where avarice is the leading principle, and the judge himſelf is even a ſtranger to every juſt and tender ſentiment.

There are no written laws in the empire; however certain puniſhments are uſually inflicted on certain crimes, as murder and theft are puniſhed by death, but the manner of the execution is entirely in the breaſt of the prince or his viceroy. They never ſuffer malefactors to lie above a night in priſon, and very often not at all, for if the offender be apprehended in the day time, he is immediately brought before the governor, and either acquitted or condemned, and from judgment he is hurried to his execution, which is uſually done in the bazar or market-place; ſome malefactors are hanged, others beheaded, ſome impaled on ſharp ſtakes, ſome torn in pieces by wild beaſts or killed by elephants, and others bitten by ſnakes. If an elephant be commanded to diſpatch a criminal immediately, he ſtamps upon the wretch who lies trembling before him, with his broad round foot, and cruſhes him to death in a moment; if it be intended he ſhould feel his death and die in torture, the elephant breaks firſt the bones of his legs, then his thighs and arms, and leaves him to die by the wounds he has given him. Sir Thomas Roe relates, that when he was at the mogul's court, a hundred thieves were brought chained before the mogul with their accuſation, and the mogul immediately ordered them to be carried away, the chief of them to be torn in pieces by dogs, and the reſt to be put to death in the ordinary way; accordingly the priſoners were divided into ſeveral quarters of the town, the chief of them was torn to pieces by twelve dogs before the ambaſſador's houſe, and thirteen of his fellows at the ſame place had their heads tied down to their feet, and their necks being chopped half off with a ſword, they were left naked and bloody in the ſtreets, where they became a great annoyance to the neighbourhood.

The mogul expects preſents not only from all his ſubjects whenever they addreſs him, but from ambaſſadors and foreign miniſters; and ſuitable to their preſents, generally is their reception.

The coins we meet with in this country are the pice or caſh which are copper, and about the value of a halfpenny; fanams, a ſilver coin of the value of three-pence; the roupee, another ſilver coin, two ſhillings and three-pence; the gold moor or rupee, which is about the value of fourteen ſilver rupees; and the pagoda, ſo called from having the figure of a pagoda ſtamped upon it, is of the value of nine ſhillings; the laſt are coined chiefly by the rajas or petty princes, they are flat on one ſide and the other is convex. The gold and ſilver coins are finer here than in any other country. Foreigners have their mints, and coin both gold and ſilver, particularly the Engliſh at Fort St. George; foreign coins alſo are current in this country, but there is not much of this; for little matters they ſometimes uſe bitter almonds, or ſea ſhells called black-a-moor's teeth, ſixty whereof are about the value of a half-penny. Whatever foreign coin falls into the hands of the mogul's governors is melted down into rupees, with the characters of the reigning emperor, and after his death, it abates in the value a half-penny or penny, on account of wear, as they pretend, and only the new coin paſſes at the full value.

Great ſums are reckoned by lacks, carons, and arabs. A lack is a hundred thouſand rupees. A caron or carol, as ſome call it, is a hundred lacks, and an arab is ten carons. They make a three-fold diviſion of intereſt; one of which is vice, another neither vice nor virtue; and a third virtue; this is their manner of expreſſion. The intereſt that is vice, is four per cent. a month; and the intereſt that is virtue, one.

At Surat corn and rice and other commodities which are ſold with us by hollow meaſure, are there ſold by weight: the common weight at Surat is the ſeer, about one thouſand three hundred and three pounds; ſilks and calli-coes are ſold by the pieces or by the cobit, which contains twenty-ſeven inches.

The

The coſs by which they meaſure their roads is alſo very uncertain; near the coaſts it is about an Engliſh mile and an half, but farther up in the country, and particularly about Brampour, it is near two Engliſh miles.

In liquid and dry meaſures, one meaſure is a pint and a half; eight meaſures are one mercall, or twelve pints; and four hundred mercalls are one garſe, or ſix hundred gallons.

SECT. IX.

Containing an Account of the Religions, profeſſed in the Empire of the GREAT MOGUL, and the Sectaries or Tribes into which they are divided.

IDOLATRY is the religion of the Pagan inhabitants of Indoſtan, who are much the moſt numerous. Theſe are divided into upwards of ſixty caſts or tribes, that will not marry, or eat and drink with one another; and, as I apprehend, every caſt is of a different trade or profeſſion. The chief of theſe tribes, which is eſteemed the moſt noble, is that of the bramins or brachmans, who are their prieſts; and theſe are divided again, 1. Into thoſe that eat no fleſh. 2. Thoſe that eat ſome kind of fleſh, and refuſe others. 3. Thoſe that marry. 4. Thoſe that vow celibacy, and will not ſo much as look upon a woman; and, 5. The bramins that forbear walking at all, leſt they ſhould deſtroy ſome living creatures; theſe wear a piece of ſilk or muſlin before their mouths, that they may not draw in a fly with their breath. Neither will they burn any wood, leſt they ſhould kill ſome inſect, and carry a bruſh always in their hands to ſweep the place they deſign to ſit on, leſt they ſhould diſlodge the ſoul of ſome animal; and ſome relate they avoid marrying for fear they ſhould deſtroy ſome animal by their embraces. Theſe bramins are prieſts of every ſect, and are eſteemed not only the moſt noble, but the moſt learned of the Indian tribes, having a language peculiar to themſelves, in which their divinity and rule of life is written; and according to their tradition, it was given them by Brama, their lawgiver, great part of which they repeat extempore to their followers. They hold there is but one God infinitely perfect, who has exiſted from all eternity, but that there are three ſubordinate deities, namely, Brama, whom he veſted with the power of creation; Whiſtnow, the preſerver, and Routeren, the enemy and deſtroyer of mankind.

The Indians believe, that the images they worſhip were once holy men upon earth, and are mediators for them to the ſupreme God in heaven; and they have ſome traditions of the creation and of the flood; but theſe are mixed with many fables: as that Brama made a great number of worlds, at leaſt fourteen; that the world we live in has continued ſeveral hundred thouſand years, and that it has ſtill four hundred thouſand years to come: that their god Mahadeu has appeared ſeveral times on earth, under different forms. One of the images of him has four heads, and four arms; another, called Whiſtnow, has the head of a hog with tuſks, and the body of a man; another is part man and part fiſh; a fourth has ten heads and twenty hands, and ſeveral other monſtrous figures we find adored in India.

A pre-exiſtent ſtate ſeems firmly believed by the bramins, and that ſome are rewarded and others puniſhed here for what they have done in another world; they believe alſo that this is a ſtate of trial, and we ſhall be dealt with in another life according to our behaviour here. The bramins adviſe their followers to go in pilgrimage, to certain places eſteemed holy, and eſpecially to the pagodas near the mouths of the Ganges; the waſhing in that river alone will cleanſe them from a multitude of ſins, in the opinion of moſt Indians; but however erroneous their creed may be in ſome reſpects, they are much to be commended for the moral duties they teach, namely, temperance, juſtice, and humanity. A certain Proteſtant divine relates, that a bramin aſſured him, that they acknowledged one ſupreme God; and when they repreſented him as having a thouſand eyes, and as many hands and feet, they only intended to teach their people that he is almighty and omniſcient, to induce them to be very exact in the performance of all moral duties.

The moſt honourable tribe or caſt next to the bramins, is the rajaputs, or raſboot; and this is the only fighting tribe, making arms their profeſſion. Theſe have ſome of the ſuperſtitions of the bramins, but are not quite ſo ſcrupulous; they will eat the fleſh of moſt animals, except that of neat cattle, and ſome other beaſts they worſhip. The banians are the third tribe in honour, and the moſt tender of the lives of animals of any of them. They do not only prohibit the killing of them, but ſtudy all ways for their preſervation, which proceeds from their favourite doctrine of tranſmigration, believing that every creature is animated by a human ſoul, and is noble or ignoble, according to their behaviour in a pre-exiſtent ſtate.

The begging friars among the Pagans are called faquirs, and of theſe there are great numbers; they make vows of poverty and celibacy; but their vows of poverty are ſo far from depriving them of food, that their profeſſion is the moſt effectual means to be provided for. They are almoſt naked, letting their hair hang down to their middles, powdering it with aſhes; and the relieving them is eſteemed a very meritorious act; but though theſe gentlemen appear to the world to be extremely mortified, they are ſometimes very merry among themſelves. There is alſo an order of mendicant ſtrollers among the Mahometans who vow poverty and celibacy; but theſe rather command than aſk charity, and if denied, plunder the villages they march through.

Beſides the ſects already mentioned, there is another called gaurs, who fled hither from Perſia, when the Mahometans made themſelves maſters of that country. Theſe are deſcended from the ancient Perſians, who worſhipped the ſun and fire: they adore God the creator of the world, but have a tradition, that Zertooſt, or Zoroaſter, their lawgiver ſome thouſand years ſince, brought fire from heaven and commanded his diſciples to worſhip it. The extinguiſhing the holy fire, which has been kept continually burning ever ſince in their eggarees or temples, is accounted a great ſin; and they do not reckon the putting out any other fire a much leſs crime. The cock is adored by them with as much devotion as the cow is by the banians. They abſtain from eating beef and pork at Surat, in compliance with the cuſtom of the country; the Pagans of India forbearing to kill the one, which they hold ſacred; and the Moors abominating the other, looking on themſelves to be polluted by the touch of any man that has but touched a hog. They ſet apart the firſt day of every month for their public worſhip, and have prayers alſo on ſome other days.

The religion of the Mahometans or Muſſulmen will be treated of in our account of Turky.

The hindoos or gentoos,, are diſtinguiſhed into four tribes, or claſſes. 1. The bramins, who received their name from Brinha. This claſs is the moſt noble, as it proceeded from the head of Brinha, when he created the world. It is allegorical of their ſuperiority over the other claſſes. 2. Sittri, or the military. This claſs is ſaid to have proceeded from the heart of Brinha, which derivation is ſaid to be emblematical of the courage neceſſary to warriors. 9. Bice, or the trader. This claſs is figuratively ſaid to have ſprung from the belly, as trade ſupplies mankind with the neceſſaries of life. 4. Sudder, or labourer, which claſs is typified by having ſprung from the feet, pointing out by implication the menial ſituation of thoſe who belong to it. The harri or hallachore claſs, or caſt, are the refuſe of both the Mahometans and gentoos, and their only employ the moſt baſe and ſervile offices. The people of this caſs, being excluded from all ſociety among the Indians of every denomination, are glad to find refuge in the lap of any communion; they therefore become Roman Catholics, and the miſſionaries have few other proſelytes to boaſt of. It is very probable, from hence, that the black Roman Catholics in general are converts more from compulſion than inclination; for if a married woman commits any atrocious crime, or happens to miſtake any man's bed for that of her huſband, he immediately cuts off her hair, which is the greateſt mark of infamy ſhe can be branded with. After ſuch an ignominy, none will converſe, or be connected with her; ſhe therefore flies to her prieſt, and embraces the Roman Catholic religion, to avoid being totally excluded from ſociety.

Though the hindoos are gentle, patient, temperate, regular in their lives, charitable, and ſtrict obſervers of their religious ceremonies; yet they are at the ſame time ſuperſtitious, effeminate, avaricious, and crafty; deceitful and diſhoneſt in their dealings, void of every principle of honour, generoſity, or gratitude. Gain is the predominant principle; and they can cheat without fearing the anger of their gods; as a part of their gains, which is beſtowed in gifts to their prieſts, or charities to the poor, will procure their pardon for any offence.

It ſeems generally agreed, that Chriſtianity hath been planted here ever ſince the apoſtles times; but however that be, certain it is, that Chriſtians were found here when the Europeans firſt viſited theſe coaſts, who had a tradition among

among them, that Thomas was martyred near Meliapour, on the coaſt of Coromandel, to which town therefore the Portugueſe afterwards gave the name of St. Thomas; this city ſtands about a league to the ſouthward of Fort St. George, and is at this day a biſhop's ſee. The points wherein theſe Indian Chriſtians differed with the Romiſh church, were their adminiſtering the ſacrament in both kinds, but uſing, inſtead of wine, a liquor made with raiſins, there being no wine made in the country. 2. They did not baptize their children till they were forty days old, unleſs they were in danger of death. 3. They had no images in their churches but the croſs. 4. They allowed their prieſts to marry once. 5. They uſed no extreme unction. And, 6. They did not acknowledge the Pope's juriſdiction. But to the laſt, and ſome of the others, the Romiſh miſſionaries have brought them over, and they go to the ſame church the Portugueſe do, at Madraſs; but not at the ſame time.

SECT. X.

Treating of the Marriages and Funerals of the INDIANS.

IT is the cuſtom in India, for the gentoos, or Pagans, to marry their children in their infancy; the conſent of the proper parties is never aſked, but they are always married to one of their own caſt or tribe, and to one of the ſame trade: a carpenter never marries a ſmith, or a weaver with a waterman. At what age ſoever the parents contract for their children, they do not cohabit till the woman is twelve years of age, and the man ſome years older. Before the match is agreed on, the aſtrologer (whom we take to be a bramin or prieſt) is always conſulted, whether it is likely to prove fortunate. An enquiry alſo is made, what hour is likely to prove propitious for the ſolemnization and conſummation of it. And when all things are ſettled, a grand proceſſion is made through the ſtreets for ſeveral nights ſucceſſively by the light of torches; the lady carried in one palanquin on men's ſhoulders, and the bridegroom in another, with muſic playing before them. When the ſhow is over, the little bride and bridegroom are ſet down at her father's houſe, and here a table being placed between them, they join their hands acroſs it, and the prieſt covering both their heads with a cloth, repeats ſome prayers for their happineſs, and gives them his benediction; and having ſprinkled the company with perfumed water coloured with ſaffron, the ceremony is concluded, and an entertainment prepared for their friends and acquaintance. The woman is entirely in the power of her huſband, and conſequently ſhe regards him as her lord: ſhe brings him no other fortune than her cloaths, and a female ſlave or two. On the contrary, the huſband, or his father, if it be a wealthy family, make rich preſents to the wife's relations: no man (except the bramins and banians) is confined to one woman, but takes as many wives and concubines as he pleaſes, and treats them, as the gentoos do all mankind, with great humanity.

The ſtrange cuſtom of one wife being ſubject to ſeveral huſbands, prevails among ſome of the naires, or nobles: the number is not ſo much limited by any ſpecific law, as by a ſort of tacit convention, by which it rarely exceeds half a dozen. The huſbands cohabit with her alternately, according to priority of marriage; and each on going reſpectively to her, leaves his arms at the door, as a ſignal that none of the others muſt preſume to enter till he departs.

The Indians give a name to their children about ten days after their birth; they aſſemble ten or a dozen children, who ſtanding in a ring hold a ſheet in their hands, wherein the bramin or prieſt pours a quantity of rice, upon which he lays the child to be named; the boys who hold the ſheet ſhaking the child and the rice together about a quarter of an hour, when the father's ſiſter advances and names the child, cuſtom having given her this right; but if the aunt be not preſent, then the father or the mother name the child. A month or two afterwards it is carried to the pagoda or temple to be initiated in the banian religion, where a bramin mixes ſome ſhavings of ſandal wood, camphire, cloves, and other ſweets, and puts them upon the child's head, from which time the infant commences a complete banian. The lying-in-woman is looked upon ſo impure, that none muſt touch her for the firſt ten days but her nurſe, and till forty days are paſt ſhe muſt not concern herſelf in dreſſing meat or any other houſhold affairs. They have ſwinging cradles faſtened to the beam of the houſe, which go much quieter and eaſier than ours that ſtand upon the ground; the ſame ſort are uſed in Holland. The Indians never bind or ſwaddle up their children as we do, but let them go perfectly naked both boys and girls, till they are ſix or ſeven years old, and it is not to be imagined how very young they will crawl about the floor. The inhabitants of the ſouthern part of India, who are moſt of them as black as jet, have a rediſh caſt for ſome time after they are born, and turn quite black as they grow up. There are no crooked or miſ-ſhapen people amongſt them, but they are in general ſtrait and well-proportioned, which ſome think proceeds from the leaving them to their natural liberty, and not cramping or ſwaddling the children as we do here. But however that may be, the frequent rubbing and waſhing them in cold water, certainly contributes to prevent, as much as any thing, their being weak and rickety.

When a wife, who has more huſbands than one, brings forth a child, ſhe nominates its father, who is at the expence of educating it; but from the impracticability of aſcertaining the real heir, the eſtates of the huſband deſcend to the children of their ſiſters, or others near in blood.

With reſpect to the funerals of theſe people, ſome bury the bodies of the deceaſed, and others burn them on piles; the latter is the moſt cuſtomary. Before they burn their dead, they carry them on a bier to a ſmall diſtance from the town or village where they died, dreſſed in their uſual apparel. Here a pile is erected, and the corpſe is placed upon it; and, as ſoon as the bramin has done praying, one of the corners of the pile is ſet fire to. When the body is conſumed, its relics or aſhes are gathered and thrown into the ſea by the bramin; for the funeral pile is always erected near the ſea, or ſome large piece of water, as the ready road to paradiſe; the Ganges, and other rivers in India, being the objects of their adoration. The perſon who ſets fire to the pile, is always the neareſt male-relation, who walks bare-headed, in a coarſe tattered garment (their common mourning) round it three times before he applies the fire-ſtick, and when the whole is in a blaze, abundance of ſweet-wood is thrown into the fire; but the perſon who ſet fire to the pile, appears diſtracted with the moſt aſtoniſhing grief.

We ſhall here give ſome account of the gentoo women burning themſelves on the death of their huſbands. But we muſt firſt premiſe, that, as the gentoo laws allow bigamy, the firſt wife has a limited time given her to conſider whether ſhe will burn herſelf or not; if ſhe declines it, the choice is given to the ſecond; if the ſecond declines alſo, then they both lie under the imputation of being remiſs in the genuine principles of honour and eſteem. Some ſay that this cuſtom was inſtituted in order to terriſy the women from poiſoning their huſbands, to which they were once addicted; others, that the woman propoſed to enjoy a more exquiſite and durable happineſs with her huſband in another life than ſhe had done in this; and there are others that impute it altogether to prieſtcraft; for that the people of quality being to be dreſſed up with rings and jewels to a very great value, and the bramins only having the privilege of meddling with the aſhes, ſometimes poſſeſſed themſelves of great wealth by this means.

Soon after the ſettlement of the Engliſh at Fort St. George, a bramin woman demanded leave of the governor to burn herſelf with her huſband; and not being able to diſſuade her from her reſolution, and ſtrongly ſolicited by the whole caſt, that he would grant them this their antient privilege, he at length conſented to it, it is ſaid; accordingly great preparations were made, and the woman dreſſed to the beſt advantage, as if ſhe were going to her wedding, the muſic played, her friends rejoiced, and the people ſhouted as on ſome glorious occaſion: but the woman, when ſhe ſaw the funeral pile prepared, and the fire about to be kindled, began to repent herſelf, and would fain have withdrawn, but was hurried on to the pit where the fire was made, and there knocked on the head and murdered by the bramins to prevent her eſcape, and afterwards burnt with her huſband's corpſe.

About the year 1743, the widow of the rhaam Chund Pundit, in her ſeventeenth year, ſignified to the bramins her reſolution of burning herſelf: the dreadful pain of the death ſhe ſought was delineated to her in the moſt ſtriking colours; all, however, had no effect; ſhe even put her hand into a fire and held it there ſome time. Her friends finding her ſo inflexibly determined, conſented to a funeral pile being erected; the melancholy hour approached; ſhe took leave of her mother and three children, diveſted herſelf of her ornaments, walked three times round the pile with the bramins, from whom ſhe received a wick of cotton,

ton, and taking one more tender farewel of her children, &c. aſcended the pile, and ſet fire to it. The above lady's huſband, who was in the twenty-ninth year of his age when he died, was conſumed on the ſame pile with her. She ſeated herſelf by him, looking ſtedfaſtly at him; but, perceiving that the flames blew from her, ſhe with aſtoniſhing reſolution ſet fire to it in a freſh place, when the whole was ſoon in a blaze.

We ſhall give but one more deſcription of thoſe horrible ſacrifices, as taken from a letter written from Inglee in Bengal, dated December 30th, 1751, and the horrid deed was committed about fifteen days before the date of the letter, the writer thereof being an eye witneſs of the whole tranſaction. This tragic ſcene was acted at Calcutta in Bengal, when the naked body of a Gentoo was laid on a pile of wood, made up in regular form, and his wife, not above fifteen or ſixteen years of age, walked to the pile, conducted by her friends, her father on one ſide, and her mother on the other. After a great number of previous ceremonies were performed, ſhe walked round the pile ſeven or eight times in a melancholy and devout manner, conducted, as before, by her father and mother: ſhe then ſtepped upon the pile, and quietly laid herſelf down by the corpſe of her huſband, about whoſe neck her hands were faſtened, and her legs tied to his: then both their bodies were anointed with a ſort of unguent called ghee; over them was ſtrewed a ſort of yellow duſt, and they were covered with a cloth, which was kept down by ſome pieces of wood. At laſt, the father of the deceaſed huſband ſet fire to the pile, which ran through it like lightning, by means of the yellow powder. And the fire was ſo fierce, that the ſpectators were obliged to draw backwards from the heat. The whole was conſumed to aſhes in about an hour's time.

Theſe ſhocking ſpectacles have been much leſs frequent than formerly, ſince the moguls became maſters of Indoſtan; for neither the Mahometans or Europeans will now permit the barbarous cuſtom to prevail, where they have any power.

We hinted above, that the mourning uſed here, is a tattered neglected dreſs: to which we may add, that the women ſhave their heads on the death of a huſband; but the men never ſhave their heads, or cut their hair, unleſs it be on the death of a father, or a ſovereign prince. The relations, in order to ſhew their regard for the deceaſed, often viſit the place where the corpſe was burnt, carrying thither rice or other food; which they cannot be ignorant is eaten by beaſts or birds, as ſoon as they are gone.

The Gaurs, the poſterity of the antient Perſians, who fled to India, when the Mahometans conquered Perſia, have a repoſitory for their dead about a mile from Surat, where there is a colony of them: they are of opinion that they cannot do their deceaſed friends greater ſervice than by leaving them to be devoured by birds of prey. They therefore erect ſtages or raiſed floors in this repoſitory, which is ſurrounded by a wall twelve feet high, and an hundred in circumference, where may be ſeen great numbers of dead bodies with part of their fleſh torn off by vultures, their eyes dug out, and mangled from head to foot, and the vultures ſo glutted with human fleſh, that they can ſcarce raiſe themſelves to fly; ſo different are the cuſtoms of different countries! In moſt places the leaving a corpſe above ground unburied, is eſteemed an act of great impiety, but by the Gaurs it is deemed a piece of barbarity to bury them.

SECT. XI.

Containing the Hiſtory of INDIA, from the earlieſt Accounts, to the preſent Century.

THERE ſeems to have been little more than the name of India known to the antients. Semiramis, ſoon after the commencement of the Aſſyrian empire, is ſaid to have carried her arms thither; and it is conjectured that Bacchus conquered part of this country; but Alexander's invaſion of India, about three hundred years before the birth of Chriſt is not doubted. None of theſe heroes, however, retain any part of their conqueſts, if they made any, or reſided there long enough to acquaint themſelves with the ſtate of it, or even to deſcribe the bounds or true ſituation of India: and the Romans never attempted to reduce it under their dominion; conſequently we remain very much in the dark as to thoſe people until the reign of Tamerlane, who ſubdued this, and almoſt all the reſt of Aſia, about the year 1400, when it appears to have been divided amongſt a great number of petty ſovereigns.

Tamerlane was the great cham or chief of all the mogul Tartars. His third ſon Miracha ſucceeded him in the northern provinces of India and Perſia, and in the ſtyle or title of great mogul, which title his poſterity, the emperors of India, enjoy at this day. Miracha made Herat in Perſia the ſeat of his government; but every year, in the fair ſeaſon, made a tour through his Indian dominions, attended by the court and army, and demanded the annual tribute due from thoſe princes which, it ſeems, was ſometimes denied him; and he found himſelf obliged to make war upon one of thoſe rajahs, to compel the payment of it; in which war, he had the misfortune to be taken priſoner, but obtained his liberty from the raja, on condition he would releaſe the tribute, and make no demands of this nature on that victorious prince, or his ſucceſſors for the future. But Miracha, like ſome other princes, remembered his engagements no longer than till he had obtained his liberty; for he no ſooner returned to his dominions, but he levied a more powerful army than he had loſt, invaded that rajah's territories again; and having taken him priſoner, put out his eyes. Hiſtorians relate, that Miracha coming to view his Tartar guard, afterwards, on a day aſſigned for their ſhooting at a mark, and being informed that his priſoner, the blind raja, was ſtill a better archer than any of them, he ſent for him, and ordering a bow and arrows to be brought, the raja deſired his majeſty to give the word of command when he ſhould ſhoot, which he had no ſooner done, but the raja let fly an arrow at the place from whence the voice came, and killed the king out-right.

In the reign of Babar the great grandſon of Miracha, there happened a war between him and another prince of the poſterity of Tamerlane; in which war Babar loſt the city of Samarcand, and, as I apprehend, he loſt Herat, and the Perſian provinces alſo; whereupon he made Delli in India the capital of his dominions, and invading the Indian princes on the ſouth-eaſt, conquered the kingdom of Patan or Patna, which lies upon the Ganges, and is contiguous to Bengal. Babar died in the year 1530, having reigned thirty years in India, and was ſucceeded by his ſon Amayum.

A young Patan lord, named Chira, having been educated with Amayum, gained ſuch an aſcendent over him, that he made Chira the commander of his army, and his prime miniſter, who taking all opportunities of ingratiating himſelf with the Tartars and Indians in the mogul's army, and being extremely concerned to find his native country of Patan treated as a conquered province, he entered into a conſpiracy againſt Amayum, his great benefactor, who having received advice of his treachery, raiſed a body of forces, and gave battle to Chira, but was defeated by him, and obliged to fly into Perſia for protection, and Chira was immediately after proclaimed ſovereign of Indoſtan. Here our hiſtorians furniſh us with ſome omens of Amayum's reſtoration; they tell us, that this prince laying himſelf down to ſleep in his flight to Perſia, an eagle hovered over his head, and ſcreened his face from the ſun: Amayum being well received in the court of Perſia, and promiſed to be aſſiſted in his reſtoration, waited there, however, near nine years without any thing done towards reſtoring him; but at length he received advice from Delli, that Chira was killed by the burſting of a cannon which he went to ſee fired, and that the moguls and patans could not agree upon a ſucceſſor to the throne, but if he returned to Delli, he had now a very fair chance of poſſeſſing the throne of Indoſtan again; and having communicated this advice to the ſophy of Perſia, that prince afforded him a body of troops, at the head of which he marched to India, and joining with ſuch of his ſubjects as were in his intereſt, he was advanced again to the throne without bloodſhed; but notwithſtanding this revolution could never have been effected without Perſian forces, and he had promiſed to cede the province of Candahor to the crown of Perſia (to which the ſophy pretended a right,) he was not as good as his word, but ſtill kept the poſſeſſion of it. So little are the profeſſions of princes, when they are in diſtreſs, to be depended on.

The Indians aſcribe to the mogul Amayum the building of caravanſeras or houſes for the entertainment of travellers, and the regulating weights and meaſures. This prince, after his reſtoration, built a moſt magnificent tomb for himſelf in India, which is, to this day, eſteemed one of the greateſt curioſities in that country. And as he was one day walking over the ſcaffolding, and giving his orders to the workmen, a plank deceived him, and falling from

from a great height to the ground, he was ſo miſerably bruiſed, that he died immediately, and was buried in his new tomb, which was then nearly finiſhed; but ſome ornaments were afterwards added by Akebar, his ſon and ſucceſſor.

Akebar proved an enterpriſing prince; but having as yet no communication with the ſea coaſt of India, from whence a very rich trade was carried on with the Europeans, particularly from the kingdom of Guzarat and Cambaya, which extends from Surat, ſituate on the river Tapte, to the mouth of the river Indus, he determined to make a conqueſt of it. Sultan Badar, or Bahadar, a Mahometan prince, whoſe anceſtors were Arabians, was then ſovereign of that country, and had been at war with the Portugueſe for ſome time, who were perpetually encroaching on his territories, and had lately taken from him the town of Diu, ſituate near the entrance of the gulf of Cambaya, almoſt oppoſite to Surat; but both Sultan Badar and the Portugueſe received advice, that the mogul was on his march to invade Cambaya, and apprehending that neither of them were able to oppoſe him ſingly, thought it prudent to make a peace, and unite their forces againſt the mogul; nor were both of them able to ſtop the torrent of his arms. They relied much on the European artillery; but, coming to an engagement, Akebar's numerous army bore down all before them. Sultan Badar retired out of the battle; his children were made priſoners, and put to death by Akebar, who made an intire conqueſt of the kingdom of Guzarat, except Diu, and ſuch other towns as the Portugueſe had fortified and furniſhed with artillery.

Akebar finding Guzarat ſo eaſy a conqueſt, bent his arms towards Decan, which lies to the ſouthward of it. This was divided into ſeveral little ſovereignties; Muſtapha, a Mahometan prince, poſſeſſed that part of the country wherein the towns of Brampour and Acer are ſituated, whoſe ſubjects gave him the title of melec, or king. Amadanger, and the territory belonging to it, was ſubject to the queen of Cande; and Ambar commanded the diſtrict of Doltabad. Theſe princes, though at other times enemies, united their forces againſt Akebar, and gave him battle, but were defeated by him, with very little loſs. The towns of Acer, Brampour, and Amadanger, held the conqueror in play ſome months afterwards; but at length Muſtapha and the Princeſs of Cande, both ſurrendered their capitals upon conditions. Muſtapha afterwards attended the mogul's court, and was content for ſome time to remain in the rank of an Indian raja: and the princeſs of Cande was taken into the number of the conqueror's wives, and treated in the quality of a ſovereign queen, remaining for a conſiderable time the favourite ſultaneſs: though ſuch was her enmity to Akebar when he beſieged her capital, that deſpairing to hold out, ſhe cauſed all her treaſure to be melted into bullets, and inſcribed with the bittereſt curſes againſt her enemy, ſhot them into the neighbouring woods, to prevent his poſſeſſing it. Some of theſe gold and ſilver bullets were afterwards found by Manouchi, who was a phyſician in the mogul's court, who relates, that he read the inſcription on them, and that one of the bullets weighed eighteen pounds. As for prince Ambar, he was killed in an engagement during the war, and his territories ſeized by the conqueror.

After this ſucceſs, Akebar invaded Chitor, which lies eaſt of Guzarat, and was then ſubject to the raja Rama, who having entered into a confederacy with ſeveral of the neighbouring powers, ventured to oppoſe the mogul, but being ſoon obliged to quit the field, he retired into his capital city of Chitor, naturally one of the ſtrongeſt fortreſſes in India, ſtanding on a high mountain in the middle of a plain; the river Nug almoſt ſurrounded it, a rivulet alſo roſe within the walls of the town, and there were fields within its bounds, which produced proviſions ſufficient to ſupport a numerous garriſon. But notwithſtanding the advantage of its ſituation, after a two years ſiege the town was taken, and the reſt of the country thereupon ſubmitted to the conqueror.

Being now diſpoſed to reign in peace, Akebar applied himſelf to the building of fine towns, promoting the traffic of his ſubjects, and adorning his palaces. He rebuilt the city of Delli, enlarged that of Agra, and planted the fine avenue of trees, extending from Agra to Lahor, which is near five hundred miles, under the ſhade whereof a traveller may be ſcreened from the ſun in the hotteſt ſeaſon.

Some of his favourite amuſements were, the management of his war elephants, and the breaking head-ſtrong horſes. The firſt was ſo hazardous an exerciſe, that the friends and relations of the perſons, who are obliged to train them up to the war, put on mourning for them, as

men deſtined to deſtruction. The peaſants (by whom I preſume our hiſtorians mean the hindoos, the original inhabitants of the north of India) breaking out into rebellion againſt the mogul, and retiring into a fortreſs, Akebar commanded the captains of the elephants to break open the gates, which they ſeeming backward to attempt, he put on a common ſoldier's coat, and mounted an elephant himſelf, and advancing to one of the gates, made his elephant break it open, while a ſhower of arrows was diſcharged at him from the walls. This war with the hindoos laſted ſome years, it being a mountainous, woody country, and the people having poſſeſſed themſelves of the paſſes through which an enemy could approach it; and that which perplexed Akebar ſtill more was the rebellion of his eldeſt ſon, Jehan Guire, about the ſame time. However, this prince had the good fortune to ſuppreſs that rebellion. And to deter his ſon from ſuch attempts for the future, he carried him into a foreſt after he had pardoned him, and ſhewed him the heads of his aſſociates hanging on the branches of the trees, which had ſuch an effect on him, that he ever after proved a very dutiful ſon.

Theſe wars were no ſooner ended, but he was exerciſed with a rebellion of the Patans, who endeavoured to render their country independent of the mogul again; and theſe people were ſo fortunate to defeat an army of eighty thouſand men, the mogul ſent againſt them. Whereupon Akebar, obſerving that the want of people to manage his artillery was the principal occaſion of his ill ſucceſs, invited European gunners into his ſervice; among whom we are told, there was an Engliſhman, whom the mogul required to live as his people did, without ſtrong liquor, which the gunner made uſe of the following ſtratagem to evade. Being to ſhoot at his mark before the mogul, at a time appointed, he ſhot much wider of it than he had done at any time before the prohibition, and being aſked the reaſon, he ſaid his ſight had failed him ever ſince he had been debarred the uſe of wine; whereupon the mogul ordered him as much as he would drink; and after he had drank pretty plentifully, he made ſome very nice ſhots, and the prohibition againſt his drinking wine was taken off, and it was recorded in their archives, "That wine was as natural to an European, as water was to a fiſh," which the hiſtorian relates he ſaw himſelf; and that afterwards foreigners were permitted to plant vineyards about Agra, and make what wine they pleaſed.

Akebar, finding that his people were as deficient in moſt other ſciences, as in the art of war, invited thoſe of other profeſſions to reſort to his court, offering them great encouragement, and ſent for the Portugueſe miſſionaries to inſtruct him in the Chriſtian religion, as he pretended, and as the fathers, no doubt, believed; but it is evident from his future conduct, that he wanted them to teach the mathematics to his family; however, the fathers believing him to be in earneſt, prepared to make a convert of him.

The mogul having at length intirely ſuppreſſed the Patan rebellion, and being at liberty to follow his inclinations without reſtraint, inſtead of favouring the fathers any longer, became the founder of a new religion, which ſhould comprehend all the religions he was acquainted with, and unite his ſubjects in one uniform way of worſhip; in which he choſe to retain the baptiſm of the Chriſtians, the circumciſion of the Mahometans, and the idolatry of the Pagans; but he would never hear of parting with his wives, and confining himſelf to one woman. The miſſionaries aſſert, that after this he was always unfortunate, loſt his beloved ſon, was harraſſed with inſurrections, and loſt ſome of the moſt conſiderable provinces of his empire; and at length, having formed a deſign to poiſon ſeveral great men he ſuſpected were in a conſpiracy againſt him, died by the poiſon he had prepared for others; which happened in the year 1605, and was ſucceeded by his ſon Cha Selim, who, at his acceſſion, took upon him the title of Jehan Guire, or ſovereign of the world.

This emperor, in conſequence of the education he had received in his father's court, was inclined to make the like enquiries into the truth of the ſeveral religions profeſſed in his dominions; and he looked upon the confining men to ſome particular food and liquors, to proceed rather from ſuperſtition than true piety, as it could ſerve no good end or purpoſe whatever; and obſerving that the Chriſtian religion allowed its votaries the greateſt liberties of this kind, he ſent for the Franks, or Europeans, and drank pretty freely with them, which greatly alarmed the Mahometan prieſts, apprehending he would in the end profeſs Chriſtianity. They repreſented to him, therefore, the unlawfulneſs of drinking ſtrong liquors; but ſome of the wiſeſt of them obſerving, that it was rather his love of wine than

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